

434
The Magazine for all Scout Workers, Officers and Boys.

VOLUME XIV, No. 7.

APRIL 1934.

The South India Boy Scout

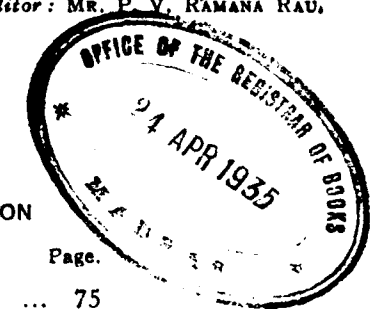
(With the Vernacular Supplements)

THE OFFICIAL JOURNAL OF THE BOY SCOUTS ASSOCIATION: MADRAS PROVINCE

Scouters', Rovers' & Tamil Sections:
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SCOUTERS' & ROVERS' SECTION

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Rs. 2/- per Annum: Post Free; Foreign 3 Shillings. Single Copy As. 4, Postage extra.

The ' South India Boy Scout ' Magazine

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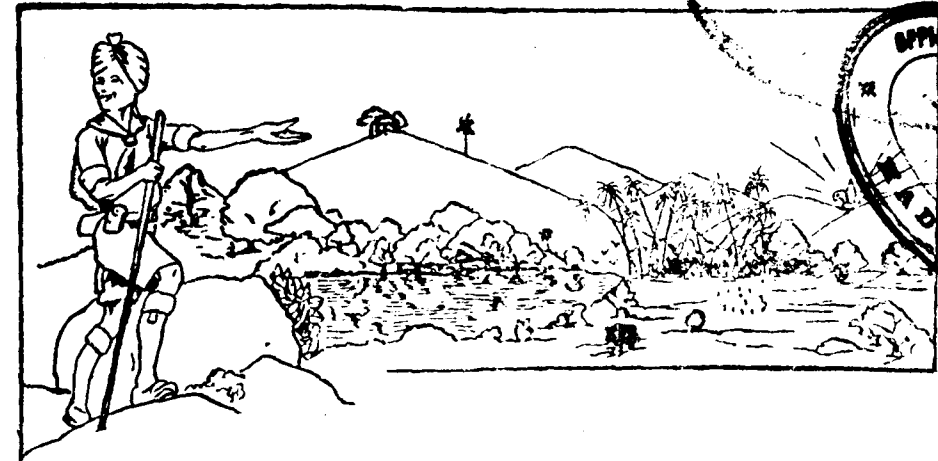
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THE SOUTH INDIA BOY SCOUT

THE OFFICIAL JOURNAL
of the Boy Scouts Association : Madras Province

Vol. XIV. No. 7.

MADRAS, APRIL, 1934.

PRICE 4 AS.
RS. 2/- PER ANNUM
POST FREE

Thought for the Month.

" Prejudice is a blindness of perception which leads to personal and public injury. It acts as a hindrance to truth, to knowledge and to progress. It is a neutralising force which resists and modifies the most cogent arguments, the most powerful discourses, the most moving appeals and the most stirring considerations."

" We do not stop playing Because we grow old ; We grow old because we stop playing."

Ourselves.

The Twelfth Annual Meeting.

The business Session of the annual meeting was held at the Provincial Scout Headquarters, Madras at 8-30 A. M. in the morning on Saturday the 24th March 1934. A large and representative gathering of members was present and the Annual Report was adopted and the office-bearers for the coming year were elected.

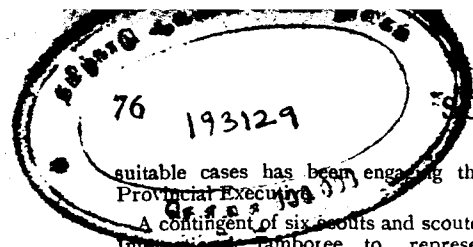
The twelfth annual meeting (Public Session) of the Madras Provincial Council of the Boy Scouts' Association in India was held on Saturday the 24th March, 1934, at 5-30 P. M. at the Wenlock Park, the Provincial Headquarters with His Excellency Sir George Frederick Stanley, the Provincial Chief Scout, in the chair.

The occasion was also availed of to unveil the portraits of Dewan Bahadur S. Kumaraswami Reddiar, the Provincial Commissioner and Mr. Justice M. Venkatasubba Rao, President of the Madras District Scout Council, and to open

the "Hutton Swimming bath" newly constructed in the headquarters compound. There was a very large gathering of ladies and gentlemen besides scouts and cubs who were gathered in strong numbers.

Presentation of Report :—Mr. K. Sanjiva Kamath, Honorary Provincial Secretary, presented the report for 1933. The following are short extracts from the report.

A Census was taken on 31st December 1933 and the returns disclose the total strength of the movement at 12,364. Of these the returns for 11,329 were received in time for classification. It may be added that even this does not represent the correct strength of the movement, as a very large number of groups from different parts of the province have on account of the difficulty in paying the registration fees and other causes not sent in their returns. To quote a single instance there are about 1,000 village cubs in Chingleput district whom it has not been possible to register as members of the Association on account of the difficulty of their paying the registration fees. The question of registration fees in the case of Rural Groups and granting exemptions in



suitable cases has been engaging the attention of the Provincial Executive.

A contingent of six scouts and scouters, was sent to the International Jamboree to represent Madras, with Mr. V. S. Ratnasabhapathy, Provincial Organising Secretary, as the Leader of the contingent. The contingent acquitted itself very creditably at the Jamboree.

The Government has very kindly continued to extend its financial support to the Association by making a grant of Rs. 7,500. The Association has also a few generous subscribers like the Raja Saheb of Sivaganga who gives a sum of Rs. 500 annually and the Lord Bishop of Madras who gives a sum of Rs. 100 annually.

Opening of the Hutton Swimming Bath:—The Hon'ble Mr. Justice Venkatasubba Rao then requested His Excellency to open the swimming bath. In doing so he said that the idea of having a swimming bath was an appropriate one as the scout movement could not be complete without it. It gave a concrete expression to the spirit and ideal for which the movement stood. Scouts were making themselves efficient in every way, undergoing rigorous discipline and taking all kinds of physical exercises, not for their own benefit but for the benefit of their fellow-beings, so that they might be able to help others in times of emergency. It was therefore appropriate that they should have a swimming bath in connection with the movement at the headquarters. Again it was most fitting that His Excellency should perform the function. His Excellency was not merely the Chief Scout of the province, but also his acts, private and public, reflected the high ideals for which the Boy Scout movement stood. They had to delay the construction so long for want of finance. Now, thanks to some public spirited persons, they had been able to construct the bath. It was a great pity that Mr. Hutton, to whom they were greatly indebted for the scheme was not present that day. Mr. Hutton occupied various positions in the Scout life in the presidency and in his departure every scout felt a personal loss. As a tribute to his services to the movement it had been decided to name the bath after him and the speaker hoped that the bath would ever remind them of his services.

His Excellency then cut the tape round the tank with a pair of gold scissors. Five cubs and scouts of the Young India Boy Scouts, Madras South District, gave a demonstration of swimming.

Unveiling of portraits:—Captain T. W. Barnard then requested His Excellency to unveil the portraits of the Hon'ble Dewan Bahadur S. Kumaraswami Reddiar, the Provincial Commissioner and the Hon'ble Mr. Justice Venkatasubba Rao, President of the Madras District Scout Council. He said that the portrait of Mr. Kumaraswami Reddiar was presented by the Commissioners of the Province and the portrait of Mr. Justice Venkatasubba Rao by the Madras District Scout Council. Mr. Kumaraswami Reddiar was connected with the movement for over 10 years and his devotion to the movement was sincere and the gift of the portrait to the headquarters by the Commissioners showed his popularity. Mr. Justice Venkatasubba Rao was President of the Madras District Council for over seven years. He was one of the small group of Indian gentlemen who by precept and example aroused interest in the movement by wearing the scout uniform. The association of such eminent men in the movement in its early days in the Province went a great way to popularise the movement.

The speaker said that it was but fitting that the portraits of these gentlemen who had rendered yeomen service to the movement should adorn the headquarters hall.

His Excellency then unveiled the portraits amid applause.

