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The Magazine for all Scout Workers, Officers and Boys.

VOLUME XIV, Nos. 2 & 3.

NOV. & DEC. 1933.

The South India Boy Scout

(With the Vernacular Supplements)

THE OFFICIAL JOURNAL OF THE BOY SCOUTS ASSOCIATION: MADRAS PROVINCE

Scouters' & Rovers' Section:
Managing Editor: MR. P. S. NARAYANSWAMI.
Boys' Section:
Editor: MR. V. S. RATNASABHAPATHY.



Tamil Supplement:
Editor: MR. T. P. SANTANAKRISHNA.
Telugu Supplement:
Editor: MR. P. V. RAMANA RAU.

SCOUTERS' & ROVERS' SECTION

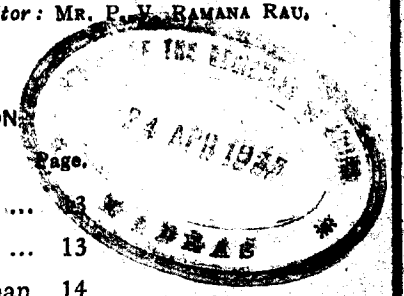
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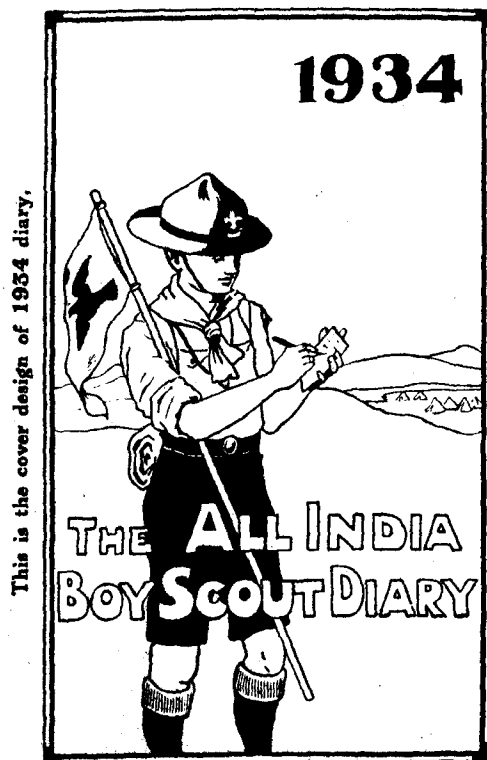
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A Tamil Magazine for Boy Scouts.

WANTED OPINIONS.

It has been brought to the notice of the Provincial Executive by one of the Scouters that there is a great demand in the Tamil Districts for a separate Tamil Magazine for Scouting and if such a magazine is published by the Boy Scouts Association it will meet with a ready response in the shape of a large number of subscribers. Before the Provincial Association can undertake such a responsibility it was thought desirable to elicit opinion on this point to know as exactly as possible the extent of support which a magazine of this kind will meet with in the Province.

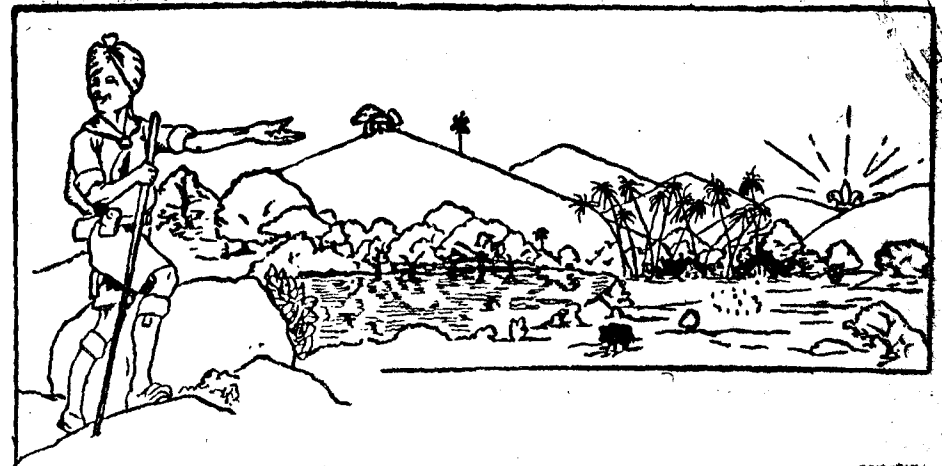
In the first place it is necessary to know whether the area that will be catered to by a separate Tamil Magazine can dispense with the English Edition and whether a Tamil Magazine can be self-supporting so that it may not be a burden on the Provincial Funds, which cannot afford to have any additional burden cast upon it. It is therefore suggested that every scouter who will read this note should gather opinion from the scouts and others interested as to the number of individual subscribers that a magazine of this kind can enlist if and when published.

The undersigned would also like to have the opinion of the readers of this magazine in the Tamil Country, whether they would like to have a Tamil Magazine as a substitute for, or, in addition to the present English Edition, the South India Boy Scout, and if not whether they are satisfied with the present arrangement of having one magazine in which a few pages are devoted for matter in vernaculars in addition to English.

Khanjira Ramiah.

Read & Co., Printers, Triplicane.

Hon. Provincial Secretary.



THE SOUTH INDIA BOY SCOUT

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Thought for the Month.

"Suffer fools ; try and behave like a gentleman".—(B.P.)

Ourselves.

The Late Rao Sahib P. Rajagopala Iyer.

IT is with very great sorrow that we have to record the passing away of one more of our veteran workers in the person of Rao Saheb P. Rajagopala Iyer, I.E.S., last month. As an educationist of great repute, the whole of the Province knows him, but it was as a Scout worker that he was better known. As the District Scout Commissioner for many years in Tanjore, he was responsible for the present flourishing state of Scouting in that district. A stern disciplinarian, but full of sympathy for the workers and boys, he was honored, respected, admired, and loved by every one in the movement, boy and man alike. He was one of those people who always believed in utilising one's spare time profitably and was himself an expert in useful handicrafts and encouraged every boy to pay special attention to spare time tasks and hobbies. The most valuable contribution of his to Scouting is the famous book "Scouting in Inland Waters" which has been praised both in India and abroad. In him the movement has lost a tower of strength and it would be hard to fill the gap. On behalf of ourselves

and of everyone of our readers we offer to the bereaved family our deepest sympathies. May God rest his soul!

Camp Chief's Visit.

We publish here below a tentative programme of the Camp Chief's engagements in Madras. It is a pity that his visit coincides with the Christmas holidays but we are sure that all Scouters, both in Madras and outside will take advantage of his visit and get the maximum benefit out of his short stay here.

Tuesday 26th December.

Arrival at Central Station.
South Centre Local Association Scout Rally

Wednesday 27th December.

Visit to Rural Cubmasters' Training Camp—
Rockfeller Trust
Leave Madras for Coonoor

Thursday 28th December.

Arrival at Coonoor
Visit to Stanley Park.
Leave Coonoor.

Friday 29th December.

Arrival at Madras Central
Visit to Madras District Central Scout Camp

Saturday 30th December.

West Madras Local Association Scout
Rally—Stanley Flag Competitions

3. That it cannot be specifically hedged in by a few year's programme but covers a larger period of training in life.

35. Preliminary:

It is really sad that enough attention is not paid to this rule by the Rover Scout Leaders. It is absolutely necessary that Rover Scout Leaders should see that these preliminary qualifications are satisfied for successful Rover Scouting.

We have to point out here that the All-India Headquarters has not classified the rule properly. Under the general "Preliminary" we have the qualifications of a leader and then we go on to the conditions of membership for Rover Scout Crew under the same rule and heading. Evidently the word "Preliminary" is expected to mean preliminary things for forming a crew. Any how the classification is misleading and we hope that the All-India Headquarters Rules book will be classified and modelled after that of the Imperial Scout Headquarters.

How to Run a Troop (VI.)

Yarn No. 5.

Preliminary Preparation.—

When the Scoutmaster comes to Yarn No. 5 he may sometimes feel that he is in unexplored country. To one who proceeds systematically it is very easy to see the way. So for the sake of the convenience of the Scouters it is intended to analyse the Yarn this month and give some programme in the next issue.

First read Yarn No. 5. Take a paper and pencil and note all ideas that come to your mind. Take para by para, and whenever the Chief Scout gives you a new idea to work, note whether it is indoors or outdoors, individual, patrol or troop, night or day, and so on. The following list is only suggestive and if you read this side by side with—*Scouting for Boys* you may perhaps get ideas that we have not thought of.

1. Zulu boy:—

We should know hiding, tracking, pathfinding, hunting, cooking, firelighting, nature study, sheltermaking.

Scout practices:—

Hiding:—Scout meets scout, trek cart breaking.

Tracking:—Treasure hunt, hare and hounds, Gilcraft's Tracking for Scouts—exercises given on sand tracking, etc.

Now that the final rules of the Rover Scout Branch have come out, each Scouter in charge of a Rover Crew and each Rover Scout should try to study the changes in the rules. Any way, it would be quite useful to note down the points in each case. (1) That permission is secured to form a crew before forming one. (2) That there is a suitable leader to lead the Crew or a Scouter is in charge of it or the District Commissioner should be able to supervise the Crew's work (3) That the aims of Rover Scout training are understood. (4) That the Rover Scout Leader would accept the rules as regards the internal administration of the Crew. (5) That before Rover Scouts are admitted as squires all the preliminary conditions are fulfilled. (6) That after investiture, proper guidance and help is available to run the crew. (7) That Scoutercraft is also encouraged in the crew.

These conditions are absolutely necessary and would contribute not a little to the success of the crew.

Hunting:—Know the habits and haunts of one or two domestic or wild animals.

Cooking:—Cook his own food; light cooking with potatoes and chappathis, prepare an estimate of vessels, provisions, etc., required for one scout or a patrol on a hike or camp.

Firelighting:—Preparing various fire places, lighting fire with two match sticks; fire drill, cutting and shaving wood; firelighting and water boiling competitions.

Nature Study:—Twelve edible plants and an equal number of poisonous or medicinal plants; what trees are good for fire-wood and planks; birds and nests seen; local birds and animals and their lairs.

Sheltermaking:—Building shelters with unmanufactured materials for one scout, building hut, how to cut and season palmyra leaves, what woods are liable to damage by white ants; what trees afford good shelter during rains.

2. Exploration:—

Patrol expeditions, pilgrimage, knight errantry; tramps, mapmaking and map reading; objective expeditions, boat cruising, mountaineering, knots, night games, and night marching, sense training games.

3. Pathfinding:—

Compass directions; town mapping for Pathfinder's badge, Games on pathfinding as "needle in a haystack".

4. Starmanship:—

Finding north by various methods, watch, sun, etc., finding out time by shadow and improvised dials; yarns on Starmanship by experts; finding out constellations by means of other stars.

5. Estimations:—

Different kinds of estimations of height, breadth, the bobline method; inch to foot method etc.; demonstration and competition; Games on estimations and popgun queries.

An Indoor Demonstration of Scouting.

"The idea is to make the display as far as possible self-explanatory, but supplemented where necessary by the explanations of a "Chronicler" who has not mislaid his sense of humour but uses it to accentuate the points to be driven home." (*Scouter*, September 1932.)

Opening Talk.

Explain bringing of recruit into a Troop—training for Tenderfoot—importance of under-

standing the Scout Law—a test of stickability—the Investiture—the Promise.

Importance of Patrol Leader in all this—basis of Scout method, the Patrol System—a way of harnessing gang-instinct for character building—training the boy by responsibility—the duties of a Patrol Leader—the Court of Honour as an integral part of training—a boys' show run by boys.

Demonstration.

I. Character.

(Troop squatting round 3 sides of stage; front open, or round arena. Chairman in charge.)

Chairman brings one Scout forward (K. S. if possible) as mannequin and explains uniform.

(1) "What's wrong with the uniform?" Invite member of audience to take mannequin on one side and alter his uniform. Shown to Troop for one minute. Member of audience then selects ANY Scout to read aloud his list of what's wrong. Compare with mannequin.

(2) Unrehearsed incident. Member of audience call on ANY Scout to read his report. Audience might test themselves.

II. Handicrafts.

(Dick in charge)
(1) Specimens of Scout work passed round audience during talk.

One or two Scouts could be working on platform.

(2) Meanwhile others make the Climbing apparatus described on p. 79 of Gilcraft's *Preparing the Way*. (The two tripods should be prepared in advance and, if for use on a floor, should have the butts connected by three ledgers. (see Fig. 62 p. 94.)

Talk.

Point out importance of Court of Honour and Patrol System for character training. Self-reliance, not always depending on Scoutmaster. Some desirable attributes can be developed deliberately, e.g., powers of observation. The first game is called "What's wrong with the uniform." But you may first like to know something about it. So the Chairman of the Court of Honour will explain.

(Or uniform may be demonstrated apart from game, and Kim's Game may be substituted, the audience taking part. 12 large objects may be displayed for 30 seconds.)

Trains Scout in alertness in emergency and observation in order to report correctly what has happened. (Rovers might stage a bag snatching incident.)

By our Badge system we try to encourage Scouts to take up and develop a hobby; useful as a spare time activity; may find out Scout's aptitudes.

But from the beginning he is trained to use his hands; e.g., Tenderfoot knots; later on value of these comes in bridge building.

III. Physical Health.

(*Bob in charge.*)

(1) Demonstrate use of apparatus (*e.g.*, Relay races over the top, pole walking.)

(2) Demonstrate 6 exercises. (2 or 3 boys can do this. BE BRIEF.)

(3) Games. (2 or 3 *e.g.* the following from Gilcraft's Book of Games: p. 60 No. 5 (Square Tug) p. 68 No. 38, p. 75 No. 61, p. 82 No. 20, p. 84 No. 30, p. 85 No. 33.) The game must be vigorous and capable of being played in the space available.

IV. Service for the State.

(*Jim in charge*)

(1) One Patrol acts an emergency for another to deal with.

Comments by Scoutmaster.

If first aid included, do something that needs QUICK action—bleeding, snake-bite, electric shock—(see note in Gilcraft's Games p. 115 No. 15.) Make sure audience can see.