Dr. Arundale's Speech:—Dr. Arundale then addressing the gathering said that he was in some measure a world traveller and as such he knew full well the tremendous value of the scout movement. He had seen the work that scouts of the different nations and of different faiths were doing, in order to promote that world solidarity which was of great importance in the present crises. Every scout should express the spirit of his nation and thus contribute to the common life of humanity. The scout movement was one of the greatest assets of the world. Here in India the movement had a special value. India was in a melting pot, but out of it would come a comradeship which would make the nation great and noble and in this the scout movement would make a great contribution. The movement was a great blessing and would enable the youths of the countries to live in goodwill, peace, understanding and brotherhood.

Mrs. Vasundharadevi:—Mrs. Vasundharadevi of Queen Mary's College paid her tribute to the movement as one leading the youths to lead a better and a happier life and to become useful citizens. As a girl-guide she had profited much and she wished the movement all success.

Sir George Stanley's Speech:—His Excellency in the course of his speech said that for the first time this year he had the privilege of attending the annual rally of the Girl Guides of the city and he would say that he had never seen anything better done. He enjoyed the evening. Scouts were always happy and His Excellency said that he had never seen a scout crying while wearing his uniform. He felt himself to be a different person while in Scout uniform, as being part of a world-wide organisation. His Excellency agreed with the speakers of the evening that the movement was one which could do much to make the nations of the world live in brotherhood and amity. He had heard it said by some old people that the days of their boyhood were much better and that they did better things than what the young were doing to-day. His Excellency observed that he could not agree with this. He thought that he would have spent his boyhood much better if the Boy Scout movement had existed then. The boys nowadays learnt many things as a game with pleasure, which they at their time looked upon as drudgery. When he joined the army, he always looked upon the lesson in signalling as monotonous. But now the Scouts were enjoying signalling practice. They learnt things not as part of a regular curriculum, but as part of ordinary amusements. If the Scouts acted, as their motto wanted them to act, they need not have to learn much later, as citizens. He was glad to think that the Scout movement was flourishing in the province. He had toured throughout the province and had witnessed many Scout displays and they were all admirably done. Those in charge of the movement were determined to see that the movement did not slacken. He was proud that day to open the swimming bath which had been named after Mr. Hutton who had done so much for the movement. He was also glad that he had the opportunity of unveiling the portraits of the two gentlemen who had rendered invaluable service to the movement. So long as they had ladies and gentlemen who took keen interest in the movement, it was sure to progress on satisfactory and right lines.

In this connection, His Excellency continued, he could not but refer to the great loss the movement had sustained by the death of Dr. Annie Besant, Mr. Porter and Rao Sahib P. Rajagopala Aiyar. He knew how much they worked for the movement.

In conclusion, His Excellency wished great success to the movement.

Mr. Kamath then announced that Dr. Arundale had promised to give an annual donation of Rs. 100 to the Association.

The gathering then witnessed a demonstration of rural cubbing by the village cubs of Chingleput district, under the direction of Mr. J. I. Muthiah, Assistant District Commissioner and District Scout Superintendent of Chingleput District Board.

His Excellency congratulated the cubs on their excellent display and advised them to live up to the mottoes of the movement.

Dewan Bahadur S. Kumaraswami Reddiar proposed a vote of thanks to His Excellency and the speakers after which the pleasant function terminated.

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

Fifth Commissioners' Conference.

In connection with the 12th Annual Meeting of the Madras Provincial Council of the Boy Scouts Association a Commissioners' Conference was held at the Provincial Scout Headquarters on Sunday morning (25th March 1934) with Rao Saheb C. Doraiswamiah, B.A., B.L., District Commissioner, North Arcot, in the chair. Mrs. Metherel, Divisional Commissioner for Girl Guides declared the Conference open at the request of the Honorary Provincial Secretary, Mr. K. Sanjiva Kamath, and in doing so, said that she was delighted to be there to show her eagerness to co-operate with the Scout Brotherhood as a representative of the Girl Guides.

Mr. Doraiswamiah in his presidential address dealt with the importance of such conferences as a great help to Commissioners to exchange ideas regarding their work in the district and the various methods adopted to achieve better results. The President also stressed (1) the duties of commissioners in selecting suitable persons as Scoutmasters, Cubmasters and Rover Leaders, (2) Commissioners' visits to groups to keep in constant touch with the work in the district, (3) arranging for instruction in special subjects such as Pioneering, First Aid, etc. Organisation of Patrol Leaders' Conferences, Camps, etc.

A resolution congratulating Mr. Doraiswamiah on the title of Rao Saheb conferred on him and thanking the Government for the honour done to the Boy Scout Movement was unanimously passed.

Mr. J. I. Muthiah, Assistant District Commissioner, Chingleput, opened the discussion on "Scouting in Villages" and gave his experiences as a Scout worker in Rural areas and described how scouting brought great joy and happiness not only to the children of the villages but to the villagers themselves.

Mr. Bh. Krishnamoorthy, Assistant District Commissioner, Vizag, gave out his experiences in village work for youths for which he had drafted a scheme.

Mr. Abdul Gaffar of Mysore State Headquarters who was present as a guest, gave his experience with regard to Village Rover Work in the State.

Mr. A. V. Sundaresan, District Secretary, Salem, suggested that some kind of co-operation with the Harijan uplift workers should be maintained to do more effective work in the villages.

Mr. P. S. Narayanswami, suggested that work in the villages should be approached with humility because the elderly villagers have lots of useful things to teach us Scouts and if we did so, the villagers would surely feel that they are not so ignorant as they are described to be, and thus get rid of their inferiority complex which stood in the way of successful work.

It was suggested by Mr. V. S. Ratnasabhapathy that the various schemes tried in different districts may be sent up to the Headquarters for a general scheme to be drafted for the whole presidency.

M. R. Ry. Rao Bahadur R. Krishna Rao Bhonsle, Avl., M.R.A.S., I.S.O., District Commissioner, Madras South, suggested the holding of a Jamboree in the year 1935 and in so doing, gave an account of his experience with regard to the work in connection with the last Provincial Jamboree held in the year 1916. This was seconded by Mr. Tharaj Bahadur, Assistant District Commissioner, Vizag, and supported by Mr. S. Lingayya, Secretary Local Scout Association, Ellore. It was the unanimous opinion of the conference that invitations to this Jamboree should be sent to the other provinces so that it could be an All India one. Mr. B. M. Chowdry, Assistant District Commissioner, Madras South, in supporting the resolution said that there was a need for holding the Jamboree in a place which would be within the means of our Scouters and Scouts to attend.

The third subject that was taken up was the improvement of the official Magazine. Mr. V. Subramaniam, Assistant District Commissioner, Chittoor, said that vernacular pages might be stopped and the Boys' and Men's Sections might be improved. Mr. Ponnurangam, District Secretary, of North Arcot was for the Tamil section being continued. M.R.Ry. Rao Bahadur R. Krishna Rao Bhonsle was also of opinion that Tamil and Telugu sections should be continued. Mr. P. S. Narayanswami, the editor, gave a brief history of the magazine from the time of its starting in 1918 and hoped that the day would not be far off when the Boys' Section would assume the important role of the Official Scout Magazine for Scouts and the Scouters' Section of an Official Monthly Gazette containing important notifications, rulings, etc., with an inspiring letter every month by the Provincial Commissioner to the Commissioners and Scouters.

The last subject dealt with in this conference was the consideration of amending the P. O. R. to suit the conditions from time to time.

With a vote of thanks proposed by M. R. Ry. Rao Bahadur R. Krishna Rao Bhonsle, Avl., M.R.A.S., I.S.O., to the President, the conference adjourned for a Breakfast Party given by the Provincial Commissioner, the Hon'ble Dewan Bahadur S. Kumaraswami Reddiar.

It was agreed on all hands that the conference was a great success and served a very useful purpose.

The Late Mr. Candeth. By the untimely demise of Mr. M. A. Candeth, the Boy Scout Movement has lost one of its most ardent

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supporters. In the early days of the movement he was the Honorary Secretary of the Madras District Scout Council and laid the foundations for the present flourishing condition of Scouting in the District. He took the keenest interest in the life and activities of the Young India Boy Scout Group, Mylapore, in which his children were Scouts. As Deputy Director in the Department of Public Instruction he was ever ready to help the Association. The loss to the movement is irreparable. On behalf of ourselves and everyone in the movement, we

offer our heartfelt sympathies to the bereaved family. May his soul rest in peace!

Our Rural Cubs. We are proud of the fact that our rural cubs of Chingleput District have acquitted themselves so well as to deserve a very honourable reference in the "Scouter". We take the liberty of publishing the article *in extenso* elsewhere and draw the attention of our readers to it. Great credit is due to all those who have contributed towards the success of the rural cub scheme and we wish them good hunting.
Editor, S. I. B. S.

The Dance of Baloo.

Ref.: Wolf Cub's Handbook, pp. 39-40.

VARIATION 1.

Pack in circle. One Cub sitting in centre of circle—Mowgli. The rest, standing, are each of them Baloo.

Idea.—A dream? Mowgli learning the lesson of the Law from Baloo on a hot afternoon. Mowgli rather weary and perhaps a little hurt at Baloo's insistence upon a lesson he (Mowgli) knows by heart.

Action.—The Baloo's turn right—paws up—ponderous and majestic. Stepping off with the right foot, take four slow steps and turn inwards. All Baloo's to Mowgli: "The Cub gives in to the Old Wolf: the Cub does not give in to himself." (Emphasise with beats of paws.) The Baloo's turn right and move round again. Four slow steps, turn in and repeat the Law again.

These actions are repeated four times, then Mowgli, who has been listening attentively all the time, says: "I hear thee, O Baloo and I will remember."

Rises. Dance ends.

VARIATION 2.

All lights are put out, except one for the moon. The Wolves are hiding in Sixes in their lairs. Baloo (represented by a Sixer) is in the centre with Mowgli (a small smart Cub) sitting at his feet.

Baloo. Little Brother, thou must learn the Law of the Jungle.

Mowgli. But I would rather hunt, Baloo!

Baloo. Thou wilt never catch thy supper unless thou learn the Law. Repeat it after me. "A Cub gives in to the Old Wolf" (Mowgli repeats); A Cub does not give in to himself" (Mowgli repeats); now stand up.

Mowgli follows Baloo round the circle, repeating the Law twice, and wagging his finger at him.

Baloo. Now call the Black Wolves that they may learn the Law of the Jungle.

Mowgli runs to the Blacks' corner and shouts "Black Wolves." The Black Six runs up shouting the Six call, and stands in front of Baloo in line.

Baloo. Black Wolves, do you know the Law of the Jungle?

Black Sixer. Yes, Baloo. (Repeats the Law).

Baloo. Then repeat it all together.

Headed by Mowgli, the Blacks form a circle round Baloo, and repeat the Law marching round, with tummies out, etc., as in the Handbook.

Baloo. Enough—call the Brown Wolves.

Mowgli calls the Brown Wolves and they come up, yelling the Six call. The Sixer repeats the Law, then the Blacks and Browns headed by Mowgli repeat the Law twice, in a circle round Baloo; and so on until you have the whole Pack doing the Dance. When the last Six has repeated the Law twice, Baloo calls "Pack!" and the Dance ends.

(From "Jungle Dances and their Variations")

Called to Higher Service.

The Rev. J. A. V. Latham, Group Scoutmaster of Christ Church Scout Group. One who lived up to the Scout Law and the Scout promise every minute of his life, and set the personal example to every one of his boys and friends. A friend of all, and a good man.

May his soul rest in peace!

P. O. R.

Rules 106 and 107:—These two rules deal with the area and appointment of a Scout Commissioner over a Local Association. It may not be out of place here to mention that the Scout Commissioner is the representative of the Chief Scout of the World, Lord Baden-Powell, in that particular area. Therefore in the interests of the movement, and in the interests of the boys and their parents, the District Scout Commissioner should be in constant touch with all the scouts, cubs, scouters and even supporters in that particular locality. Therefore the rule stipulates that the area under one District Scout Commissioner should be of such an extent as to facilitate his constant touch and repeated visits if necessary.

In Great Britain the area under a District Scout Commissioner is called a District and the larger area is the County. But in India it is not the case. Our District is in many cases bigger than the English County and also with lesser facilities for travel and communication. But we have so far District Scout Commissioners and have not provided for the smaller units. Therefore it is essential that the Headquarters should make the Taluk the unit for Scout activities and they may call it a Local Association area, but it is needless for us to point out that even this area would be big enough for more than one man to attend to.

This question has been dealt with some time back in these columns as well as in other columns in this journal.

Rule 108:—This deals with the Local Association and the disagreement between the Commissioner and the Association. The Local Association is essentially an advisory body and the District Commissioner is the executive head of scouting in that area and as such has all the powers regarding the management of the area under him. But it has been found in many places that the Local Association runs off at a tangent and tries to manage the area without the help of the Commissioner with the so-called committees and special panels. The District Scouters too take advantage of such disagreement and take over even the legitimate duties of the Commissioner as visits and inspection of units. In such cases, as it is possible in very many similar cases, disagreement between the Commissioner and Association is bound to come. The case is also the same if the Commissioner becomes too autocratic and brushes aside the considered opinion of the Local Association. Then in such extraordinary cases there should be somebody to whom they should refer the matter for arbitration or guidance. The Provincial Headquarters or State Headquarters is the body that has been appointed by the Rules. While endorsing the need for such a check, one would favour the Provincial Commissioner or the State Commissioner being the consulting authority who may in his turn consult the Provincial Headquarters and its Council for opinion.

How to Run a Troop (XI).

It is always useful to revise old practices once in a few weeks. These meetings specially intended for such revision practice of old tests, should be more as surprise programmes and inter-patrol Competitions than a considered class room method of revision. The programme however should not be devoid of new items of scout activities.

We have so far done many of the Tenderfoot and Second class tests and have touched some of the most important of the First class tests. The following would make a good list of items for inter-patrol competition and revision of old tests:—

Fire lighting, Tracking, Pioneering, Compass, and Map making, etc.

The programme should be framed in such a way as to suit the troop in question with a view

to bring out the weak points. Our idea in such revisions is not to find as to who is the best scout and in what items the Troop is most proficient, but to find out as to who has failed to come up to the standard and in what items the Troop is weak. Though the Scouter is expected to give the scouts such tests without notice, it would be very good if the programme is discussed in the C. O. H.

Programme:—

1. Troop assembles on rally call.
2. Prayer and flag breaking.
3. Uniform inspection by the Patrol Leaders in their Patrol corners and the inspection of the Leaders by the scouter.
4. Troop formations and Staff drill.
5. Inter-patrol competition as to the best trestle built.

6. An open air game :—hounds and hares, for example, using tenderfoot signs and wool or such other trail.

7. Each patrol to prepare a short map of the route taken by the hares and hounds giving prominent landmarks and compass directions wherever necessary.

8. Inter-patrol game in knot tying and individual game of knot tying as circle knot tag.

9. Each Patrol to light a fire and prepare the tea for the patrol.

10. A story or yarn bringing out the scout law and scout promise.

11. An exhibition of making a woggle out of boot lace. Ref. S for B.

12. Games in which all can take part, (other than inter-patrol.)

13. Prayer and Dismiss.

Jungle Favour go with Thee.

THE scene is a mango grove in a village some 25 miles from Madras; the occasion is the visit of the Camp Chief to a Rural Cubmasters' Training Camp; the heroes of the story are a band of eighty Indian boys between the ages of 7 and 11.

These boys were collected together from fourteen separate villages in the neighbourhood where Cub Packs have been established within the past three years. They represented 1,600 Cubs in 115 village Packs in that particular district. This growing number of Cubs and Packs is due to the energies of one man known to his fellow campers some eleven years back as 'Monkey.' Encouraged and financed in part by the District Board he has spent the last three years in starting and strengthening Cubbing as a definite part of a general scheme for Village Development. To such an extent has Cubbing now grown that the District Board reckons it as the chief plank in their Development schemes. It has proved its worth not only in the happiness it has conferred on the small boys of those 115 villages but in the atmosphere of goodwill and activity that they have engendered among the grown-ups who live in these villages. The next step is 'slowly, slowly' to start the introduction of Village Troops. But, what of our heroes?