(2) Shipwreck. (Gilcraft's Games p. 113 No. 6.)

(*Lights out*)

Two good choruses (audience to join in.)

5 minute yarn.

Prayers if occasion suitable.

(A good Camp Fire effect can be got by using one or more candles in a dummy fire.

GAMES.

Tree Ball: Two trees a wide distance apart are chosen as goals. Players are divided into teams, and clearly marked. They mix up on the field.

Rules: The object is to throw the ball against the opponent's tree, and score a goal. The game starts by referee throwing a ball up. The player who catches it throws it to a player of his team in the direction of the goal. This player stands still and throws it to another. The other team try to intercept ball, and throw it in opposite direction. Players may not run

We stress personal responsibility of Scout for his health. Six Exercises in "Scouting for Boys" taught not as drill but so that they can be done daily by Scout.

Much physical development can be done by such exercises as climbing and the sorts of stunts that can be done on the apparatus you have seen made, and also through games. Bob will demonstrate this to you.

"Be Prepared." "Help other people at all times." "The Good Turn." Training needed to know what to do; Kings Scout badges emphasise this; Ambulance, Rescuer, etc.

Some of this work can be done in games; here the value of the bowline in rescue work is taught.

As Bob said in the Court of Honour, we cannot show you the real stuff of our training indoors; you must see us in camp. Camping, exploring, pioneering, woodcraft, knowledge of wild life, etc. We can only end up with an impression of a camp fire; always a lasting memory for a Scout.

with the ball, nor kick it, nor touch an opponent nor throw to the same player twice running: penalty, a free throw to the other side.

Cut The String: A small prize, *e.g.*, an apple or a sweet, is tied to the end of a bit of string, which hangs in the doorway. A player is blind folded and given a pair of scissors. He walks towards doorway and tries to cut the string. He may have three snips. If he succeeds, he keeps the prize. If not, another player takes his place.

(*Selected.*)

Parental Co-operation.

Parent's Place in the Group.

(*By a Scouter*)

CO-OPERATION, sympathy and proper understanding of the parents of the boy are essential for the efficient working of a scout group. The scoutmaster, however enthusiastic and sincere he may be, can never take the place of a boy's parents in his heart. Scouting, if it should be successful, should not be limited to a single hour in a week or to a class. Scouting is a lifetime hobby, and the scout law is the code of honour of everyday life. Parents are the people who are going to be with the boy always, and not the scoutmasters. Scouting, sincere and ideal, should begin at home, and the spirit of service should radiate from the scout to every one of the family.

It is obvious, therefore, that successful scouting can only be done with the sanction and approval of the parents. It would do harm to the character of the boy if he were to do things which are not appreciated or permitted by his parents. It may be that a scout by his example may win round a parent to his point of view, but it is quite against the very law of the movement that he should disobey his parents. (Ref. Law 7.) From the very beginning a scouter should secure the support and co-operation of the parent in his endeavour to make the boy a future citizen. The parent, when he finds the right man in charge of his son, never grudges his sympathy and whole-hearted co-operation. The first thing that a scouter does, to rope in a boy into his group, is to get the parent interested in the movement. The right introduction can be secured by sending the parents a copy of the Chief Scout's letter to the parents, "What shall I Do with My Boy?" Before the scout is actually enrolled as a recruit, his parent has to accept in writing to help his boy in every way to carry on good scouting. After the period of preliminary training of a boy in scouting through tenderfoot tests, the parent is invited personally to be present at the investiture of his son when he is admitted into the brotherhood. Such presence of the parent is doubly valuable. It not only ensures right understanding between the son and his father, but also ropes in one more person as a supporter of the movement.

In the Group.

The opportunities for bringing the parent into intimate touch with the working of a group are many. The activities of a scout group are so vast and varied that it needs more than one

man to tackle them. There is a very large number of badges and activities that are best explained by actual demonstration and practice, and it is not possible to expect one scouter to know everything. In a troop or a group consisting of many boys, it is not rare to have parents belonging to diverse occupations and given to different hobbies. It would be a service to the group, as well as to the parent himself, to invite him to teach or demonstrate such activities as he likes. Who would refuse to teach a handful of boys, eager, expectant, and glad to know more and more of a subject? The arrangements for a camp or a hike is not a matter for slipshod treatment. It requires a lot of planning and a lot more of spade work and propaganda. Why should not the parents take the responsibility of fixing up a camp-site and arranging for the necessary camp gear if they know the people and the locality? The scoutmaster, while arranging for a camp, has many more things to think of and to prepare than the actual routine arrangements. There are many instances where parents have taken the responsibility of arranging a camp on their own shoulders, and, further, does it not give them an opportunity to satisfy themselves that the best things available are set apart for the boys?

The group committee is another effective means of roping in the parent. The group committee is composed of the parents of the boys of a scout group elected from amongst them who, in consultation with the scouter (who represents the technical part of the scheme), arrange and plan the funds and activities of the group in a general way, leaving the details to be worked out by the men on the field. Collection of funds, recruitment of proper boys, providing boys with varied scout activities, and seeing that the group is run on correct lines, are some of the functions of a group committee. Sometimes it may happen that the scouters responsible for the working of the group have to leave the area on transfer and resign from the group; then the group committee steps into the breach and ensures continuity of training by finding the proper persons to handle the group again. In fact, even if the scouter leaves the group, if should continue its activities, and that is possible only if there is an effective group committee to look after the group.

(*The "Sunday Chronicle."*)

Rover Training.

THE greater part of the training subsequent to the period of probation of a Rover has to be by himself. But the Crew can do a lot to the individual Rover Scout by helping him to realise what he has got to do. The encouragement given by the Rover Scout Leader, the atmosphere of the Crew and the knowledge that every one of the Crew and in the Movement belongs to a *team* which is out to achieve the Rover Ideals, will help the Rover considerably in his training.

Collective talks, discussions, activities, practices, hikes, camps, games and athletics, handicraft classes not only in the Crew but in the Association also will help the Rover Scout to advance in the practical side of Rover training. Talks and discussions with others will also help to a better understanding of what is meant by Citizenship. The following few points should always be kept in mind in the course of the Rover's training, with the rules given by the Chief Scout and his Council in the P. O. R. as sign posts to show the various paths which the Rover might explore, by himself and with others, to prepare himself for the responsibility he has undertaken. These points are SELF GOVERNANCE, CAMP LIFE, HIKES & RAMBLES, HEALTH & PHYSICAL FITNESS, and the USE OF SPARE TIME.

Self Governance:—In the beginning, the Rover Scout Leader has to give a good deal of lead, encouragement and suggestion to the Crew in its work. It would not do to ask the Rovers to read the rules and leave it at that. If in any field game, a better knowledge of the rules on the part of the players and the spectators will make them play or appreciate the game better, how much more so should it be in the case of LIFE-SPORT, where every Rover is a player on the field of LIFE! Gradually, as time goes by, the Crew should be left to work out its own salvation and learn and profit by its own mistakes. A good Leader will not gloss over mistakes and show mistaken kindness, but will be prepared even to become unpopular, if need-

be, in the interests of the Crew. The young men will soon realise their mistakes soon and appreciate him for his sternness. Nor does he continually grouse and criticise; he quietly keeps in his corner, with eyes and ears open and mouth shut, the greater part of the time. He will go *with* the Crew and the Rovers in their meetings, hikes and camps more often than not, but *not every time*. The work of the Crew should go on smoothly and efficiently even if he is not present. *A Crew that does nothing, and collapses when the Leader is absent, is not led aright.*

Practical Training—Scouting:—As a Squire the would-be Rover appreciates the principles, aims and methods of Scouting as a whole, by studying "Scouting for Boys", "Rovering to Success" and "Wolf Cubs Hand Book" and as a Rover Scout he adds to his knowledge more literature on the three branches such as Gilcraft Books. Having read, he does not sit quiet but extends his practice continually. Visits to his own Pack and troop and by arrangement with other Packs and Crews, not by the whole crew but by two or three Rovers at the most, helping in afternoon-expeditions in camp of his Pack and Troop without interfering with the responsibilities of the Scouters and Patrol Leaders, staging some of his own Crew-meetings as a special Pack or Troop evening and inviting a cubmaster or a Scoutmaster to take charge and, taking part in a Cub or Scout District training course or week-end camp, with a view to taking out a warrant later are all methods of practical training in a Scout life.

(Adapted)

(Camp Life and other topics next month)

Called to Higher Service.

Mr. A. G. E. John, Scoutmaster of the 1st Mambalam Group on Sunday the 5th November 1933.

Mr. John, besides being a very popular Scoutmaster, was also a Rover Scout of the 1st Mambalam Crew and his loss is very keenly felt in all sections of the Group by whom he was much respected and in whom he inspired great affection.

THE SOUTH INDIA BOY SCOUT THE BOYS' SECTION.



The Madras Contingent to the Jamboree on board the Ship S. S. Castalia.

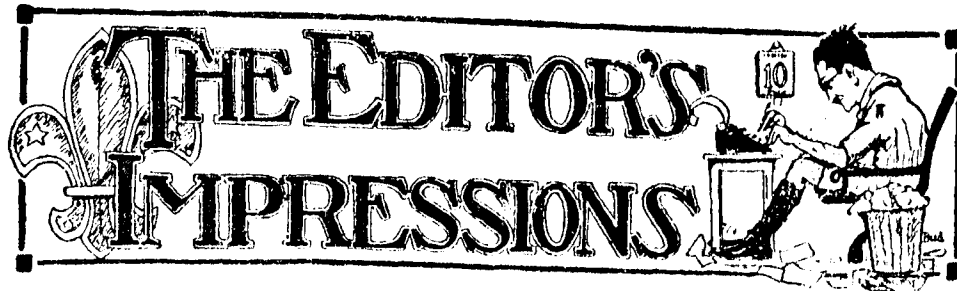
Scouting in India. Prince of Wales's Message.

(Associated Press of India). New Delhi, November 20, 1933.

The following message has been sent by H.R.H. the Prince of Wales, Patron of the Boy Scouts Association, India, Burmah Branch through Mr. J. S. Wilson, Camp Chief, Gilwell Park, who is now on a visit to India:

"I am very pleased to hear that inspite of the exceptional difficulties which India has been going through of late, the Boy Scouts Movement has continued to forge head in the most promising way.

"I would like to congratulate the Scouters, whose efforts brought about this very satisfactory progress, and I wish for them success and for the Scouts the best of "Good camping".



Dear Readers,

After wandering a period of four months, in connection with the Fourth International Jamboree and visits to various places of interest, both on the Continent and in England, one is naturally happy to be back to take up his duties and do his humble bit. Jamboree was a splendid success, Organisation perfect, Scout spirit excellent, hospitality ideal, a wonderful experience and a real education to those who participated in it. More of it we publish elsewhere.

It is my duty to thank our Joint Editor, Mr. P. S. Narayanswami for editing our section during my absence.

Chittoor District Rally.

We are glad to receive a copy of the Rally guide, published by the District Scoutmaster of Chittoor which is both interesting and instructive and marks the beginning of a

special feature in the history of Scouting in the district. We wish the Rally every success and we are sure that the 700 Scouts who will attend the Rally will be greatly benefited by it. We need not add that the opportunity will be taken advantage of for formulating a programme of sustained activity during the coming year in the district.

Karthigai Deepam Service.

We understand that the Tiruvannamalai Boy Scout Local Association is making arrangements to do Scout service to the pilgrims during the Karthigai Week from 26th November to 2nd of December. Service received by Scouts in this connection for the last two years has been very much appreciated by the public. We wish the Local Association every success in this very useful undertaking.

Jamboree.

"Pen Friends" meet.

Thousands of new friendships were certainly made during the Jamboree. I personally saw one of my dreams come true on several occasions. There were many scouts of different nationalities there whom we had put in correspondence with each other during the last five years. They had become "Pen friends" but had

never met. I was present when several of these met, for the first time, quite a number of them are now spending the rest of their holidays together, and I hope that in this way many lifelong friendships have been formed.

HUBERT MARTIN,
International Commissioner.

Beaten at our own Game.

The biggest compliment ever paid to Scouting.

THANK you Godollo, you have beaten us at our own game, while paying us the biggest compliment ever paid to the Boy Scout Movement anywhere in the world. We thought that our grand rally of last Wednesday was a climax at the very begin-

ning of the Jamboree how mistaken we were.

I had my suspicions in the morning when can and cart came into Godollo town packed with peasantry in festive array—what a sight when I ran down the slope to the

grandstand just in time to see the band and flags a flutter marching past the Chief Scout and your Regent in the stand.

The High Sheriff-Vitez Endre Laszlo looked a picture out of the past as he rode up on horseback accompanied by the Sheriffs of the district; the Council, in sombre black made a queer contrast.

To describe the procession would be a task beyond the power of pen. The ex-Soldiers, the Rifle Club in military khaki and green; the non-Scout youth in white; our Scout brothers from Sub-Camp X; the Guides and Brownies; the students; the gymnastic students, women students; school children; girls' associations in ancient festival costume and contrasting Paris modes—pageantry at its finest to be eclipsed by the proud simplicity of what was to follow.

I am told that there were over 100,000 people from Godollo and the surrounding districts in that march past the stands packed with applauding Scouts, but by far the most moving sight was when the peasantry and artisans went by. First the firemen, postmen and railway men (for whom we have so much to thank), and then the artisans in their neat everyday clothes, the farmers in their blue velvet trousers, black jackets and riding boots with ears of corn in their black pork-pie hats—one village with their coats on their arms, their full white blouses making a fine splash of white.

But to the ladies we must say that never have we seen them provide us with such a moving spectacle of glorious colour—their costumes, some elaborate like those of the nobility of olden days, some in the gloriously embroidered peasant costumes, some in simple but equally colourful costumes—the girls bearing flowers casting them at the feet of the honoured guests in the Royal box. Would that I could learn the story and the history behind each of those marvellous dresses; how many hours and days of patient toil have been spent on them—how they have been carefully tended through the years.

And then at the end the whole crowd massed around the box, and as the Chief Scout stepped from the box to his car, pausing awhile with his cine camera to take a picture of the High Sheriff, those who had carried presents of the produce of the district came forward with their gifts.