Under the shade of the mango trees in the midst of a huge crowd of visitors and villagers, our heroes put up a Cub Display. When the Camp Chief saw the programme he groaned, for there were 22 separate items on it and he had seen some cub displays before! With the welcoming Grand Howl, however, his face lost its grim look and realised that here was something out of the ordinary. That Grand Howl went with a swing and a precision that it would be hard for one single Pack to beat, and here was a Pack brought together for the first time and composed of 14 Sixes from different villages. That Grand Howl was at once an expression of welcome and of delight, of unity and good

discipline; it prepared the way for what was to follow.

So far as the subject-matter of the items was concerned the Display was much like any other. It was the manner of the doing that differed and led the Camp Chief at the finish to say even to the Cubs themselves—that *it was the best Cub show he had seen anywhere. Those who know him know in their turn that he is not given to excessive praise.*

To begin with, the clearing under the mango trees, surrounded by an audience that grew more appreciative with every turn, provided a stage which was in keeping with the Jungle atmosphere for which each real Cub Pack strives and which these 115 Packs had so obviously achieved. Item succeeded item without any kind of delay. As one Six completed its turn, and went off at one side of the circle another six appeared from the opposite side. 'Monkey' the inspiration of it all, was neither seen nor heard; perhaps he was up a near-by tree in keeping with his name, although by the results he achieved he could not have given the lie to it more completely. On only two occasions did an Old Wolf appear within the charmed circle, and then to remain as inconspicuous as a grown-up can possibly be.

What was the secret of it all? In all these Packs happiness had been achieved; the Cubs took a supreme delight in their Cubbing; it had touched a responsive chord in their hearts; they had to give expression to what they felt.

Each Six followed in Grey Brother—or Black or Brown or White Brother—smartly at a walk or at a lope. They turned to Grey Brother's call, and came to the alert as he saluted. They fell into position on their own, went through what they had to do, lined up again at Grey Brother's call, saluted and followed his lead out again. Smartness and discipline were there self-evident for even the most obtuse to see, and yet there was a cheerfulness; they have grown accus-

tomed in the past to dingy surroundings; they have known the indignities that labour can thrust upon those who are too young; they have known want and hunger. Cubbing has given them something else to think of, something to aim at, something to achieve for themselves; they have heard the 'call out into the jungle,' and they have responded to it whole-heartedly.

They have learned to give in to the Old Wolf, even when one of themselves—a Sixer—is temporarily in that position. They have learned to think for themselves. When one Cub in his eagerness to follow quick after the one in front, banged his nose hard against the shoulder of that one, and had unwillingly to fall out, another took his place from the circle without the need for any order being given.

What these Cubs did might have been commonplace enough, but the manner of it differed. The Kaa Dance is a frequent performance—but those who have seen it happen know that after a snake has coiled itself round, it raises its head and takes a last look round before in finally goes to sleep. These Cubs knew that, and portrayed it. 'Tap up' is a common enough game, but these Cubs gave more vehemence and naturalness to it by being boyish in their presentation of it. Instead of digging his forefinger between the shoulder blades of the fellow in front of him,

each Cub gave the one in front a swinging smack on that part of his anatomy which Nature has provided for the purpose. Both the-smacker and the smacked appeared to enjoy the process. Play-acting was there, and reached its height when a couple of Sixes caricatured the superstitious performance of grownups attempting to drive any danger of plague out of a village.

It would take too long to detail all the items of that performance. Of all the items *only* one—pyramid building—was out of place, and how were the Cubs or their leaders to know that? That item was only out of place because it asks too much of small boys generally; by their performance it did not ask too much of the Cubs who did it. And how long did that programme of 22 items take? Precisely 45 minutes!

If there is one question that is asked more than any other in Scout circles in India—and elsewhere, too, for that matter it is: "Is the Jungle atmosphere really wise?" These Cubs in that Indian village gave answer to that question out of the fullness of their hearts; "It is not only the height of wisdom, it is a howling success." Their answer was obvious in their final Grand Howl, which sent at least one of their audience on his way happy and rejoicing.

"From the Scouter"

Inter Troop Competitions.

THE general objective should be to bring the boys together in friendly competition, afford opportunities for observing and trying out ideas among boys themselves in camp, to enable scouters to check up progress of their units by independent observers and to show the Commissioners and District Scouters where help was most required in the troops besides that derived from ordinary visits. The competition may be left in the hands of a committee of three and consists of three sections: the first aims at testing and stressing the importance of individual effort as reflected in badge earning. The second aims at testing what may be described as the technical proficiency of the patrols. The third tests the leadership of the Patrol Leaders and their application of scouting. Testing for second and third sections are comparatively easy. Section-1 is a bit more difficult. The standard to be adopted may be that a normal boy ~~should have~~ passed his second class badge by the time he completes his 18 months service as a scout and first class at the end of three years. The percentage of efficiency in each troop according to this

standard is worked out and additional points are awarded as follows:—

(a) One point per cent per badge for ordinary proficiency badges.

(b) Two points for King Scout's proficiency badges and Camper's badges.

(c) Three for the ambulance badges.

These percentages are based on the number of second and first class scouts. Five points are also awarded per cent per badge for King's Scout based on the number of 1st class scouts.

The Committee has to obtain the necessary information by sending out a questionnaire, which the Scoutmaster completes and returns, provided he maintained his records in a businesslike manner. Otherwise the boys will suffer.

The second section consists of set tests in ambulance work, signalling, tracking, distance judging, knots and lashings, Kim's game, uses of the staff, etc. Five subjects are chosen, one being a secret test not being divulged until the time of testing. Each troop is represented by one patrol (*not "composite"*) in each test. The same patrol may compete in one, some, or for all.

The third section is a test in Campcraft. The date, place, and time of the competition week-end camp is announced beforehand. Each troop is represented by one patrol. The Patrol Leader makes his own arrangements for getting to camp but the last two miles must be done on foot carrying personal kit. During this trek the patrols are under secret observation, points being awarded for conduct on the road. On arrival at the camp area, the Patrol Leader chooses his own site within the area and gets on with the job. He has made out a programme beforehand, a copy of which he hands to the observer, together with a journey report, at a specified time. The Patrol Leader has been warned to make allowance in his timetable for certain further tests; the general camp-fire, at which he will be expected to contribute his share of entertainment; the Scouts own; and camp inspection. The times

for these are specified beforehand and any variations which may be necessitated by bad weather are notified as soon as possible. During the camp the observer and his assistants from time to time check each Patrol against its own time-table, awarding points accordingly.

In the first year's camp a set menu may be given in the camp but in the second year the Patrol Leader has to do his own catering, tinned, and other ready made food being tabooed. In camp, tests like the following may be carried out: identification of poisonous and edible plants, trees; map-reading and compass work; directions without compass and by means of stars at night. Points awarded for lay-out and general condition of the camp, *useful gadgets*, cooking, cleanliness of the camp and boys; utility and interest of the programme, etc.

—adapted.

GAMES.

Now that the Provincial Headquarters has a Swimming Bath, why not Madras Scoutstry these Bathing Games?

Even a holiday bath can be dull if it consists of nothing but standing still and splashing, or swimming backwards and forwards. To get most enjoyment from your bathing you must be able to share things with companions and nothing is better than to play bathing games. Such games, incidentally, help a good deal towards swimming ability.

Perhaps the commonest and most popular water game, suitable for any sort of bathing party, is TAG. This is played just as the familiar land game, "it" pursuing his fellows until he touches some-one; but being in the water gives plenty of additional excitement.

Many land games can be similarly adapted—follow the leader, leapfrog, fox and geese, rounders, and such nursery romps as ring-a-roses and oranges and lemons. But there are plenty of distinctive water games too—Channel crossing, for instance.

To play Channel Crossing all those taking part stand in a group, with a stretch of about 10 yards of water, preferably waist-deep in front of them. Each player in turn must "cross the channel" but no two are allowed to do it in the same fashion. Suppose the first wades across, the second may swim breast-stroke, the third somersault his way over, the fourth swim under water, the fifth hop on one foot, and so on. No method of crossing must be used twice. If anyone fails to follow on he drops out of the game.