Godollo—for you there shall be an inscribed place in the history of Scouting for being the first district in the world to turn out in full force to pay your homage to the greatest Movement of youth for peace in the world. Will the humble happiness and feeling of responsibility for our own work which you have aroused in us be sufficient thanks?

R. H. MCCARTHY,

Jamboree Magyar Cserkesz.

The Chief Scout Yarns about a Good Turn to help 700,000 People.

BY

LORD BADEN-POWELL (*The Chief Scout*).

THREE thousand Scouts have been engaged in doing a particular "good turn" together in August.

Out in India, at a place rejoicing in the name of KURUKSHETRA, there was a huge gathering of Indians to see the eclipse of the sun. About seven lakhs of people were there. Do you know what a lakh is? It means a hundred thousand—so the total was 700,000 people.

A crowd of that size would take a lot of managing in any country, but where the people are very simple and ignorant it is still more difficult to manage them.

So the Scouts undertook to do it!

The people arrived in shoals by road and rail at the one spot, and then didn't know where to go to get food or to sleep, so the Scouts divided the ground into wired-in enclosures and took charge of the people as

they arrived, putting them into these "cages" till all arrangements had been made for them.

In these immense crowds numbers of people get crushed or injured, so the Scouts had 150 first-aid ambulance posts for treating them. Then hundreds of children get lost. This gave another job for a special lot of Scouts, who took charge of them and restored them to their parents. A good many ruffians come to these meetings to steal children, and a special corps of strong and hefty Rovers kept a look-out for them, and knew how to deal with them when they caught them.

The Scouts had their wireless and telephones and loudspeakers so that they could report accidents or receive instructions or give out orders.

At these great gatherings where people all herd together, it often happens that diseases like smallpox or cholera break out, and unless checked in good time they may carry off hundreds if not thousands of people. So the Scouts took this in hand, too.

A number of them—some 400—are trained to the work, and are vaccinated against either disease. It was their business to pick up any sick people and carry them to one of

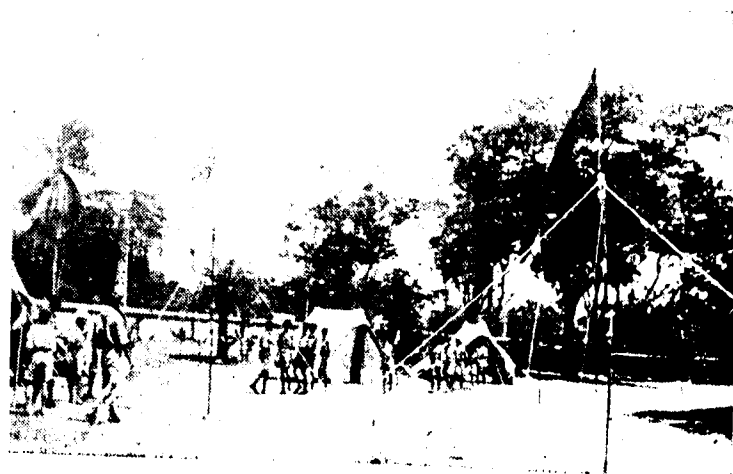
the camp hospitals. They also poured kerosene on the ground where a patient had been, and on his blankets, etc., and burnt it all, so as to disinfect the place. If the patient died, he was promptly burned according to the Hindu custom.

Then there was a big task for which 500 strong swimmers were chosen. On the occasion, in August, there was an eclipse of the sun. The moment the sun faded out in the eclipse all the Hindus rushed into the water in the sacred tanks, and it is usual that hundreds of them got drowned in the rush and darkness.

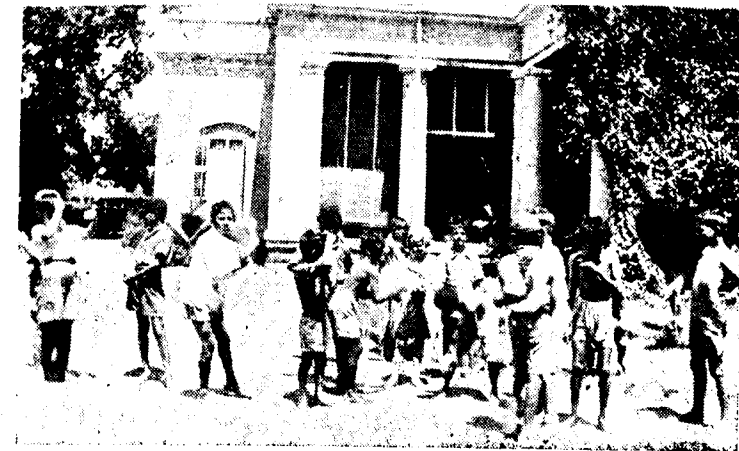
In order to prevent this, the Scouts made a large number of rafts out of empty kerosene tins and bamboo poles. These they anchored out on the water in line opposite the bathing place. When the rush took place and people were in danger of drowning, the Scouts jumped in and pulled them on to the rafts and applied first aid. In this way the Scouts have in past years saved many hundreds of lives. Well done, our brother Scouts in India!

For all these different jobs of Service some 3,000 Scouts were employed, so one may well call it **A GIGANTIC GOOD TURN.**

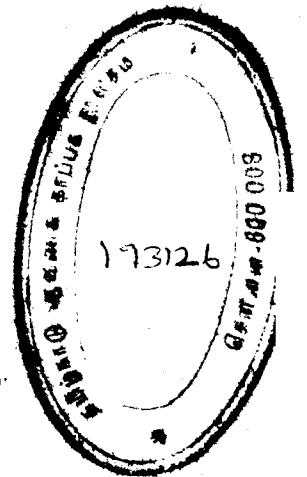
'The Scout'



Patrol Leaders in Camp at "Gorleston", Chetput. Madras West Local Association.



Cub Sixers in Camp at "Gorleston", Chetput. Madras West Local Association.



Doings of Scout Groups.

The Anantapur District Boy Scouts Rally and Inter-troop Competitions for 1933, was held in the Central Recruits School Grounds, Anantapur, on 3-11-33.

Troops from various parts of the District took part in the Rally and competed for the items. The General Proficiency Cup for the year was won by the Dharmavaram Board High School Troop. The Cups for Signaling, First aid, Kim's Game, and Smartness were won by the Kadiri, Dharmavaram, Anantapur and Guntakal troops respectively.

Mr. N. R. Krishnamma, Principal, Ceded Districts College, presided and Mrs. Krishnamma distributed the prizes to the winners. Mr. P. Venkatesan, the District Scout Commissioner, was in charge of the Rally.

It is worth while to state my words of appreciation and thanks to the Scoutmaster and his troop and the section concerned, for the high class and exemplary services, rendered by the 1st Aruppukottai White troop of scouts during the days of the Health and Baby Week celebration by adorning the pro-

cession by their musical and lively march in their proper attire and keeping discipline when the sports and meetings were conducted.

I wish the scouts every success.

S. S. PALANI SWAMY,
Vice-President,
Panchayat Board & Secretary
Aruppukottai, to the Health and Baby
19-10-1933. Week Celebration.

Extract from Inspection Notes of Sri Renukambar Amman and Ramachandraswamy Temples, Padavedu, Polur Taluk, North Arcot District, relating to 'Boy Scouts'.

2.....The Boy Scouts from the Board High School of Arni and the school at Kannamangalam with their masters were doing very good service and earned the goodwill of the worshipping public.....

5 (a).....The Scoutmaster who was keeping order here (entrance of the inner shrine) brought to my notice the

instance of a mother being separated from her child in the process of the contractor levying the tax. (Three pies for the darsanam of the Deity).

Office of the H. R. E. Board,
Cathedral Post, Madras, (Camp)
Padavedu, 11.8.1933.

(Sd.) C. S. SWAMINATHAN, Secretary,
(True Copy)

Board High School, } S. BASTIAN,
Arni. } Headmaster.

Karur Scouts.

The Second Karur M. H. S. Boy Scouts were requisitioned by the temple authorities of the Thandoni Hills near Karur, where many thousands of pilgrims pour in from the

Troop I" soon after reaching the hills distributed themselves to various suitable posts to regulate the crowd and help the pilgrims to have the complete Darasan of the Ruling Deity, 'God Venkataramanaswami Perumal.

During the course of the duty the Troop restored eight lost children to their respective parents and gave First Aid to a boy who sustained a severe injury to the head by a fall and another for a girl of fourteen for swooning.

Madura Scouts.

The Scouts and Rovers of Madura town rendered service in the Sri Koodal Alagar and Sri Menakshi Temples from the 20th to 28th September 1933 in connection



Reception given to the Madras Jamboree Contingent, at Central Station, Madras on their arrival.

early hours till the evening on every Saturday in the month of Purattasi. As usual this year also the crowd was not below expectation. On every Saturday "The Scout

with the Navarathiri Festival. First aid, tracing out missing children and regulation of crowds in the temples were the main items of service.

Provincial Headquarters Notices No. 52.

Dated 10th November 1933.

Annual Census. December 1933.

As per Headquarters Notices No. 49 dated 10th August 1933 the Census will be taken in December 1933. The necessary forms will be posted direct to all the individual groups in the province during the first week of December unless instructions to the contrary are received at the Provincial Headquarters from individual Commissioners and secretaries of Local or District Associations by the 2nd of December 1933.

These forms have got to be filled in accurately by the Scouters concerned and disposed of as follows:—

One copy to be sent to District or Local Association authorities if any,

One copy to be retained for the Group file.

One copy to be posted direct to the Provincial Headquarters to reach it on or before 10th January 1934 in any case.

There is the risk of your group losing the registration if the census forms do not reach the Provincial Headquarters on the specified date.

Registration fees. It is enough if the registration fees for 1934-35 are remitted to the Provincial Headquarters before 31st March 1934 after which date groups which are in arrears will lose their registration.

Groups Registered.

Arcot North.		Reg. No. Names and Addresses of Groups. Sections.	
Reg. No.	Names and Addresses of Groups. Sections	W. No.	
48.	1st Kannamangalam, Board Higher Elementary School	...	S ...
Bellary.			
2.	1st Bellary, Wardlaw High School	...	S ...
Chingleput.			
10.	1st Uttiramerur, Board Sec. School	...	S ...
66.	1st Kilacheri—R. C. M. Higher Elementary School	...	S ...
Chittoor.			
3.	1st Chandargiri, Board High School	...	S ...
10.	1st Tirupathi, Devasthanam High School	C	S R
11.	1st Tiruthani, Board High School	...	S R
18.	9th Chittoor, Govt. Training School	C	R
26.	1st Kuppam, Board Middle School	...	S ...
Godavery East.			
15.	1st Kothapeta, Board High School	...	S ...
Godaveri West and Kistna.			
16.	1st Vidyannagar, C. M. S. Central Training School, Kondapalli P. O.	...	S ...
Guntur.			
9.	3rd Guntur, St. Paul's Hostel	...	S ...
16.	5th Guntur, U. L. C. M. Rural School, Mission Farm	...	S ...
Kanara South.			
16.	1st Mangalpadi, Board Higher Elementary School	...	S ...
Madras South.			
11.	1st Mylapore, P. S. High School	C	...
Madras South Centre.			
5.	6th Royapettah, Paddison Hostel	...	S R
23.	7th Chintadripet, Anjuman Industrial School, Mount Road	...	S ...
Madura.			
27.	1st Kilakudi, A. M. C. C. Kallar Elementary School	...	S ...
85.	18th Madura, Kallar Rural Boarding Home, Arasaradi	...	S ...
Ramnad.			
14.	1st Alaginallur, Board Higher Elementary School	...	S ...
Salem.			
48.	1st Pandamangalam, Board Higher Elementary School	...	S ...
49.	6th Namakal, S. B. M. Higher Elementary School	...	S ...
Tanjore.			
16.	6th Tanjore, Borstal School	...	S R

Warrants Issued & Renewed.

District Scoutmasters.

Madras District Council: M. Rajagopalan
Salem District: S. Venkataramanan

Bellary.

Scoutmaster.

W. No.

2. P. Veluswamy, 2nd Bellary

Chittoor.

Scoutmasters.

W. No.

21. D. P. Lazarus, 1st Tiruthani
36. A. Vittal Rao, 1st Tirupathi
41. M. Rangasami, 1st Kuppam
47. C. N. Vaidheswaran, 1st Rishivalley

Assistant Scoutmaster.

20. C. G. Venkatesalu Naidu, 1st Kuppam

Rover Scout Leader.

W. No.

10. G. L. Narasimham, 9th Chittoor

Cubmasters.3. M. Natesa Aiyer, 1st Tirupathi
5. P. V. Ramanarau, 1st Kishivalley**Guntur.****Scoutmasters.**14. Y. S. Anandarao, 6th Guntur
15. M. Ch. Rathnam, 5th Guntur**Madras South.****Assistant Scoutmaster.**

73. B. Venugopalan, 6th Mylapore

Cubmaster.

29. S. V. Lakshmanan, 1st Mylapore

Madras South Centre.**Scoutmaster.**

61. S. P. Chinniah, 6th Royapettah

Assistant Rover Scout Leader.

6. A. Arthur Manickvasagam, 6th Royapettah

Madura.**Scoutmasters.**16. K. S. Ramakrishnayer, 1st Dindigul
49. A. Devasagayam, 5th Dindigul

W. No.

54. P. Samuel Joseph, 2nd Madura
55. S. Devavaram, 2nd Tirumangalam
56. P. Periyakaruppan, 1st Chekanurani**Assistant Scoutmaster.**

14. D. Ignatius, 5th Dindigul

Salem.**Scoutmasters.**41. A. R. Sripathi Rao, 1st Palakod
42. T. S. Gurusami, 5th Salem**Tanjore.****Group Scoutmasters.**21. I. S. Fernandez, 6th Tanjore
23. A. Joshua, 2nd Tanjore**Scoutmasters.**76. T. A. Srinivasulu, 6th Tanjore
86. A. Antoniswamy, 13th Tanjore**Assistant Scoutmaster.**

43. R. Natarajan, 13th Tanjore

Rover Scout Leader.

11. P. A. Thiruvengadam, 3rd Tiruvarur

Warrants Cancelled.**District Scoutmaster.**

V. Krishnaswami, Tanjore Local Scout Association

Nellore.**Scoutmaster.**

W. No.

7. M. Joshua, 1st Tarlapad

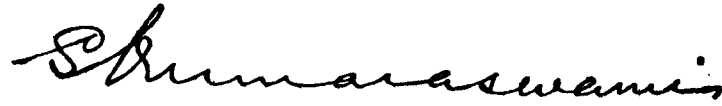
Salem.**Scoutmaster.**

W. No.

11. R. J. Rathnam, 1st Namakal

Tanjore.**Group Scoutmaster.**

10. K. Sambandam, 2nd Tanjore



Provincial Commissioner

தென்னிந்திய வாலிபச் சாரணன்**தமிழ் அநுபந்தம்.**

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

பள்ளிக்கூட டிப்டி இன்ஸ்பெக்டர், திருவள்ளூர்.

தோகுதி IV.

நவம்பர்—டிசம்பர் 1933.

பகுதி 2, 3.

பாடித் தவலவர் திரு. ஜே. எஸ். வில்ஸன்.

(The Camp Chief.)

சாரணரும், குருளையரும் பயிற்சி பெறத் தொடங்கின சில யாதகர்களுக்கு அவ்வவர் தனி மனப் போக்கும், கைத்திறமையும் எத்தகையனவென்று அறிகின்றனர். தாமே அறியாவிட்டாலும் தலைவர் துணையால் தமக்கிசைந்த தனிப்பயிற்சிகள் இன்னவென்று தெரிந்து கொள்ளுகின்றனர். தம் மனப் போக்கிற்கும் கைத்திறமைக்கும் இசைந்த பயிற்சியைப் பெற அனுபவமாகத் தேர்ச்சிச் சின்னப் பயிற்சிகள் ஏற்பட்டிருக்கின்றன.

சிறுவரைப்போலவே சாரண ஆசிரியரும் இயக்கத்தில் ஈடுபட்ட சில வருஷங்களுக்குத் தமக்கேற்ற தனிப் பயிற்சி வகை இன்னதென அறிகின்றனர். இரண்டாந்தரச் சின்னம், முதல்தரச் சின்னம் போன்ற பொதுச் சின்னங்களுக்கு ஏற்ற பயிற்சியைத் தம்மைச் சேர்ந்த சிறுவருக்கு அளிப்பதுடன், தம் முடைய தனித்திறமையை விளக்கும் பயிற்சிகளையும் சிறுவரில் பெரும்பாலருக்கு அளிப்பர். இதன் பயனாக ஒரு படையில் கைத்தொழிற் பயிற்சி மிகுந்திருக்கும்; மற்றொரு படையில் நீச்சல் நீராடலும் அதிகமாயிருக்கும்; வேறொரு படையில் உடற்பயிற்சிக் கலைகள் அதிகப்பட்டிருக்கும்; இன்னொரு படையினர் பாடி வாழ்க்கையில் மற்ற படைகளிலிட அதிக முன்னேற்றம் அடைந்திருப்பர்.

சில ஆசிரியர் குருளைப்பயிற்சியையே தம்மனத்திற்கு சைந்ததாகக் கொண்டு அதில் மேன்மேலும் விருத்தியடைவர். மற்றும் சிலர் சாரணப் பயிற்சியில் தம் தேர்ச்சியைப் பெருக்கிக்கொண்டிருப்பர். வேறு சிலர் திரிசாரணப் பயிற்சியில் புது முறைகளை ஆராய்வர்.

இவ்வகையாகப் பாடிப்பயிற்சியில் பெருமை வாய்ந்தவர் அடுத்த மாதம் சென்னைக்கு விஜயம் செய்யும் திரு. ஜே. எஸ். வில்ஸன். சாரணியத்திற்கே அடிப்படையாயுள்ள பாடிப்பயிற்சி என்று சாரணர் பலரும் அறிவர். ஆகையால் திரு. வில்ஸன் அவர்கள் பாடித்தலைவர் என்ற பட்டம் பெற்றதிலிருந்து சாரணப்பயிற்சி முழுமைக்குமே தலைவர் என்று கொள்ளலாம். தம் அனுபவ ஆராய்ச்சிகளையும்

உலகத்தின் பல பாகங்களில் சாரணர் பெறும் அனுபவங்களையும், அவர்கள் நடத்தும் ஆராய்ச்சிகளையும் திரட்டி அவ்வப்போது பயிற்சி முறைகளை நிர்மாணிப்பவர் அவரே. சாரண ஆசிரியர் பயிற்சியில் ஆரம்பப் பயிற்சி முதல் வளக்கலைச் சின்னப்பயிற்சி (Wood Badge Training) என்ற தேர்ந்த பயிற்சி வரையில் முறைகளைத் திட்டப்படுத்துகிறவர் திரு. வில்ஸன் அவர்களேயாவர்.

இங்கிலாந்தில் லண்டனுக்கருகில் கில்வேல் பार्க் (Gilwell Park) என்ற சாரணப் பயிற்சி வனம் ஒன்று ஏற்படுத்தப்பட்டிருக்கிறது. அந்த வனத்தில்தான் திரு. வில்ஸன் அவர்கள் தம் வாழ்நாளைக் கழித்து வருகிறார். ஆனால் தனியாகக் கழிக்கவில்லை. அவரைப் போலவே தம் வாழ்நாளைச் சாரணியத்திற்கு அர்ப்பணம் செய்த சிலரும் அங்கு அவருக்குத் துணை புரிந்து வருகின்றனர். வருஷ முழுவதும் மழைக் காலம் தவிர எல்லாக்காலங்களிலும் கில்வேல் பார்க்கில் பயிற்சிப் பாடிகள் நடந்துவரும். இங்கிலாந்திலுள்ள சாரணராளரன்றி உலகத்தின் பல பாகங்களில் இருந்தும் சாரண ஆசிரியர் பலர் கில்வேல்லுக்கு வந்து பயிற்சி பெற்றுச் செல்லுவர். கில்வேல் பயிற்சி பெற்ற ஆசிரியர் என்றால் எங்குமே ஒரு மஹிமை உண்டு. அதிலிருந்து திரு. வில்ஸன் அவர்களுடைய பெருமையை ஒருவாறு அறியலாம்.

உலகத்தின் பல பாகங்களிலும் நடந்துவரும் சாரணப்பயிற்சி முறைகளை நேரில் அறிந்துகொள்ளும் நோக்கத்துடன் சில வருஷங்களுக்கொருதடவை திரு. வில்ஸன் சுற்றுப் பிரயாணம் செய்வார். கடைசியாக அவர் 1923 வருஷம் சென்னைக்கு விஜயம் செய்திருந்தார். கிண்டியில் சாரணப்பயிற்சிப் பாடிகளை நடத்தினார். அது முதல் சென்னைச் சாரணியத்தைப்பற்றிக் கடிதமூலம் செய்தி அறிந்து வந்தார். இரண்டு வருஷங்களுக்கு முன் “தென்னிந்திய வாலிபச் சாரணன்” பத்திரிகையின் மூலம் சென்னைச் சாரணருக்கு அவர் எழுதி அனுப்பிய வாழ்த்துச் செய்தி வாசகர்களுக்கு நினைவிலிருக்கக்

கூடும். இதை எழுதும் இச்சமயத்தில் அவர் தேரிலை இரத்தியாவுக்கு வந்து விட்டார். மத்தியமாகாணத்தில் பஞ்சமர்வரி என்னுமிடத்தில் பயிற்சிப் பாடிகள் நடத்திவருகிறார்.

சென்னையில் அவரை வரவேற்க சாரணச் சிறுவர் பாடி ஒன்றும், பல திருக்கூட்டங்களும் (rallies) நடக்க ஏற்பாடாயிருக்கின்றன. சென்னைக்கு செல்வாய்ப்பெட்டையில் திருவள்ளூர் தாலுக்கா கிராம முன்னேற்ற இயக்கத்தின் சார்பில் ஆரம்ப (திரு. வில்லன் அவர்களுடைய படம் இங்கிலீஷ் பகுதியின் 14-ம் பக்கத்தில் வெளியிடப்பட்டிருக்கிறது.)

சாரண ஆசிரியர் பயிற்சிப் பாடிகள். (Scouters' Training Camps.)

“மாணாடும் மார்க்கிள்லோ அஹம்” — “மார்க்கிளில் மார்க்கிளில் நான் விளங்குவேன்” என்றார் அச்சுனனுக்கு உபதேசித்த பகவான். சுறு சுறுப்புடன் உழைக்கத் தூண்டும் மாதம் மார்க்கிள் மாதம், சோம்பலுக்கு இடம் கொடுத்தால் தன் பிடைத்ததைத் தைக் காட்டிவிடும். மார்க்கிள்தான் உழைத்தால் ஆரோக்கியத்தை அளிக்கும். உத்தியோகஸ்தருக்கும், உபாத்தியாயர்களுக்கும், மாணாக்கர்களுக்கும் ஒரு வாரமோ, பத்து நாளோ விடுமுறை கிடைக்கும் காலம். சாரணியத்தைப் பொருத்தவரையில் இறைவன் கருத்திற்கு இசைந்து படைப்புப் பெருமையினிடையில் பாடியில் கழிப்பதற்கு ஏற்ற காலம்.

சாரணச் சிறுவர் பயிற்சியைப் பெருக்கவும், சாரண ஆசிரியராக இயக்கத்தில் சேர விரும்பும் பெரியவர் பயிற்சியைத் தொடங்கவும் இம்மாதத்தில் சென்னை மாகாணத்தின் பல விடங்களில் சாரணப் பாடிகள் நடைபெறும். சிறுவர் பாடி என்றாலும் பெரியவர் பாடி என்றாலும் பாடிமுறை ஒன்றேயாகும். என்னென்றால் பாடிக்கு வந்தவுடன் பெரியவரும் பாலப் பருகும் பெறுகின்றனர்; இறைவன் எதிரில் இயற்கை விசேடங்களின் இடையில் நாம் எல்லோரும் பாலர்க ளன்றோ?

அன்றியும், மாட்டுத் தொழுவத்தில் மரித்தாய் கரங்களில் ஓர் சிசுவின் காட்சியை அளித்தும், மலை வனங்களில் மயிலைத் துணையாகக் கொண்ட குமரனாகவும், பசுக்களைப் பாலிக்கும் கோபாலனாகவும் விளங்கியும், நாம் சிசுவினும் சிறியவர் என்று இறைவன் நமக்கு உணர்த்தியுள்ளனன்றோ?

சிறுவரைப் பழக்கச் சிறுவர் உணர்ச்சியை நாம் அனுபவித்துணரவேண்டுமன்றோ?

ஆகவே, ஆசிரியர் பாடியிலும் அவரவர் தம் வயதை மறந்து பெருமையை அகற்றிச் சிறு பாலராகத் தம்மைப் பாவித்தாலே பயிற்சியின் பயனை முற்றிலும் பெறுவர்.

பாடியில் நடைபெறும் பயிற்சி முழுப்பயன் அளிக்க வேண்டுமென்னும் கருத்துடன் ஒவ்வொரு பாடியிலும் சில பொது விதிகள் அனுசரிக்கப்படும். அவை அடியில் குறிக்கப்பட்டிருக்கின்றன.

ஆசிரியர்கள் சாரணப் பயிற்சிபெற நடக்கும் பாடி ஒன்றையும் பார்வையிடுவார் எனத் தெரியவருகிறது.

இரண்டு வருஷங்களுக்கு முன் நமக்களித்த வாக்கை நிறைவேற்ற இன்று நம் முன்வந்து விளங்குபவரும், சாரணியத்தின் தந்தையென மதிக்கத் தரும் பெரியார் ஒருவருமான திரு. வில்லன் அவர்களை நாம் மகிழ்வுடன் வரவேற்போமாக!

சுந்தரனந்தரெணர்.

பாடி விதிகள். (Camp Rules.)

1. பயிற்சிபெறத் தேர்ந்தெடுக்கப்பட்டவர்கள் பாடி நிர்மாணிக்கப்பட்ட இடத்தில் குறித்த நாளில் குறித்த நேரத்தில் ஆஜராயிருக்கவேண்டும். நேரங்கழித்து வருகிறவர்கள் சேர்த்துக் கொள்ளப்படமாட்டார்கள்.

2. பயிற்சிக்கு காலம் முழுவதும் பாடியில் இருக்க வேண்டும். இடையில் செலவு (விடு) கொடுக்கப்பட மாட்டாது.

3. பயிற்சிக்குத் தேவையான சீருடை, உபகரணங்கள், புஸ்தகங்களுடன் ஆயத்தமாயிருக்கவேண்டும். (இவை அடியில் தனியாகக் குறிக்கப்பட்டிருக்கின்றன.)

4. பாடி எல்லை இன்னதென்று திட்டப்படுத்தப்படும். அந்த எல்லைக்கு வெளியில் போகவேண்டுமாயின் சாரணத் தலைவர் அனுமதி பெற்ற பிறகே போகலாம். அப்படிப் போகையில் சீருடையை ஒழுங்காக அணிந்துச் செல்லவேண்டும்.

5. குறிப்பிட்ட இடங்களிலிருந்து தொண்டுவந்த தண்ணீரையே உபயோகப்படுத்தவேண்டும். குளிப்புத் தற்கு இடமும், வேளையும் குறிப்பிடப்படும். அவற்றை அனுசரித்தே குளிக்கவேண்டும். மற்ற இடங்களிலும், மற்ற வேளைகளிலும் குளிக்கக்கூடாது.

6. பயிற்சி பெறுகிறவர்கள் அணிகளாக வகுக்கப்பட்டு ஒவ்வொரு அணிக்கும் முதல்வர்கள் நியமிக்கப்படும். எவ்வெல்லையிலும் அணியின் ஒற்றுமைப்பட்ட முயற்சியே மதிக்கப்படும். அணியிலுள்ளவர்கள் சார்பாகத் தலைவருக்குத் தெரிவிக்கவேண்டிய விஷயங்களைக் கூடிய வரையில் அணி முதல்வர்கள் மூலமாகத் தெரிவிக்கவேண்டும்.