For a really exciting romp try Water Ball. This is a go-as-you please game; a mixture of

football and water-polo. There are no particular rules. The aim of each team is to get the ball into the bucket, or between the sticks at their opponents' end of the 'field' thus scoring a goal.

If your bathing party can swim pretty well, you should play Seal Hunting. One person is the seal, and he is allowed to swim in any manner he pleases, using all his limbs. The rest are hunters, but their advantage in numbers is balanced by the fact that each one is allowed to use only one arm having to hold the other behind him. When a hunter captures the seal the two exchange roles.

Bobbing is excellent fun, but only two can take part in it. They tread water, where they are out of their depth, facing each other. Each places his hands on his opponent's shoulders, and then they try, by bobbing up and down, to duck each other. A lot depends on catching your opponent just at the right instant. A really good thrust, made with all your weight, may send him down a yard under the surface.

In the shallow end of a bath, or on a shelving beach, Tug-of-war can give plenty of amusement. It is played in just the ordinary fashion, but there is the additional interest that when a team fails over as both of them are likely to do, they get a ducking.

With an ordinary toy balloon you may have Blow Football, though if the 'field' is fairly large, handling of the balloon should be allowed. In quiet water a ping-pong ball may be used.—(Selected)

THE SOUTH INDIA BOY SCOUT

THE BOYS' SECTION.

A Scout is Friendly.

He is a Friend to all and a Brother to every other Scout.

This is as it should be. It is loving your neighbour as yourself, which is the clear teaching of the Saviour of mankind. If a Scout is a "friend to all" he will not look down upon others because they are poor, or envy others because they are better off, or have greater talents than himself, or feel proud because he is more gifted than they. No, that is not in conformity with Christ's teaching, and so it is not the Scout spirit. A Scout is friendly because of his "Changeless Friend," because of the "Friend of Friends," of Whom it can ever be said: "I never crossed your threshold with a grief but that I went without it; never came heart-hungry but you fed Me, and eased the blame, and gave the sorrow solace and relief."

What a bond of friendship is expressed by the word "brother"! Yet, the Scout Law asks that bond of friendship to exist in a manner between all Scouts when it states: A Scout is "a brother to every other Scout." And that is only to be expected of boys guided by the same Scout Principles, pledged to the same Scout Promise, bound by the same Scout Law, animated by the same great ideals, and marked off as one great brotherhood by the wearing of a distinctive uniform.

A word to the Patrol Leader. The success of a Patrol is dependent upon a strong and genuine feeling of friendship between each boy in the group. If that is true of the members of a Patrol, it is doubly true of its leader. He has to be a real friend to every boy, to watch for opportunities to be of service, to bridge over difficulties, to heal little hurts, and straighten out difficulties. He has to make each member of the Patrol feel himself of vital importance to the Patrol's success. To be a leader one must first be a good friend.

What has been said of the friendly spirit that should exist between the Patrol Leader and his Patrol of course applies, and in a more fatherly manner, to the Scoutmaster and the entire membership of his Troop. It should be his duty to encourage and foster a real spirit of brotherhood, having no favourites, but treating all boys alike. That is where his leadership will be tested.

When not in uniform boys should wear the Scout badge. It is the sign of brotherhood. And Scouts should be on the look-out for those wearing the badge and exchange with them that friendly recognition of brotherhood—the Scout Sign.

J.C., S.J.

Site for Australian Jamboree.

300 Acres of Woodland.

Frankston, a seaside resort 25 miles from Melbourne, has been decided upon as the site for the great Australian Jamboree from 27th December, 1934, to 10th January, 1935, during the Victorian and Melbourne Centenary celebrations.

Three hundred acres of pleasantly timbered country have been secured for the

purpose, combining the charm of typical Australian bush with a vast expanse of golden beach, giving facilities for bathing, boating and fishing.

Frankston is excellently served by fast electric trains, and the road from Melbourne is one of the finest in the State.

The Chief Scout's Message.

On the Road to Recovery.

My dear Scouts,

I want to thank you all for the hundreds of jolly kind messages I have had from you during my illness in hospital these past two months.

I am well on the road to recovery now, and hope to be out and among you again in a few weeks, but I shall never forget your sympathy and good wishes which did so much to buck me up and to help me back to health. Thank you for them.

I want to offer my heartfelt thanks to all those friends—personal and unknown, at home and abroad—who, during my illness,

have by their prayers, their cheering messages, and their gifts of flowers and fruits, done so much to help me through a bad time. Their kindly sympathy has at the same time enabled my wife the better to stand the long and anxious strain she has gone through.

Neither of us will ever forget that wonderful and widespread expression of kindness for which we are grateful. I am hoping that, at my present rate of convalescence, I may within the next few weeks be out and about again.

Base-Pony 1 fluck

Report of the Moodabidri Patrol Leaders' Camp.

Mangalore.

As notified the Camp assembled in the evening of January 20th, in the grounds of the Dak Bungalow. Of the 23 applicants who had been selected, only 16 attended. These were divided into 2 patrols. The Camp was run entirely on the patrol system. On the 21st morning the patrols were busy putting up their huts in the open, and it was under these simple shelters that the boys lived. The cooking was done in the open just behind the huts. The Camp lasted for three full days,—21st, 22nd and 23rd January 1934 and the campers were kept fully busy throughout every day. The campers threw themselves into their work with keen enthusiasm and displayed remarkable ability, patience and good cheer. When the camp was dissolved on the morning of 24th, everyone felt that it was all too short and wished that it could have been longer.

The camp was very lucky in having the services of Master Jothady Ramashankar (I Class Scout and Assistant Scoutmaster of Bheeshma Troop) as the Quartermaster. He was of great assistance in the conducting of the practical classes. Master Basur Dinkar Rao (another I Class Scout) was similarly helpful. On the third day I was

obliged to come away to Mangalore for a few hours in order to be able to participate in the Scout Day of my troop here, and during my absence Mr. Manjunath Mulki, Scoutmaster of Government College, very kindly took charge. The two Scoutmasters of Moodabidri were also of valuable assistance to the Camp. Dr. U. Srinivasa Naik, the local Doctor, was good enough to arrange for a class in First Aid in his dispensary. To all these the Camp owes a deep debt of gratitude.

I shall not fail to mention the invaluable assistance which Mr. Bijur, Secretary, rendered for the success of the Camp.

The District Commissioner Mr. A. B. Shetty, M. L. C., visited the Camp on the 3rd day and seemed to be pleased with the arrangements. He was also present at the Camp Fire on the closing night. The campers are very grateful to him for his kindness in arranging for refreshments to the campers on the morning of the 24th.

After this experience I feel much impressed by the usefulness of such Patrol Leaders' Camps. On the Patrol Leaders depend the efficiency of the patrols and hence of troops as well. Being young people full of energy



Indian Contingent Mealtime in Camp (Godollo Jamboree).
By Courtesy [Mysore Scout.]

To me personally the Camp has been a great opportunity and a pleasant experience, and consequently I am grateful to the Council for calling on me to conduct this Camp.

M. S. EKAMBARA RAO,
District Scoutmaster.

Campers.

Lawrence Rego (Government College).	Gratian Peters (Ganapathy High School).
B. Manjunath (Ganapathy High School).	R. Rodrigues (Milagres Secondary School).
A. Albuquerque (Milagres Secondary School).	H. Narayana Rao (Board High School, Kasargod).
Keshava Kini (Board High School, Kasargod).	C. Vital Kamath (Board High School, Kasargod).
K. R. Mallya (Board High School, Kasargod).	K. Chandra Tilak (Board High School, Udupi).
B. Keshava Prabhu (Board High School, Udupi).	Wesley S. Soans (Board Secondary School, Moodabidri).
U. Ramachandra Rao (Board Secondary School, Moodabidri).	M. Vasudeva Naik (Jain School, Moodabidri).
Sripala Shetty (Jain School, Moodabidri).	
Frank Vaz (Government College, Mangalore).	

(Sd.) M. S. EKAMBARA RAO.

Patrol Leaders' Camp Moodabidri.

20th January—23rd January.

20th Saturday.