7. பாடியின் பொது வேலைகளைக் கவனிப்பதற்கு ஒவ்வொரு நாளும் ஒவ்வொரு அணி நியமிக்கப்படும். முதல் நாள் குரியாஸ்தமன முதல் அடுத்த நாள் அந்தமன வரையில் அந்த அணியினர் அவ்வேலைகளைக் கவனித்து வருவர்.

8. பொதுவாக நியமிக்கப்பட்ட ஏற்பாடுகளின்படியே எல்லாச் சாரணர்களும் உணவளிக்கப்படும்.

தனிப்பட்ட உணவு ஏற்பாடுகளும் வெளியிலிருந்து சிற்றுண்டி, பானம் முதலியவை வரவழைத்தலும் கூடாது.

9. கால திட்டம் தவறாமல் காரியங்களை நடத்த எல்லோரும் ஒற்றுமையுடன் உழைக்கவேண்டும். ஊதல் ஓசையாலோ அல்லது வேறு சைகைகளினாலோ கூப்பிட்டவுடன் ஒட்டோட்டமாய் ஓடி வந்து நிற்க வேண்டும்.

10. இரவில் படுக்கை உத்தரவு பெற்றபின் ஒரு விதப் பேச்சு வார்த்தையின்றித் தூங்க முயல்வேண்டும்.

11. வெளிக்குப் போவதற்குக் கக்கூஸ்கள் அமைத்து அவற்றையே உபயோகப்படுத்தவேண்டும். பாடியின் சுற்றுப் புறத்தையாவது வேறெந்த பாகத்தையாவது ஆபாசப்படுத்தக்கூடாது.

12. பாடியிலுள்ளவர்கள் எவருக்காவது சிறுபிணி ஏற்பட்டாலும் உடனே சாரணத் தலைவருக்குத் தெரிவிக்கவேண்டும்.

பொதுவாக, எல்லாச் காரியங்களும் சாரண விதிகளை அனுசரித்து நடைபெறும்.

உடை, உபகரணங்கள், புஸ்தகங்கள்.

சீருடை (Uniform): காக்கி அரை ரிஜார், காக்கி ஸ்கொட் ஷர்ட், பழுப்பு அல்லது கறுப்பு நிறமுள்ள

கால அட்டவீணை.

கால	6 மணி முதல்	7 வரை	...
"	7	7-30	"
"	7-30	8	"
"	8	11	"
"	11	12-30	"
பிற்பகல்	12-30	2	"
"	2	4-30	"
"	4-30	5	"
"	5	6	"
"	6	8	"
"	8-30	9-30	"
"	9-45		"

காலக்கடன் முடித்து, தனி வணக்கம். சிற்றுண்டி, அணித் தணிக்கை. (Inspection) பொதுக்கூட்டம். கடவுள் வாழ்த்து. தினசரி அறிக்கை. சாரணப் பயிற்சி. ஸ்நானம். சாப்பாடு. ஓய்வு நேரம் அமைதி பெறல். சாரணப் பயிற்சி. தாக சாந்தி. விளையாட்டுக்கள். மாலைக்கடன் முடித்தல். சாப்பாடு. பாடித் தீ. (Camp-fire) படுக்கை.

பெரிய தம்பி.

முதல்தரச் சின்னப்பயிற்சி.

(2) சிக்கனம்.

ஒவ்வொரு சாரணச் சிறுவனும் தன்னால் மிகுத்தப் பட்ட தொகையில் குறைந்தது ஒரு ரூபாயைச் சாரணத் தலைவரிடத்திலாவது, சேவிங்ஸ் பாங்கி (Savings Bank) யிலாவது சேர்த்து வைத்திருக்கவேண்டும். இதில் தொகை முக்கியமானதல்ல. ஆனால் இத்தொகையை அவன் எவ்வாறு சம்பாதித்துச் சேர்த்து வைக்கிறான் என்பதையே நாம் கவனிக்கவேண்டும். இதைப் பார்த்தவுடன் சிறுவர்களுக்கு இது ஒரு மிகச் சலபமான விஷயமாகத் தோன்றும். இச்சோதனையில் தேர்ச்சி பெறுவதற்கு ஒருவிதமான அமைத்தியுமாம், பயிற்சியும், அறிவும் வேண்டியதில்லை. அப்படிப்பட்டதொன்றைக் கொள்ளக்கூடும்.

சிக்கனத்தின் தத்துவத்தை யறிந்து மிகுத்து வைத்துப் பாங்கியில் போட்டுவைக்கும் தொகை பல் வேறு நிலைமைகளிலுள்ள சிறுவர்களுடைய சாமர்த்தியத்தைப் பொருத்ததாகும். எப்பொருளையும் வீண் செலவு செய்யாமை என்பதே சிக்கனம் என்னும் பதத்தின் பொருளாகும். இது ரூபாய், அணு, பைசாவை மாத் திரம் குறிப்பிடுவதைக் கொள்ளலாகாது. கடவுள் நமக்களித்திருக்கும் ஆயுட்காலத்தை வீணாக்காமல் நமக்கும், பிறருக்கும் பயன்படும் வழிகளில் செலவிடவேண்டும் தினமும் அவரவர்க்கேற்பட்ட கடமைகளைச் சரிவரச் செய்யவேண்டும். உடுக்கும் உடைகள் டாம்பீகமானவையாயும், விலையுயர்ந்தனவாயும் இருக்க

வேண்டுவதில்லை. உபயோகமுள்ளவையாயும் மலிவானவையாயுமான உடைகளைக் கொள்ளவேண்டும். சாரணச் சிறுவர்கள் அவ்வாறு உடைகளைத் துவைத்து, உலர்த்தி, மடித்துவைத்து உடுத்திவந்தால் அவ்வடைகள் அதிக காலம் பயன்படும்படிச் செய்துகொள்ளக் கூடும். சுகாதார விதிகளையும், அவைகளினால் ஏற்படும் சொளகரியங்களையும் அறிந்து அவ்வாறு தேகத்தைத் திடமாகவும், செளக்கியமாயும் வைத்துக்கொள்வது அவசியமாகிறது. தேகக் கொள்கியம் இல்லை யென்றால் வேறெவ்வித இன்பமும் அனுபவிப்பதற்கில்லை; பிறருக்கும் நாம் பிரயோஜனம் உள்ளவராக இருப்பதற்கில்லை. வைத்தியச் செலவும் ஏற்படுகிறது. மிதபோஜனம், மித உடைப்பு, மித ஆட்டம் முதலியவற்றைக் கைக்கொண்டு, புகை பிடித்தல், மதுவண்ணல் முதலியவற்றை முற்றிலும் தவிர்த்து வரவேண்டும். இம்மாதிரியே நம்முன்னோர் நமக்காகச் சேர்த்துவைத்திருக்கும் சொத்தை அழிக்காமல் பாதுகாப்பதுடன் நம் சம்பாத்தியத்தையும் நல்லவழியிலடைந்து, நல்ல வழியில் செலவழித்து ஒரு பகுதியை மிகுத்துவைக்கும் பழக்கத்தைக் கைக்கொள்வது தவசியமாகும். இம் முறைகளிலெல்லாம் தினமும் அனுபவிக்க வேண்டுமென்பதை முதல்தரச் சாரணராக விரும்புவோர் உணர்ந்து நடந்துவரவேண்டும். தேக பலம், மனோபலம், பொருள் முதலியவற்றை வீணாக்குவதால் சிறுவர்கள் வரவரத் தாழ்ந்த நிலையை யடைவார்கள். இங்கே குறிக்கப்பட்டுள்ளவைகளை நேர்மையான வழிகளில் சம்பாதித்து, அவைகள் அவர்களிடத்தே அதிகரித்துவரும்படிச் செய்து கொள்ளவேண்டும் தாமும் அனுபவியாமல் பிறருக்கும் கொடுக்காமல் பொருட் செல்வத்தை விருத்தி செய்வது சிக்கனமாகாது.

பாடிவாழ்க்கையில் தீ மூட்டுவதற்கான விதிகளும், சமையலுக்கு உபயோகப்படுத்தும் காய், அரிசி, பாத்திரம் முதலியவற்றிலும் சாரணச் சிறுவர்கள் சிக்கனத்தைக் கைக்கொள்ளுதல் அவசியம். அவ்வாறு செய்து வருகிறார்களாவென்று கவனிக்கும் பொறுப்பு சாரணத் தலைவருடையது. பந்தாட்டங்களிலும், குதிரைப் பந்தயங்களிலும், சிட்டாட்டத்திலும் பந்தயம் வைத்துத் தங்கள் பொருளை இழக்காமலிருக்கிறார்களா வென்றும் பார்க்கவேண்டும். சேர்வழியாகச் சம்பாதிக்கக்கூடியவற்றைச் சம்பாதித்து, நல்ல வழிகளில் செலவழித்து, எதிர்க்காலத்தில் பயன்படும்படி ஒரு பகுதியை மிகுத்துவைக்கும் பழக்கம் இப்பொழுதிருந்தே சிறுவர்களுக்கு ஏற்படவேண்டும்.

குறளையர்களையும், இரண்டாந்தரச் சாரணர்களையும் போலல்லாமல், முதல்தரச் சாரணராக விரும்பும் சிறுவர்கள், பிறர் இனமாக வளித்ததில் செலவானது போக மீதியைப் பாங்கியில் போட்டுவைப்பதோடு சிற்காமல் தாமே உழைத்துச் சம்பாதித்து அத் தொகையில் ஒரு பகுதியைச் சேர்த்து வைத்தல் நலம்.

எதேனும் ஒரு தினத்தில் ஒரு ரூபாயைப் பாங்கியில் போட்டிருந்தால் சிறுவர்கள் இச்சோதனையில் தேறினதாகக் கொள்ளக்கூடாது.

தேர்ச்சிச் சின்னங்களை அடைவதற்குரிய பயிற்சி பெற்று, ஓய்வு நேரங்களில் செய் பொருள்களைச்

செய்து விற்பனை செய்யலாம். தன் சக்திக்கேற்ற காரியங்களைத் தம் வீட்டிலுள்ளவர்க்கும், பிறருக்கும் இருப்திகரமாகச் செய்து பொருள் பெறலாம். ஆனால் சாரணச் சிறுவர்கள் மற்றவருக்கு உபகாரம் செய்வதற்குப் பிரதி பலன் எதிர்பார்க்கமாட்டார்கள் என்பதை மீண்டும் இங்கே குறிப்பிடல் மிகையாகாது.

தலைச் சாரணர் எழுதியுள்ள 'இந்திய வாலிபர் கார்ட்புக்' என்னும் நூலின் 22-வது பனுவலில் சிக்கன முறையைப்பற்றி எழுதியுள்ளதைச் சிறுவர்கள் வாசிக்கும்படிச் செய்யவேண்டும். சில படைகளில் சில சிறுவர்களுக்கு ஒரு ரூபாய் சேர்ப்பது மிகவும் சிரம சாத்தியமாயிருக்கும். இன்னும் சிலருக்கு இது மிக எளிதாயிருக்கும். சில படைகளில் சிலருக்காக இத்தொகையைக் கட்டியும் சிலருக்காகக் குறைத்தும் வைத்துக்கொள்கிறார்கள்.

கடைகளுக்குச் சென்று கடனாகச் சாமான்கள் வாங்கி வருவது சிக்கன முறையெனச் சொல்வதற்கில்லை. கடைகளுக்குச் சாமான் வாங்குபவர்கள் விலைகளைக் குறைத்துக் கேட்பதற்கும் சங்கோசப்படுகிறார்கள். அவர்களுக்குக் கிடைக்கும் சாமான்களும் நல்லவைகளாயிருக்குமென்று சொல்லவும் முடியாது. குறிப்பிட்ட காலத்தில் தொகை செலுத்தப்படாமல் இருந்தால் நமது நாணயம் குறைவதோடு கூட வட்டியும், கோர்ட்டிச் செலவும் கொடுக்கும்படியாகிறது. பொருள் கையிலிருந்தால் சாமான் வாங்குவதென்றும், இல்லையென்றால் அந்த சாமான் வாங்குவதில்லையென்றும் உறுதிவேண்டும். இது சிக்கன வாழ்வின் ஓர் அமிசமாகும். இதைப் பிழைத்த சிறுவர்கள் உணரும்படிச் செய்யவேண்டும்.

சாரணச் சிறுவர்கள் தமக்குரிய சேருடை, சின்னங்கள் முதலியவைகளை ஐக்கிரதையாக வைத்துக் கொள்ளவேண்டும். இழந்துவிட்டால் மறுபடியும் தொகை செலவழித்துத்தான் வாங்கவேண்டியிருக்கும். ஆகவே செட்டில் மிக்க ஒரு சிறுவன் தான் சாமான்களைப் பத்திரப்படுத்திவைத்துக் குறிப்பிட்ட காலங்களில் உபயோகப்படுத்தவேண்டும்.

படையிலுள்ள சாரணச் சிறுவர்கள் எல்லோரும் சிக்கன முறையில் நடந்துகொண்டு, படைக்குச் சொந்தமான தளவாட சாமான்கள், படங்கள், பாத்திரங்கள், புத்தகங்கள் முதலியவைகளை இழக்காமலும், அவைகள் ஒடியாமலும், அழுக்காகப் போகாமலும் பார்த்துக்கொள்ளவேண்டும்.

பொதுவாக, சிறுவர்கள் சேமித்துவைக்கும் பணத்தைப் படைத்தலைவரிடமே ஒப்படைப்பது வழக்கம். எவரிடம் பணம் கொடுத்து வைத்திருந்தாலும் அவர் சரியான முறையில் கணக்கெழுதி வைத்துக் கொள்ளவேண்டும் எப்பொழுதும் எந்தச் சிறுவனும் தன் சம்பந்தமான கணக்கைப் பார்ப்பதற்கு உரிமையுண்டு. சாரணத் தலைவர்கள் எத்த முறைகளில் கணக்குகளைக் குறித்துவைக்கவேண்டுமென்று மாகாணச் சாரணச் சங்கம் வகுத்து வெளியிட்டிருக்கிறது. அம்முறையில் கணக்கு வைக்கப்படவேண்டும்.