5 P. M.

6 P. M.

8 P. M.

8-30 P. M.

10 P. M.

3

Assembly round flag staff. Saluting flag.
Scoutmasters opening remarks—Division of Patrols.
Digging latrine trenches; Arrangements for cooking.
Food.
Camp Fire.
Lights out.

21st Sunday.

6 A.M.	Rouse and Wash. 7 A.M. Coffee.
7-30 A.M.	Rally round flag-instructions about building of huts.
8 A.M. to 11-30 A.M.	Hut building; arrangements for cooking.
12 P.M.	Food. Rest till 2 P.M.
2 to 2-45 P.M.	Knots—Uses of scout staff.
2-45 to 2-30 P.M.	Salute and Laws.
3-30 to 4-30 P.M.	Tea.
5 P.M.	Games.
6 P.M.	Lowering flag.
6-30 to 8-30.	Cooking Food.
8-30 P.M.	Camp Fire.
10 P.M.	Lights out.

22nd Monday.

6 A.M.	Rouse and Wash.
7-30 A.M.	Coffee; Hut Inspection.
8-30 A.M.	Parade and Drill.
9-30 A.M.	Patrol Leaders' Duties and responsibilities—Court of Honour.
10-15 to 10-45 A.M.	Map Reading.
11 A.M.	Cooking.
1 P.M.	Food.
1 to 2 P.M.	Rest.
2 P.M. to 3-30 P.M.	Signalling.
3-30 to 4-30 P.M.	Tea.
4-30 to 6-30 P.M.	Sight seeing in Moodabidri.
6-30 P.M.	Return to Camp; Lower flag.
6-30 P.M. to 8-30 P.M.	Cooking Food.
8-30 P.M.	Camp Fire—Recital of brief report of sight seeing.

23rd Tuesday.

6 A.M.	Rouse and Wash.
7-30 A.M.	Coffee—Hut inspection.
8-30 A.M.	Parade and Drill.
9-30 A.M. to 10-30 A.M.	Judging heights, distances, etc.
11 A.M. to 2 P.M.	Cooking food—rest.
2 P.M. to 3 P.M.	First Aid.
3 P.M. to 3-30 P.M.	Patrol Camps.
3-30 to 4-30 P.M.	Tea.
4-30 P.M. to 6 P.M.	Games.
6-30 P.M. to 8-30 P.M.	Cooking Food.
8-30 P.M.	Camp Fire and closing talk of Scoutmaster.
10 P.M.	Lights out.

24th Wednesday.

6 A.M.	Rouse and Wash; Pack up; Dismantle huts.
7 A.M.	Coffee.
7-30 A.M.	Rally round the flag—Camp Dismissed.

M. S. EKAMBARA RAO,
Mangalore

We can see and hear with our hands.

BY SIR HERBERT BARKER.

MISS HELEN KELLER, who has been blind, deaf, and dumb since infancy, arrived in England last week. She is to receive an honorary degree from a Scottish university.

This very wonderful American woman is a shining example of the triumph of the human spirit over well high insuperable physical obstacles. My own interest in her, and, I think, that of all who look a little deeper, must be centred in the manner in which Miss Keller overcame three tragic handicaps and made of her life a thing of usefulness and beauty.



Chief Scout with the Indian Contingent
(Godollo Jamhoree).

By Courtesy]

[Mysore Scout.

Deprived of sight, sound and voice, she achieved the miracle of seeing, hearing, and communicating with the world beyond her eternal silence mainly through the unique development of her two small hands.

I am one of those who never cease to marvel at the lack of interest man takes in these two instruments whereby he has climbed to power and victory over his

physical environment and the enemies that once surrounded and menaced him.

Claim well Founded.

There are many people who possess but little more manual skill than the higher monkeys—who are, as a matter of fact, often very dexterous.

The reason is, of course, that the mysteries of our hands are, for most, a closed book.

It is because she opened that book and read therein beauty of life that Miss Keller is worthy of everyone's gratitude.

Just what has this noble woman proved?

One day Miss Keller claimed that she could see colours through the tips of her fingers. Her friends were incredulous. They tested her with fabrics, coloured papers. They found her claim well founded.

Completely blind, she yet saw through her finger-tips.

Had this woman some unique sense in her fingers unknown to other people? Or had she developed some latent nervous sensibility that may be developed by anybody who cares to take the necessary trouble;

I firmly believe in the latter theory.

We know that Nature has a kindly way of compensating her victims. The blind become acuter of hearing, sense approaching objects without actual contact, develop an extraordinarily acute sense of touch.

Does this explain Miss Keller's faculty of seeing, as it were, with her hands? Partly, no doubt, but not entirely.

Nerve Eyes.

Dr. Farigoule, a French savant, some time ago awakened my interest in this subject by his declaration that in the skins of the hands of all of us are potential eyes.

These, he says, are nerve eyes, atrophied for the simple reason that we possess two ocular instruments so much superior to them.

One case quoted by the French doctor is worth recalling. Dr. Farigoule succeeded in persuading a French soldier blinded in the war that if he concentrated hard enough, he would be able to see through his finger-tips.

After many months, this patient, like Miss Keller, developed a usual sense in the finger-tips and could distinguish colours.

I quote the case to show that Miss Keller's strange faculty is not unique.

It is an interesting circumstance that the hand has always served as a symbol of power. In ancient Egypt it was the symbol of fortitude, in Rome of fidelity, and, before the 12th century, a mighty hand thrust through the firmament served painters as a symbol of the Supreme Being.

What can the average individual do to increase the power of his hands to make them serve his purposes more efficiently? First, he must think about them. Next, he should experiment.

Let me give a simple little example of how this may be done.

Every individual possesses some degree of what is known as personal magnetism. That quality is never more in evidence than in the hands.

Take as subject a victim of neuralgia or mere severe headache and subject your patient to the gentle, rhythmic message of your two uninitiated hands.

Study the Hands,

Presently you will become aware of how sensitive are your finger-tips. You will be conscious of a slowly emerging force. And the chances are your patient will be conscious of less pain, may, in fact, be completely relieved of pain by this simple method.

There is much to be learned of the character of others by a study of the hands. People are at pains to mask facial expression: they forget that hands talk. One might almost say: As his hands are, so is a man. They reveal to the observant not only physical attributes but spiritual qualities.

No member of the body, not even the speaking eyes, is so eloquent as the hands. Between them and the thinking, ever-active brain there is a mysterious link. I am not referring merely to manual dexterity, such

as one finds in the nth degree in such great artists as Kubelik. It is something even beyond that.

It is as though some essential fluid streamed from the innermost personality out of the finger-tips.

Merely train your mind to observe and consider and you will realise that in the mere hand clasp is communicated something subtle, revealing or betraying.

One sometimes hears people say: "I can't even bear the touch of his hand." But they seldom stop to consider whence came this strange aversion from another human being.

Did they do so, they would find the answer soon enough. The human hand can communicate healing and comfort, warm kindness, love. It can also send forth messages that are evil.

There is, as it were, a brain and a soul in the hands. I do not, of course, mean this in any physical sense, but in one more subtle. It is an affair of the nerves, may be, but going beyond them, it is essentially a matter of spirit.

Writing in these columns sometime ago, I deplored the neglect of the hands from another angle. I there indicated how we are losing much of the joy of life because we possess little or no manual skill.

Like a Benediction.

I said that the educated hand fed the brain, increased its activity, added something to the joy of life.

That is true of the spiritual hand, as I may call it.

For are there not hands known to you whose merest touch is like a benediction, or the opening of a door that takes you into the sanctuary of another human being's spiritual citadel?

At first sight it may appear a foolish idea, yet I would like to see everybody hand-conscious. I do not, of course, mean by this pre-occupied with the beautification of the hands by artificial means. I hope I have already made that clear.

If any doubt should remain, I recommend my readers to learn more of the life and work of Miss Helen Keller.

"The Daily Mail"

தென்னிந்திய வாலிபச் சாரணன்

தமிழ் அநுபந்தம்.

தோகுதி IV.

ஏப்ரல் 1934.

பகுதி 7.

சிந்தித்தற்குரியவை.

அன்புறு சிந்தை யராதி அடியவர்
சென்புறு கல்லூர்ப் பெருமனை மேவிரிந்து.
இன்புறம் எந்தை இணையடி ஏத்துவார்
துன்புறுவார் அல்லர் தொண்டு செய்வாரே.

தாயுமானவர்.

கடவுள் வழிபாடு.

வானாகி மண்ணாகி வளியாகி ஒளியாகி
ஊனாகி உயிராகி உண்மையுமா யின்மையுமாய்க்
கோனாகி யானெனதென் றவரவரைக் கூத்தாட்டு
வானாகி நின்றாயை யென் சொல்லி வாழ்த்துவானே!
நீருவாசகம்-மணிவாசகர்.

சாரண இயக்க மாபெருந் தவஸவர் பேடன் போவல் பிரபுவின் ஜீவிய சரித்திரம்.

இளமைப் பருவம்.

உலகமெங்கும் நிறைந்த சாரண இயக்கத்தின் தலைவராக விளங்கும் ராபர்ட் பேடன் போவல் பிரபு, 1857-ம் வருடம் பெப்ரவரி மாதம் 22-ந் தேதி இங்கிலாந்து தேசத்தில், ஹாம்ப்சயர் என்ற மாகாணத்தில் பென்ட்லி என்னுமிடில் அவதரித்தார். வாரிசுடன் பேடன் போவல் என்னும் அவர் தந்தை ஆலயக் குருவென்ற பட்டத்துடன் கலாசாஸ்ப் பேராசிரியராக விளங்கினார். தாய் தந்தையருடனும், ஒரு சகோதரியுடனும், என்னு சகோதரரின் இளையாளுக ஸ்டீபென்சன் என்ற செல்வப் பெயருடன் பேடன் போவல் தம் பால்யத்தைக் கழித்த வந்தார்.

தம் உத்தியோகத்தின் பயனாகக் கோலினூர் என்னும் கப்பலின் தளகர்த்தராக இருந்த போவலின் சகோதரர் கப்பலேறிக் கடல் யாத்திரை செய்யுங் காலங்களில், இவரையும் அழைத்துச் செல்வது வழக்கம். அச்சமயம் ஸ்டீபென்சன் என்னும் சிறுசுனைச் சிறுஞளாகவும், சாப்பிடுவதற்குதவும் பீக்கான் கண்ணாடிப் பாத்திரங்களைத் துலக்கும் வேலைக்காரனாகவும், கப்பலிலுள்ள மாதுமிகளுக்கு உணவைத் தயாரித்துவைக்கும் சமையற்காரனாகவும் பழங்கினார். போவலும் தமது சகோதரருடன் இங்கிலாந்தைச் சுற்றி அநேக இடங்களுக்குச் சென்று, கப்பலோட்டும் முறைகளில் தேர்ச்சி யடைந்த பல துறைகளிலும் தஞ்சத் அனுபவமுடையவராயினர்.

இவ்விதக் கடற் பிரயாணம் செய்யுங் காலத்தில்தான் சமயம் அவர்கள் தேய்ஸ் சதியின் முகத்துவாரத்தினின்றும் உற்பத்தி ஸ்தானம்வரை சென்று, கப்பலை விட்டிறங்கி தங்கள் தோணியைத் துக்கிச் சுமந்து, எல் ஸ்டையாக எட்டல் வோவ்ட் மலையைக் கடந்து,

மறுபக்கத்திலுள்ள ஆவன் கதிக்ரையை அடைந்தனர். அந்நதியின் வழியாகப் பாத், ப்ரிஸ்டல் பட்டணங்களிடையே சென்று, செவ்வின் நதியைக் கடந்து உவை கதியின் மூலமாக வேல்ஸ் காட்டில் புருந்து, வான்டோகோ எனும் பெயர் கொண்ட தம் வீட்டை அவர்கள் அடைந்தார்கள். பிரயாண கால முழுவதும் கடாரத்திலாவது அல்லது வெட்ட வெளியிலாவது இரவைக் கழித்து, நெருப்பு மூட்டி, ஆகாரத்திற்கு வேண்டிய பொருட்களைத் தேடியோ அல்லது வேட்டையாடியோ சேகரித்துச் சமைத்துத் தற்காலத்திய கடற் சாரணர் ஜீவிக்கும் ஜீவியத்திற்கு ஏற்றவாறு எடுத்துகொண்டார்கள்.

தந்தையின் காலத்திற்குப் பின், அவர் அருமைத் தாயார் பெரியதோர் குடும்பப் பாதுகாவலில் ஈடுபட்டு, உணவிற்கும், உடுப்பிற்கும் அதிக சீரமைத்துடன் முயற்சித்து வந்தார். டன் ப்ரிட்டிஜ் வெல்ஸ் என்னுமிடத்திலுள்ள ஆரம்பப் பாடசாலையில் இவர் கல்வி பயிலும் போது சார்டர் ஹவுஸ் பள்ளியில் உபகாரச் சம்பளம் பெறும் மாணவனாக தேர்ந்தெடுக்கப்பட்டதுடன், தமது கண் முயற்சியினால் ஸ்காட்லாந்திலுள்ள பெட்டஸ் பாடசாலையில் உபகாரச் சம்பளமும் பெற்றார்.

பழைய சார்டர் ஹவுஸ் அநேக வருடங்களுக்குப் பின்னர் புதுப்பிக்கப்பட்டபோது அக் கல்லூரித் தலைவர் டாக்டர் ஹேய்க் ப்ரோனன் பேடன் போவலைக் குறித்துக் கீழ்வருமாறு கூறினர்.

(தொடரும்.)

R. மெசியாதாஸ்.

இராகம் பியாது.

ஆதி தாளம்.

செல்வன் பேடன்பாவல்
இன்று உம்ஜயந்தியென்று பாட

செல்.

அநுபல்லவி.

சாரண மகான் நீரே, சகோதர சாரணரே!

1. எழுபத்தேழு வயதும் ஆனீர்
என்றும் சாரணரால் போற்றப்பெற்று வாரீர்
எங்கும் சாரண இயக்கம் ஒங்கவாழீர்—மென்றும்
சுசனருள் உம்பால் ஊற
எங்கனன்பு உம்மைச்சுழ

செல்.

2. ஜாதிமத பேதமின்றி வாழ—யென்றும்
காக்கேவிய ஆரிய நீக்ரோமக்கோலிய
மக்கள் ஐக்கியத்துடன் சார்ந்து யென்றும் வாழ
சாரண இயக்கமதை
ஸ்தாபித்தீரே லோகத்திலே
3. சாரணச் சிறுவர்களாம் நான்கள்
சகலருக்கும் தோழர்களாம் என்றும்
ஊழியமும் உதவியும் செய்வதே—என்றும்
சுத்த நெஞ்சத்தை யுடைத்தல்
எங்கனது மார்க்கமுமே.

செல்.

(இது நாமக்கல் சாரணச் சங்கத்தைச் சேர்ந்த
M. T. செல்லையா அவர்களால் இயற்றப்பட்டது.)

குருளையர்களுக்கான சில விவராயாட்டுகள்.

1. ஷேர்கானும் கிடர்லோக்கும் (புலியும், நரி
களும்) (Sherekhan and the Gidur-
Log.)