K. S. சுந்தரேசன்.

சாரணர், குருவனாய் விவளையாடத்தக்க சில விளையாட்டுக்கள்.

(41) பூர் புஸ்ஸி. (Poor Pussy)

சிறுவர்கள் ஒரு வட்டத்தில் உள்நோக்கி நிற்கிறார்கள். ஒருவன் மாத்திரம் மத்தியில் நிற்கிறான். அவன் கண்ண்கட்டப்பட்டிருக்கின்றன.

ஆட்டம் ஆரம்பித்தவுடன் சிறுவர்கள் சுப்தமில்லாமலும், வேகமாயும் வட்டமாகவே நகர்கிறார்கள்.

கிரெவன் கண் கட்டப்பட்ட சிறுவன் எதேனும் ஒரு திசையை நோக்கிச் சென்று, வட்டத்திலுள்ள சிறுவர்களில் ஒருவனைப் பிடிக்கிறான். பிடிப்பட்டவன் வேறுகுரலில் 'பூர் புஸ்ஸி' என்று சொல்லி, பூனை கத்துவதுபோல் கத்தவேண்டும்.

மத்தியிலுள்ள சிறுவன் அவன் குரலிலிருந்து இன்னொன்று குறிப்பிடத் தவறிலுமா பிடிப்பட்டவன் விடப்படுகிறான். ஆட்டமும் முன்போலத் தொடருகிறது. குரல் கொடுத்தவன் இன்னொன்றைக் குறிப்பிட்டு விட்டால் பிடிப்பட்டவனும் மத்தியிலுள்ளவனும் இடம் மாறுகிறார்கள்.

(42) குளச் செங்கல். (Red hot bricks)

சிறுவர்கள் வட்டத்தில் உள்நோக்கி நிற்கிறார்கள். ஒருவனிடம் மாத்திரம் புளியங்கொட்டை ரிப்பிய ஒரு துணிப்பை கொடுக்கப்படுகிறது. ஹார்ட்மோனியம் அல்லது பிடிலைக்கொண்டு எதேனும் ஒரு ராகம் அல்லது பாட்டு பாடப்படுகிறது. பிரதட்சணமாக (இது புறமிருந்து வலது புறமாக) அந்தப் பையை தனக்கு அடுத்தபடியாகவுள்ள சிறுவனுக்கு அனுப்பப்படுகிறது. இப்படி ஒருவன் மற்றொருவனுக்கு அனுப்பிக்கொண்டேயிருக்கிறான். ராகம் அல்லது பாட்டுப் பாடுவது நின்றவுடன் எவரிடம் இந்தப் பை இருக்கிறதோ அவன் அதைப் போட்டுவிட்டுத் தன் இருகைகளையும் மார்பினிடமாகக் கட்டிக்கொண்டு விடுகிறான். ஆனால் வட்டத்திலேயே நிற்கிறான். மறுபடி ராகம் அல்லது பாட்டு ஆரம்பித்தவுடன் அடுத்த பையை அந்தப்பையை எடுத்துக்கொண்டு முன்போல அடுத்த பையனுக்கு அனுப்புகிறான். இப்படி ஐப ஒருவரால் மற்றொருவனுக்கு அனுப்பப்படுகிறது. பாட்டு நின்றவுடன் பையை வைத்துக்கொண்டிருப்பவன் கைகட்டி நிற்கிறான். இம்மாதிரியே கடைசியில் கைக் கட்டாமல் நிற்பவனைத் தேர்ந்தெடுக்கும் வரையில் ஆட்டம் தொடர்கிறது.

குறிப்பு. இரண்டாவது சுற்றுவரும்போது கைக் கட்டியவர்களை விலக்கிவிட்டுப் பையை மாற்றிவர

வேண்டும். மூன்றாவது முதலான சுற்றுகளும் இப்படியே.

(43) மாணம், வேட்டைக்காரனும். (The Dear and the Stalker)

ஒரே காலத்தில் இருவர்மட்டுமே இவ்வாட்டம் ஆட இயலும் ஒரு நீண்ட மேஜையின் ஒரு ஓரத்தில் மாணம் (ஒரு சிறுவனும்) மற்றொரு ஓரத்தில் மாணைப் பிடிக்கத் தொடருபவனும் (மற்றொரு சிறுவனும்) கண் கட்டிக்கொண்டு ஒரு கையால் மேஜையைத் தொட்டபடி நிற்கின்றனர். ஆட்டம் ஆரம்பிப்பதற்கான சைகையைச் செய்தவுடன் இருவரும் மேஜையைச் சுற்றி நகர்ந்து செல்ல ஆரம்பிக்கின்றனர். இருவரும் மேஜையின்மேல்வைத்த கையை எடுக்கக்கூடாது. குறிப்பிட்ட காலவரைக்குள் மாணைப் பிடிக்கத் தொடர்பவன் மாணை மற்றொரு கையால் பிடித்து விட்டால் ஜயமடைகிறான். இல்லாவிட்டால் மான் ஜயமடைந்ததாகக் கொள்ளவேண்டும். இம்மாதிரியே இருவர் இருவராக ஆட்டம் ஆடலாம்.

(44) விளக்கணைத்தல். (Blow it out)

போட்டிப்போடும் அணிகள் சம எண்ணிக்கையுள்ள சிறுவர்களுடன் இந்திய வரிசையில் தனித்தனியாக நிறுத்தப்படுகின்றன. ஒவ்வொருவருக்கும் நேர் எதிரில் சுமார் 30 அடிக்கப்பால் ஒவ்வொரு மெழுகுவர்த்தி வைக்கப்படுகிறது. புறப்படுவதற்கான சைகை கொடுக்கப்பட்டதும் ஒவ்வொருவரின்மேல் முதலில் நிற்பவனும் நெருப்புப் பெட்டி (குச்சிகளுள்ளது) யுடன் ஒடோடியும் சென்று, பெட்டியைத் திறந்து, ஒரு குச்சியை எடுத்துக் கிழித்து, மெழுகு வர்த்தியைக் கொளுத்தி, திரும்பவும் அணைத்து, நெருப்புப் பெட்டியை மூடி, தான் புறப்பட்ட இடத்திற்கு வந்து நெருப்புப் பெட்டியைத் தனக்கு அடுத்தபடியாகவுள்ளவரிடம் கொடுத்து வரிசையின் பின்னே சென்று நிற்கிறான். இரண்டாவது சிறுவனும் ஒடிப்போய் முன் சொல்லியவாறு வர்த்தியைக் கொளுத்தி அணைக்கிறான். இம்மாதிரியே அணியிலுள்ள யாவரும் செய்கிறார்கள்.

எந்த அணியில் சிறுவர்கள் யாவரும் இவ்வாறெல்லாம் செய்துவிட்டு முன்போல் தம்பிடங்களிலிருக்கிறார்களோ அந்த அணி ஜயித்ததாகும்.

K. S. சுந்தரேசன்.

குருவாப் பயிற்சி: கதை சொல்லுதல்.

குருளைத் தலைவர் தன்னிடம் பயின்றவரும் சிறுவர் களைத் தன் வசப்படுத்திச் சரிவரப் பழக்கப் பற்பல உபாயங்கள் தேடவேண்டும். கவீன முறையை யனுசரித்து புது விஷயங்களை ஆராய்ந்து அவற்றின் மூலம் சிறுவரை இன்புறுத்தவேண்டும். தலைவர் கையாளுதல் முறைகளில் விளையாட்டுக்களும், கதை சொல்லுதலும் முக்கியமானவை. கதை வேண்டாமென்றாலு, போதும் நிறுத்துங்கள் என்றாலு சொல்லும் சிறுவர் இவ்வேயென்றே சொல்லலாம். ஆதலின் சிறுவருக்குத் கதையிலுள்ள இன்பம் அளவற்றது.

சாரணப் பயிற்சியின் முக்கிய நோக்கம் சிறுவரை உலகில் உண்மை வீரனாக்குதல், நற்குணச் சீலனாக்குதல், திடசரீர முள்ளவனாக்குதல் முதலியன. குருளைப் பயிற்சி சாரணப் பயிற்சிக்கு அஸ்திவாரமாகையால் மேற்கூறிய கருத்துக்களை ஆரம்ப முதற்கொண்டே அனுசரித்தல்வேண்டும். இவற்றை ஆகேலா காட்டும் மாநிரிப் பழக்கத்தாலும் நிரை ஒற்றமைப் பழக்கத்தாலும், இயற்கைப் பொருளாராய்ச்சியாலும், கதை சொல்லுதலாலும் நிரைவேற்றலாம். இப்பொழுது கதை சொல்லுதலைப்பற்றிக் கவனிப்போம்.

கதை சொல்லுவதென்றால் மிகச் சலபமாகத்தான் தோன்றுகிறது. ஆனால் கம்பில் எவ்வளவுபேர் நன்றாகக் கதை சொல்லத் திறனுள்ளவரென்று அவரவருக்கே விளங்கும். கதை சொல்லும் திறமையை ஓர் பிறவித் குணமாகக் கருதவேண்டும். சிலரைக் கண்டால் சிறுவர் கதை சொல்லும்படி எப்பொழுதும் வற்புறுத்திக்கொண்டே யிருப்பார்கள். கதை சொல்லுதல் பிறரைச் சற்றேநேரம் சந்தோஷமாக்கும் சிறந்த சாமர்த்தியமாகும். பஞ்சு தந்திரக் கதைகள் உற்பத்தியான இங்காட்டிலுங்கூட கதை சொல்லுதலின் பயன் வெகுநாள்வரையிலும் பலருக்குத் தெரியாமலிருந்தது. இப்பொழுதுதான் இம்முறை சிறுவர் பயிற்சிக்கு எவ்வளவு உபயோகமானதென்பதை யறிய வருகிறார்கள். கதை சொல்லுதலால் சிறுவருடைய கற்பனாசக்திக்கு ஏற்ற விஷயங்கள் அவர்களுடைய மனத்திற்கு அளிக்கப்படுகிறது. கதையில் சம்பந்தப்படும் பாத்திரர்களின் அனுபவத்தின் மூலமாகத் தோழரிடம் பற்று, அவர்களைப்போல் பெரிய காரியங்களைச் செய்ய மனோபாவ மேற்படுதல், வீரகுணங்கள், பொதுஜன ஊழியம், கடவுள் பக்தி, உயிர்களிடம் அன்பு, பச்சாத்தாபம், பெருந்தன்மை முதலிய குணங்களைப்பற்றிய எண்ணங்கள் அவர்கள் மனதில் உதிக்கின்றன. உலக வாழ்வில் அம்மாதிரியான விசாலநோக்கமும், அரியாயமான காரியங்களைக் கண்டிக்கும் ஆற்றலும் ஏற்படுகின்றன. மேலும் ஓய்வுநேரத்தை வீண போக்காமலும் துஷ்ட சகவாசம் முதலியன ஏற்பட யிடமில்லாமலும், வேலைக் களைப்பு, படிப்புக் களைப்பு இவ்விவரம் ஓய்வு ஏற்படவும் இடமுண்டாகிறது. மனத்தில் சந்தோஷ முண்டாவதால் தேச சென்கரியமும் ஏற்படுகிறது. நாள் செல்லச் செல்லச் சிறுவர் தாங்களே கதை சொல்லத் தயாராகிவிடுவார்கள். அதனால் மனதி விரும்புதல் உச்சம், நடுக்கம், சபைக்கோழை, பயம்

இவை யில்லாமல் தைரியமாயும், கம்பீரமாயும் பேசும் பழக்கம் உண்டாகும். ஆகையால் கதை சொல்லுதல் நிரை நிகழ்ச்சிக் குறிப்பின் ஓர் இன்றியமையாத பாகமாகும்.

ஒவ்வொரு ஆகேலாவும் கதையின் முக்கிய நிகழ்ச்சிகளைத் தன் குருளையின் மனோபாவத்திற்கு ஏற்றபடியும், ஆவிலைத் தூண்டும்படியும் சொல்லும் முறையை முன்னால் யோசித்து மனத்தில் அமைத்துக் கொள்ள வேண்டும் முன்யோசனை செய்து கொள்ளாமல் சொல்லும் கதை நமது நோக்கத்திற்கு மாறான பயனை விளைவிக்கக்கூடும். நிரை நிகழ்ச்சிக் குறிப்பு தயாரிக்கும்போதே கதைகளை யோசித்து முடிவுசெய்து கொள்ளவேண்டும். கதை சொல்லும்போது பார்த்துக் கொள்ளலாமென்று சுமார் டிரந்திலிட்டுக் கதை சொல்லும்போது மேலே என்ன சொல்லுவதெனத் தெரியாமல் தொடர்ச்சியை மறந்து சிலர் கஷ்டப்படுவதுண்டு. அப்போது சிறுவர் சிரத்தை இழந்து வேறு விஷயங்களில் கவனத்தைச் செலுத்தத் தொடங்குவார்கள். ஆதலின் ஓய்வு நேரங்களில் குருளைத் தலைவர் கதைகளைத் தீர யோசித்து ஓர் நோட்டில் குறித்துக் கொள்ளவேண்டும்.

சிறுவருக்கு மோவிலினிகளைப் பற்றிய கதைகளும், (fairy tales) சரித்திர சம்பந்தமான கதைகளும் விரும்பமானவை. சரித்திர சம்பந்தமான கதைகள் சிறுவரைத் தேசாபிமானிகளாக்கக் கூடியவை.

நீதினற்ற கதைகளும், பைத்தியக்காரக் கதைகளும் சொல்லவேண்டாம். நாம் சொல்லும் கதைகளில் யோசனைக்கு வேண்டிய பொதுமான நினைவுத் தீனி இருக்கவேண்டும். தெளிவாயும், எளிய நடையிலும், இடத்திற்குத் தக்க குரலிலும், சுருக்கமாகவும், சிறுவர் மனதை வேகமாய் ஓடவிடாமல் தேக்கிவைத்தும் சொல்லவேண்டும். கதைக்கு மத்தியில் குருளையர் கேள்விகள் கேட்டு அதிலுள்ள இன்பத்தைக் கெடுக்க இடம் கொடுத்தல் கூடாது. சந்தேகங்களைக் கதை முடிந்தபின்புதான் கேட்கலாம். கதை முடிந்த பின்பு நீதிகளை எடுத்துரைக்காமல் அவர்களே நீதிகளைக் கற்கவிட்டு விடவேண்டும்.

மெளனியின் கதையைக் குருளையருக்குத் கற்பிக்க வேண்டும். அதோடு சம்பந்தப்பட்ட மிருகங்களின் குணத்தை யறியவும் தியதை யொழித்து நல்லதைக் கிரஹிக்கவும் பயிற்சி தரவேண்டும். கதை சொல்லுதல் சிறுவருக்கு வெறும் தமாஷாகத் தோன்றுப்படியும் செய்தல் கூடாது.

ஆகேலாக்கள் எல்லாரும் சிறந்த கதை சொல்லுபவர்களாகப் பிறவியிலேயே யிருக்க முடியாவிட்டாலும் பயிற்சியாலும், பழக்கத்தாலும், விடாமுயற்சியாலும், மனோநிபுணத்தாலும் தேர்ந்தவர்களாகலாம். கதை சொல்லுதலை நற்குணப் பயிற்சிக்கு ஆயத்தமாக உபயோகித்துத் தாங்களும் தங்களிடம் விடப்பட்டிருக்கும் குருளையரும் இன்பம் பெற வேண்டுகிறேன்.

G. கந்தரம்.

THE SOUTH INDIA BOY SCOUT

தேலுగు అనుబంధము.

కారవ సంపాదకుడు: పరిగె వెంకటరమణరావు, ఎఫ్.టి.ఎస్., బి.ఎ., బి.ఎడి.,
బుషీస్వాల్ స్కూలు, కురుబలకోట పోస్టు, చిత్తూరు జిల్లా.

సంపుటము 4.

నవంబరు, డిసెంబరు 1933.

సంచికలు 2, 3.

ఆశీర్వాదము.

శ్రీ! రాకాశిమూకల రక్తముల్ ప్రవహింప జంపు రామానుల యంపకోశ
కసి మసంగియు శత్రుగణముల చెండాడు పాండవయులయొక్క బాహుబలము
తమ్మి ముగరము నుద్దండత జించిన యభిమన్యు శౌర్య బాహుపటిమ
హిందూమతౌన్నత్య హేతుభూతంబైన శ్రీ శివాజీ వీరచేష్టితంబు

శ్రీ! చేరి మీయందు నెప్పుడు సిరిచెంది

లోక కల్యాణ మిమ్ముల చేయరంగ

పరగు గావుత సర్వ సంభాష్యలీల

బాల వీరాగ్ర చరులార భవ్యలార ||

(జంగా నృసింహశాస్త్రిగారు).

ఓ భారతీయ బాలవీరులారా!

ప్రథమ భారతీయ బాలవీరులగుట మీ కత్యంత గౌరవ ప్రదము; ఆ గౌరవము ననుసరించి దాని కర్తలగునట్లు ప్రవర్తించవలసిన బాధ్యతకూడ మీపై బడుచున్నది. మీ వీరధర్మములు ఆ యర్హతను సంపాదించుకొను విధానమును యెరింగించుచున్నది. వీరప్రమాణము మీ ధర్మమును ప్రతిపాదించుచున్నది. బాలవీరుల ధర్మములు, ప్రమాణము అను నీ రెండును, మీకును విశాచీయులకును సమానమే; కాని, భారతీయులైన మీరు నిర్వర్తించవలసిన ప్రత్యేక ధర్మముకంటె గలను.

విశాచీయ బాలవీరు లెంతటి ధైర్యవంతులూ, యెంతటి సహాయకారులూ మీరు కూడ సత్యవంతులూ, యెంతటి సహాయకారులూ మీరు కూడ నంతటి ధైర్యము సత్యము సహాయకారిత్వము కలవారని కనబరపవలెను. ఇతర బాలవీరులకన్న మీరే మిన్నయని మీరు చూపవలయును; ఏలనన, వారికన్న గొప్పవిషయములను మీరు భావికాలమున నిర్వహింప వలసియున్నది. మహా క్షేత్రంతు, సగర్వముగ “నా మాతృభూమి”

యని చెప్పుకొనదగిన, భారతవర్ష స్వాతంత్ర్యమును సంపాదించి, సంపాదించిన స్వాతంత్ర్యమును నిలువబెట్టుకొనగల ధైర్యము, సత్యము, సహాయకారిత్వముగల పౌరుడుగ భారతీయ బాలవీరుడు పెరుగవలయును.

కేవలము మాతృభూమికోరకే జ్ఞానము నాల్గింపుము, కౌర్యముల నిర్వహింపుము, అటల నాడుకొనుము. భారతీయ బాలవీరుడని నిజముగ ననిపించుకొన నెంచినచో నేక మాత్రమే ప్రేమింపుము, ఆమెను గౌరవింపుము, ఆమె కోరికే జేవింపుము. అటులైననే, మహానుభావులగు మీ పూర్వీకుల యశీర్వాదము మీయొడ నుండును, భారతీయ బుషీశ్వరులు మిమ్ము ప్రేమార్ద్ర దృష్టుల విక్షింకురు. అసీ బెసెంటు.

భారత బాలవీరుల సంఘమునకు సంరక్షణకర్త (ప్రా టెక్టర్) గా నుండిన అనబెసెంటుగారు 1917 లో నొసంగిన సందేశము.]

ఆనీబెసెంటు—భారత బాలవీరోధ్యమము.

(వీరకార్యనిర్వాహక అధికారి—యోధురాలు—శ్రీ.)

అమ్మ, బిడ్డలగన్న శ్రీ, యోధురాలు, తన సరమగురువుని యాజ్ఞల శిరసావహించినది, భారతదేశము నుద్ధరించి నది, పురుషులను జేసినది, మహాత్మురాలు— బెసెంటు.

86 యేండ్లు బ్రతికినది; తన గురుదేవులగు మగుమహాగులవారి జన్మభూమియగు భారతదేశమును తన మాతృభూమిగా జేసికొని, యీ దేశమునకు ఆపారమగు సేవనుజేసి ప్రాణముల వదలినది; మరల త్వరలో తన ముఖ్యమంత్రి మన మాతృదేశ సేవయే జేయగోచనదీ మహాత్మురాలు— బెసెంటు.

ఆమె జీవితము ఆసామాన్యము: అందలి మార్పులు విశేషములు. మొదట క్రైస్తవ మతావలంబి— క్రీస్తును నమ్మి ఆ మతములోని బోధనలను ఆచరించినది— ఎప్పటి కైనను ఉన్న నమ్మకము సిరమైనదిగాను, ప్రత్యక్షజ్ఞానము కొవలయును— నిరీశ్వరవాదిని యైనది; క్రైస్తవమతము లోని లోపములను చెందాడనది— సంఘసేవ చేయుటకు మొదలిడి బాదను అన్యాయమును నిర్మూలించ ప్రయత్నించినది; దుర్భరమును వీరోచితమును అగు జీవితమును గడపినది— ప్రశాంతము నందినది; పరమగురువుల పాద సన్నిధి జేరినది; శాంత చిత్తముతో తదేకధ్యానకర్మాచరణ నిష్ఠతో పరమగురువుల సేవయు భారతభూమి లోకముల సేవయు నొనర్చినది— జీర్ణమైన శరీరమును త్యజించినది— మహాత్మురాలు— బెసెంటు.

ఆమె చేసిన సేవ యెన్నో విధములు— ఇంగ్లండులో మరలలోను ఫ్యాక్టరీలలోను పనిచేయుచుండిన కూలివాండ్రకు, నిష్పపుల్లల ఫ్యాక్టరీలలో కూలిపని చేయుచుండిన అడవాళ్ళు పిల్లలకు, అమితముగ బిడ్డలను కని పెంచవలసి యుండిన బీద తల్లులకు, భారత వర్షపు సనాతనధర్మ స్వజాతీయ విద్యకు, భారత స్త్రీల స్వాతంత్ర్యాభివృద్ధికి, భారత స్వరాజ్య సంపాదనకు, భారత వీరోధ్యమునునకు, దివ్యజ్ఞాన సమాజముద్వారా ప్రపంచమున కంతకు ఆమె యొనర్చిన సత్కృతులు విపులముగ తెలిసికొనవలసినవి, మరువ బాలనివి. గాంధీ మహాత్ముడనిన లాగున, “భారత వర్షము మనియుండుదాక బెసెంటుగా నొనరించిన సేవలు అచంద్రాదర్శముగ నిలచియుండు” నట్టివి. అట్టి యద్వి తీయ స్త్రీవ్యక్తి, మహాత్మురాలు, భారత దేశమునకును భారత బాలవీరోధ్యమునకు నొనర్చిన సేవలగుర్తి స్థుప్తముగ వివరించెదము.

1847-వ సంవత్సరము అక్టోబరు 1-వ తేదీ శుక్రవారము సాయంత్రము 6 గంటల 39 నిమిషములకు లండనులో

పుట్టెను శ్రీమతి అవి. పెరిగి పెద్దయై, వివాహమాడి, బిడ్డల గని, క్రైస్తవ మతబోధలలో నమ్మకము తొలగిపోయి నంగున భగవండ్రి విడిపడి, పైన నుడివిన జీవితములోని మార్పుల నన్నిటిని యనుభవించి, 46 యేండ్లు ఇంగ్లండు లో మానవసేవను జేసి, 1893 లో భారతదేశమున మొట్ట మొదటిసారి కాలిడి. 1933 లో భారతదేశములోనే శరీర మును వదలెను. ఈ నలునది వర్షములలో తన మహాగురువుల జన్మభూమియగు యీ దేశమునకు చేసిన సేవలు అనంతములు.

ఈ దేశమునకు వచ్చినప్పటినుండి పాశ్చాత్య నాగరికతా వ్యామోహమున చునిగి స్వదేశ స్వజాతి స్వమతాభిమానములను గోల్పోవుచున్న హిందవులకు తమ ఆరమభ ప్రాశస్త్యమును సనాతన ధర్మములనుగూర్చి అసేతు హిమాచల పర్యంతము పర్యటన మొనర్చి ఘోషించి, వారి కండ్లను తెరచి భారతదేశ యువకులను స్వదేశాభిమానులగు పురుషులుగ జేయుచుండెను.

స్వజాతీయ విద్యావిధానమును పునరుద్ధరింప సమకట్టి కాశీ పుణ్యక్షేత్రమున పెంట్రల్ హిందూ కాలేజి అను సంస్థను స్థాపించి. ఆనేక యువకులను స్వజాతీయాభిమానులుగ నొనర్చెను: (భారతీయులకొరకు సంస్థల ప్రారంభించి తగిన భారతీయులు తయారుకాగా వారికి వాని నొక్కొక్కటి యొప్పగించి వేయుట ఆమె పద్ధతినుండెను). ఈ సంస్థనే ఆభివృద్ధి పరచి తరువాత హిందూ యూనివర్సిటీగా చేయబడుటకు పండిత మాలవ్యాగారి కొప్పగించెను.

భారత భాగ్యవిధాతయగు అగస్త్య మహాగులవారియు సర్వప్రపంచ పాలనకర్తలగు శ్రీ సనత్కుమారులవారియు అనుజ్ఞప్రకారము 1913 నుండి స్వరాజ్య సంపాదనోద్యోగమునకు భారతీయులను మేల్కొల్పటప్రారంభించి, ఆ ప్రయత్నములో 1917 లో మాడు నెలల ప్రవాస శిక్ష ననుభవించి, ఆ సంవత్సరపు నేషనల్ కాంగ్రెసునకు అధ్యక్షత వహించి, భారతదేశమునకు స్వరాజ్య మొచ్చుదాక శరీరమును వదలనని నిశ్చయించి శరీరదార్ధ్య మున్నవరకు యీ ప్రయత్నములో సర్వశక్తుల వియోగించెను. భారత దేశపు స్వరాజ్య ప్రయత్నములలో ఆమె గురువుల అజ్ఞను భారతదేశము బిటిషు సామ్రాజ్యమునుండి విడిపాటుండనే స్వపరిపాలనను పొంది యుండవలయునను ఆజ్ఞను— శిర సావహించి, తన పేరు గౌరవములకు నష్టకరములగు నున్నను, అట్టి స్నేహసంబంధమునకు విరుద్ధప్రయత్నములను ఖండించి, తన శిష్యధర్మమును నిర్వర్తించుకొనెను.

భారత స్త్రీల సిద్ధికి శాస్త్రత్యమునకు తోడ్పడుటకు విమెన్స్ ఇండియన్ అసోసియేషన్ ను స్థాపించి. ఆ ద్వారా స్త్రీల స్థితిని బాగుపరుచుటకు ప్రయత్నించెను. దక్షిణ భారతదేశపు యువకుల ఉపయోగము కొరకు చెన్నపురిలో యంగ్ మెన్స్ ఇండియన్ అసోసియేషన్ ను స్థాపించి ఘోష్ కేహల్ అను దివ్యభవనమును వారికి కట్టి యిచ్చెను.

ఈ విధముల భారత సంఘోదరణకు, స్వజాతీయ విద్యావిధాన సంస్థాపనకు, సనాతనధర్మ పునరుద్ధీవనమునకు, యువకుల ప్రయత్నములను సర్వవిధముల ప్రోత్సహించుటకు, భారత స్త్రీల శాస్త్రత్యమునకు, భారతదేశ స్వరాజ్య ప్రాప్తికి సర్వవిధముల సర్వశక్తుల వినియోగపరచి పాటుపడెను.

భారత బాలుర కొనర్చిన యుపకృతులలో వీరోధ్యమును భారతదేశమున ప్రవేశపెట్టి భారతదేశపు బాలబాలికలకు తగునట్టి తరీతు కలుగు నవకాశమును కలుగజేయుట ఒకటి.

1908 లో ‘స్కూటింగ్ ఫర్ బాయిస్’ అను పుస్తకమును బేడెడ్ పవెల్ ప్రభువు ప్రచురించిన నాటినుండియు ఇంగ్లండులో బాలవీరోధ్యమును శీఘ్రముగ వ్యాపింప మొదలిడెను. మనదేశములో కూడ 1909, 1910 ల లోనే ఆంగ్లదేశముల బాలురకు మాత్రము యిట్టి తరీతీయబడుటకు ప్రారంభింపబడెను. భారతదేశపు బాలురకుకూడ ఆ మాదిరి తరీతుయొక్క అవసరమును గ్రహించిన దూర దృష్టిగలిగిన ఆ బెసెంటు, కాశీలో తనచే భారత స్వజాతీయ విద్యాభివృద్ధికిగాను స్థాపింపబడిన పెంట్రల్ హిందూ కాలేజిలో “భారత పుత్రులు పుత్రికలు” (“సన్ ఆండ్ డాటర్స్ ఆఫ్ ఇండియా”) అను సంఘమును ప్రారంభించెను. (“సేవజేయుచును నేను” అనునది వారిమాట) మనదేశపు బాలురకు వీరోధ్యమపు తరీతును కలుగజేయ మరన్నియో ప్రయత్నముల మరెందరో జేసిరి; కాని, అవి యెవ్వియు విశేష ఫలవంతములు గాలేను.

1916 లో భారతదేశపు బాలుర కందరకును అందు బాటులో వీరోధ్యమును సవ్యముగ నొక సంస్థగా ఆ బెసెంటుగారిచే నేర్పరుపబడెను. ఐరోపామహాసంగ్రామ సమయములో లండనులో నొక అసుపత్రిలో ననుభవమును

కలిగి భారతభూమికి సేవజేయుటకు ఆ బెసెంటుగారి చరణసన్నిధికి (చెన్నపురిలోని అడయాదనకు) యేతెంచిన జి. ఎస్. ఆరండేలు మహాశయుడు బేడెడ్ పవెల్ నడుపుచున్న పద్ధతులలోనే వీరుల తరీతు నిచ్చు ఉద్యమము నొకదానిని భారతీయ బాలురకొరకు నడుప ప్రారంభించెను. 1916 లో భారతదేశపు బాలురకు మొట్టమొదటి బాలవీరుల నాయకుడుగ తానే ఆయ్యెను; చెన్నపురిలో, యిస్సడు ఘోష్ కేహల్ హాలున్న పరిసరములలో, భారతీయ బాలురకు వీరుల తరీతు నీయ మొదలిడెను. ఈ నూతనోద్యమపు నిర్మాణ కార్యక్రమములను చూచుకొనుటకు (తరువాత కాలికట్టులో న్యాయవాదిగ పనిచేయబోయిన) శ్రీయుత సూర్యనారాయణగారిని, (కొద్దిరోజుల క్రిందటి వరకును బాంబాయిరాష్ట్రీయ వీరకార్యదర్శిగను, యిస్సడు లీగ్ ఆఫ్ నేషన్స్ వారికి భారతదేశములోని అధికారిగ నున్న) శ్రీయుత యం. వి. వెంకటేశ్వరకా గారిని నియమించిరి; భారతదేశములనే గలిగి బిటిషు సామ్రాజ్యములో నొక భాగమే యైనను పరిపాలనా స్వాతంత్ర్యమును కలిగియుండిన సింహళదీప్వములో వీరోధ్యమును యెటుల నడుపబడుచుండెనో వీరు వెంటనే తెలిసికొని తామును తమ ఉద్యమమును సాగించుచుండిరి. ఈ పనిలో తోడ్పడుటకు, అంతకుముందు యీజిల్లలో కొంత అనుభవమును పొందియుండిన, టి. పి. సిక్ హా గారిని రప్పించుకొనిరి.

1916 అక్టోబరు 1-వ తేదీ ఆదివారమునాడు అడయాదలోని పెద్ద వటవృక్షము క్రింద మొట్టమొదటి భారత బాలవీరుల పెద్ద సమావేశము జరిగెను. భారతదేశములో నిప్పటికిని ఉపయోగింప బడుచున్న రూపమున వీరుల ప్రథమప్రమాణము అనాటి ఆ సమావేశములో మొదటి సారి తీసికొనబడెను. ఆ బెసెంటుగారు, సర్ బయ్యా నరసింహ శర్మగారు (విశాఖపట్టణము), యితరు లనేకులు అప్పు డచ్చటనే యుండిరి. అదియే భారత దేశములో భారత బాలవీరోధ్యమును ఒక సంస్థగా నిర్మింపబడి ప్రారంభింపబడిన సమయము. శ్రీ బెసెంటుగారి ఆశీర్వాద ఆధిపత్యముల క్రింద భారత బాల వీరోధ్యమును త్వరితగతిని వ్యాపించుచుండెను.

(సకేషము.)

కిశోరవీరులకు ఉపయుక్తమగు క్రీడలు.

(7) భల్లూక స్వస్థ్యము.

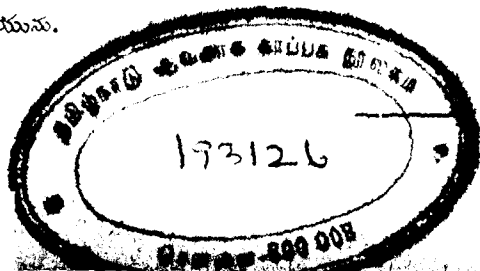
బాలురందరను వలయాకౌరముగ ఉదగములను ముగియవలయును. భల్లూకములను వెనుకనుండి నడుచుచు తన గొంతు చట్టమును "బిడ్డ తనవలె" అని అడుగును. బిడ్డ తనవలె అని అడుగును. అని నడుచుచు కిశోరవీరుగల నాయకుని చట్టము నవ్వుకయే తగుచుండవలయును.

(8) నన్ను నకరించుడి.

బాలురందరను నాయకుడు తన వెనుక ప్రక్కన నిలువజేసి తాను చేయునట్లు బాలురందరను చేయవలయును. నని యజ్ఞాపింపవలయును. నాయకుడు కొంతసేపు పరుగెత్తుట, కొంతసేపు కుంగుట, కొంతసేపు పిల్లి మొగ్గులను చేయుట, కొంతసేపు కప్పుగంటులను చేయుట మొదలగు పిల్లల కాయాసముగలుగునని పనులను జేయును. చూచు వారలకును బాలురను నానంద దాయకములగు పనులను జేయవలయును.

(9) చేరుమాలును తన్నురించుట.

బాలురను రెండు సమభాగములుగా జేసి పిమ్మట యిరువది గజముల కెదురుగా నిలుచుండునట్లు చేసినతరువాత రెండు పక్షముల నడుమ నొకకట్టను పాతిచేరు మాలు నొకదానిని ఆ కట్టపై నుంచవలయును. రెండు పక్షములవారిచేతను వెంటరును జెప్పింపవలయును. ఇరు పక్షములలో మొదటి సంఖ్యవారు "గుంట్" అను హెచ్చరిక చెప్పినతోడనే చేరుమాలు వేసియున్న కట్టెదగ్గరకు వచ్చి ఒకరినొకరు కరస్పర్శము చేసికొని తరువాత సమయము జూచి ఒకరినొకరు మాయోపాయముచే ఎదుట పక్షమువారికి చేరుమాలు దొరకకుండునట్లు చేసి తానుతీసికొని తనవాటికి పరుగెత్తవలయును. గండవవానిచే తాకబడనూడదు. తాకబడిన చచ్చును, లేకున్న గెలుచును. ఈ ప్రకారముగ నందరందరను ఆటాడింపవలయును. ఏపక్షమున నెక్కుడు జనులు గెలుపొందెదగా వారు జయించి రని తెలియవలయును.



(10) భూమిశతక క్రీడ.

బాలురను రెండు సమభాగములుగా జేసి వరుసగా నిలువజేయవలయును. తరువాత కుడిచేతులను పిటి రెండు వరుసలలో ఒకరి నడుమ నొకరు పట్టుకొనునట్లు జ్ఞాపింపవలయును. వారి కిరువదిగజముల దూరమున గమ్యస్థాన మొకటి నే రెండుపక్షములవారును గమ్యస్థానమును జేరినడుమును వదిలికే యెగుటి పక్షముకంటే వేగముగ గమ్యస్థానమునకేగి పిటి పూర్వస్థలమునకు చేరవలయును.

(11) కటకక్రీడ.

బాలురను రెండు భాగములుగా జేసి ఒకరి వెనుక నొకరు నిలుచుని యుండవలె. మొదటి బాలుడు తనపక్షమునకు యెదురుగా పిటి మొక్కను పట్టుకొని వంగి యుండవలయును. ఇరుపక్షములకును యెగుట యిరువది గజములలో గమ్యస్థానము చేర్చునవలయును. "గుంట్" అను హెచ్చరిక చెప్పినతోడనే మొదటివాళ్ళు వెనుకకు నడుచుచు గమ్యస్థానమునకేరి పిదప నిలువబడి ముందు నకు పరుగెత్తికొని వచ్చి యెగుటి పక్షమునకంటే ముందు స్వస్థలములను జేరవలయును. మొదటివాడు చేరిన తరువాత, రెండవవాడు మూడవవాడు నాల్గవవాడును యిట్లే అందరను ఆగువలయును జేయవలయును.

(12) రజకభాండము.

బాలురందరను వలయాకౌరముగ గమ్యస్థలమున మూసికొని చేతులను వెనుకకు జెట్టుకొని కూర్చుండవలయును. ఒకబాలుని దొంగగా నిర్ణయించి వేసిన వస్త్రమును చేబూని వలయును. దిరుగుచు వాని యిచ్చవచ్చిన బాలుని వెనుభాగమున బడవైచి తాను దిరుగుచుండు సమయమున వస్త్రసమీపముననున్న బాలుడు వస్త్రమును గైకొని తన సమీపమున వస్త్రమును బడవైచి బాలుని వెంటాడింపవలయును. వస్త్రమును పడవైచిన బాలుడు తొలుత వస్త్రమును పడవైచిన స్థానమువలకును వచ్చి యనట గూర్చుండవలయును. ఇట్లే యందఱును ఆడవలయును.

"బస్రూ".

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.
Tenderfoot	each	0	2 0
Tenderpad	"	0	2 0
Rover Scouts	"	0	6 0
Patrol Leaders	"	0	4 0
Cub Sixers	"	0	4 0
Commissioners	"	1	8 0
Scoutmasters	"	1	0 0
Assistant Scoutmasters	"	1	0 0
Cubmasters	"	1	0 0
Assistant Cubmasters	"	1	0 0
Group Scoutmasters	"	1	4 0
Rover Scout Leaders	"	1	4 0
Assistant Rover Scout Leaders	"	1	4 0
Medical Officers	"	2	12 0
Old Scouts	"	0	9 0
Secretary	"	1	0 0
Supporter	"	1	0 0

Brooches.

Tenderfoot Brooches	"	0	3 0
Tenderpad Brooches	"	0	3 0

Hat Plumes & Badges.

Patrol Leaders	"	0	8 0
Instructors	"	3	0 0
Scoutmasters	"	3	0 0
Assistant Scoutmasters	"	3	0 0
Group Scoutmasters	"	3	8 0
Rover Scout Leaders	"	3	8 0
Assistant Rover Scout Leaders	"	3	8 0
Cubmasters	"	2	12 0
Assistant Cubmasters	"	2	12 0
Commissioners	"	4	0 0
District Scoutmasters	"	3	8 0
District Cubmasters	"	3	0 0
District Rover Leaders	"	3	8 0
Rover Bars (R.S.) metal	"	0	5 0

Cloth Badges.

Tenderfoot	"	0	3 0
Tenderpad	"	0	3 0
Second class	"	0	3 0
First class	"	0	6 0
King Scouts	"	0	9 0
Rover Instructor	"	0	5 0
Chaplain	"	0	9 0
Sea Scout Badges	"	0	5 0
Cub Instructor	"	0	4 0
Rover Shoulder Straps (Pair)	"	1	4 0

Pin Badges.

Cub Officers	"	0	3 6
Scout Officers	"	0	3 6

Pin Badges—(Contd.)

Commissioners	"	2	4 0
Chaplain	each	2	4 0
Examiners	"	2	0 0
Instructors	"	2	0 0
Supporters	"	1	4 0
Secretaries	"	1	8 0

Scout Proficiency Badges

Scout Proficiency Badges	"	0	4 0
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Cub Proficiency Badges

Cub Proficiency Badges	"	0	4 0
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Rambler—(for Rover Scouts)

Rambler—(for Rover Scouts)	"	0	12 0
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Stars.

Scout One year Service Stars			
Metal	"	0	3 0
Scout Five year Service Stars			
Metal	"	0	9 0
Scout Five and Ten year Service Stars Enamel	"	0	12 0
Cub One year Service Stars			
Metal	"	0	3 0
Cub Five year Service Stars			
Metal	"	0	9 0
Rovers One year Service Stars			
Metal	"	0	3 0
Rovers One year Service Stars			
Cloth	"	0	1 0
Rovers Five year Service Stars			
Enamel	"	0	12 0
Cub Gilt Proficiency Stars	"	0	3 0
Lady Workers Badges (Silver)	"	4	0 0

Embroidered Cloth Badges.

Hon. Assistant Scoutmaster	"	6	0 0
Hon. Cubmaster	"	6	0 0
Hon. Assistant Cubmaster	"	6	0 0
Sea Rover Scout Leaders	"	4	0 0
Sea Assistant Rover Scout Leaders	"	4	0 0
Sea Scoutmasters	"	4	0 0
Sea Assistant Scoutmasters	"	4	0 0
Embroidered Cloth Badge for Sports	"	1	0 0

All Round Cords.

1st Grade (Green & Yellow)	"	1	8 0
2nd Grade (Red & White)	"	1	8 0
3rd Grade (Gold)	"	3	0 0

Thanks Badges.

Gold	"	14	0 0
Silver	"	4	0 0
Bronze	"	0	12 0

Registered M. 1560.

Registered M. 1560.

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Best Household Soap. Washes clothes snow white and clean. Sold in twin tablets and bars.

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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.

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