விளையாடு மிடத்தின் ஓர் கோடியை நரிகளுடைய இருப்பிடமாக வரையறுத்து வைக்கவும். மற்றொரு கோடியில் 10 அடி குறுக்களவுள்ள ஓர் வட்டமிட்டு அதை ஷேர்கான் (புலி) யினுடைய இருப்பிடமாக வைக்கவும். ஓர் பெரிய பையனை புலியாகத் தேர்ந்தெடுத்து, அவனை அந்த வட்டத்திற்குள்ளிருக்கும் தன் இறைச்சி உணவைத் தின்பது போலவும், அடிக்கடி உறுமிக்கொண்டிருப்பது போலவும் படுத்திருக்கச் செய்யவும். மற்ற சிறுவர்கள் எல்லோரும் நரிகள். புலியின் இறைச்சியில் தங்களுக்கேதேனும் கிடைக்குமென்றெண்ணி, நரிகள் தங்களுடைய குகையை விட்டு, வட்டத்தைச் சுற்றி வந்துகொண்டிருக்கும். இதைக்கண்ட புலி, உறுமிக்கொண்டே எழுந்திருக்கவேண்டும். எழுந்திருந்த உடனே, நரிகள் எல்லாம் தங்களுடைய குகையை நோக்கி ஓடவேண்டும். புலி, ஏதாவது ஒன்று அல்லது பல நரிகளைப் பிடிக்கும் பகையில், தன்னுடைய வட்டத்திற்குள்ளே அவைகளை வைத்துக்கொண்டு, இன்னும் மற்ற நரிகளைப் பிடிப்பதற்கு உதவியாக ஏற்படுத்திக் கொள்ளும். முன்போலவே எல்லோரும் படுத்துக் கொண்டு உறுமிக்கொண்டிருப்பார்கள். இம்மாதிரியாக எல்லா நரிகளும் பிடிபடும் வரையிலாவது, அவ்

லது ஒரு நரி மிஞ்சும் வரையிலாவது விளையாட்டை நடத்தவும். மிஞ்சிய நரிதான் கெலித்ததாகும்.

(குறிப்பு:—புலி நன்றாக எழுந்திருந்த பிறகுதான், நரிகள் ஓட ஆரம்பிக்கவேண்டும்.)

2. மௌக்ளியும் ஷேர்கானும் (Mowgli and Sherekhan.)

12 சிறுவர்களை, அவர்களுடைய உயரத்தின்படி வரிசையாக ஒருவன்பின் ஒருவனாக முன் நிற்பவனுடைய இடுப்பைக் கெட்டியாகப் பிடித்துக்கொண்டிருக்குமாறு நிறுத்திவைக்கவும் கடைசியில் நிற்பவன் தான் மௌக்ளி. வரிசையில் முதல் நிற்பவர்கள், தகப்பன் ஓராய், தாய் ஓராய்; நடுவிலிருப்பவர்கள் சகோதர ஓராய்கள். இவர்கள் மௌக்ளியை ஷேர்கானிடத்திலிருந்து காப்பாற்றுவார்கள். மௌக்ளியின் இடுப்பிற்குப் பின்னால் வால்போல, ஓர் கழுத்துச் சவுக்கத்தை (neckerchief) சொருகி வைக்கவும். ஓர் சிறுவனை ஷேர்கானாக நியமிக்கவும். ஷேர்கான் எப்படியாவது மௌக்ளியின் வால் அபகரிக்க வேண்டும். ஆனால் ஓராய்களெல்லாம் ஷேர்கான் மௌக்ளியிடம் வராதபடி, ஷேர்கான் எந்தப்பக்கம் திரும்புகிறானோ, அதே பக்கம், வரிசை பூராவும், வளைந்து வளைந்து அவனை நோக்கித் திரும்பிக்கொண்டே யிருக்கும். இம்மாதிரியாக மூன்று நியமித்திருந்தால், மௌக்ளியின் வால் பிடிபடாவிட்டால், வேறு ஷேர்கான், ஓராய் ஏற்படுத்தி விளையாடவும்.

சாரணர்களுக்கான சில விவராயாட்டுகள்.

1. கண்கட்டி முளையடித்தல் (Blind fold Tent-pegging.)

ஒரு டோர் முளையை கட்டு வைத்து, அதற்கு 6 அல்லது 10 கஜ தூரத்தில் சிறுவர்களை நிறுத்தவும். அந்த முளையிருக்கும் தூரத்தை உத்தேசமாகப் பார்த்துக் கொள்ளச் செய்த பிறகு, ஒருவனுடைய கண்களைக் கட்டி விட்டு, கையில் ஒரு சம்மட்டியைக் (mallet) கொடுத்து, அந்த முளையின் தலையில் அதனால்

சரியாக அடிக்கும்படி அனுப்பவும். புறப்படுவதற்குமுன் அவன் தன்னைத்தானே மூன்றுதரம் சுற்றிக்கொள்ளவேண்டும். முளையின் பக்கத்தில் நின்று கொண்டு, முளையிருக்கு மிடத்தை, கையினாலாவது, காலினாலாவது தடவிக்கொண்டு தேடக் கூடாது. கண்கட்டி காலடியின்படி நேராகச் சென்று முளையின்மீது அடிக்க வேண்டும். சிலர் திசைமாறிச் செல்வதும், முளைக்கு வெகு தூரத்தில் அடிக்க ஆரம்பிப்பதும் தவிர்ப்பாக இருக்கும். எந்தச்

சிறுவன் முளையின் மீதிலாவது அல்லது அதன் சமீபத்திலாவது அடிக்கிறானோ அவன் கெலித்தவனாவான்.

2. முன்றுகால் பந்தாட்டம் (Three-legged Football)

Badminton court விஸ்தீரணமுள்ள ஒரு விளை யாடுமிடத்தில் இருபுறமும் 6 அடி உகலமுள்ள கோல் (goal) வைத்துக்கொள்ளவும். மூன்றுகால் பந்தயத் திற்குப் போலச் சிறுவர்கள் இரண்டிரண்டு பேர்களாகக் கால்களைக் கட்டிக்கொள்ளவேண்டும். ஒரு

பக்கத்திற்கு ஐந்துசிறுவர்களைச் சேர்த்துக் கொள்ளலாம். ஒரு ஐதை, கோலிற்கும், ஒரு ஐதை காப்பதற்கும், இரண்டு ஐதைகள் பந்தை எதிர்த்துக் கோலில் தள்ளிக்கொண்டு போவதற்குமாக வைத்துக் கொள்ளவும். நெ. 3, காற்பந்தை உபயோகப்படுத்திக் கொண்டு, காற்பந்து விளையாட்டுப் போலவே 3 நிமிஷ முதல் 5 நிமிஷம் வரையில் ஆடலாம். கோல்பீர் (goalkeeper) மட்டும் தான் பந்தைக் கையினால் தொடலாம். மற்றவர்கள் கட்டப்பட்ட காலினால்தான் பந்தைத் தள்ளவேண்டும். ஒருவரை யொருவர் தாக்கக் கூடாது.

முதல்த்தரச் சின்னப்பயிற்சி.

- (5) முதலுதவி (First Aid)

இச் சோதனைக்கான விஷயங்கள் மிகவும் முக்யமானவை. இவற்றில் நல்ல தேர்ச்சிபெற வேண்டுமானால் குறைந்தது நான்குமாத காலமாக நல்ல பயிற்சிபெறவேண்டும். எந்தெந்த சந்தர்ப்பங்களில் என்னென்ன செய்வதென்று வாசித்திருந்தால் மட்டும் போதாது. செய்யவேண்டுவதென்றைச் செய்தே கற்றுக்கொள்ளவேண்டும். ஒவ்வொரு விஷயத்திலும் ஒருமுறைமட்டும் செய்து பழகுதலும் போதாது. சந்தர்ப்பம் வாய்த்தபொழுதெல்லாம் எல்லா வகைகளிலும் பயிற்சிபெறவேண்டும். பிரபல வைத்தியர்களிடமிருந்தோ அல்லது மற்றபடி தேர்ச்சி பெற்றவர்களிடமிருந்தோ நேர்முகமாக இவற்றில் பயிற்சி பெறுதல் நலம்.

இங்கே ஒவ்வொரு பிரிவிலும் சிற்சில முக்யமான அம்சங்கள் மாத்திரமே குறிப்பிடப் பட்டிருக்கின்றன. இவற்றை வாசிப்பதுடன் நின்றுவிடுவது பயனற்ற காரியம்.

- (a) இரத்தப்பெருக்கு (Bleeding).

இது மூன்றுவகைப்படும். நாடிக் குழாயிலிருந்து (artery) பெருகும் இரத்தம் குபீர், குபீரென்று வெளியில் பீரீட்டு அடிக்கும். அவ்விரத்தம் நல்ல சிவந்த வர்ணமாக இருக்கும். நாளக்குழாயிலிருந்து (vein) இடைவிடாமல் இரத்தம் வந்துகொண்டேயிருக்கும். இதன் வர்ணம் கருஞ்சிவப்பு. தந்துக்க் குழாயிலிருந்து (capillary) இரத்தம் கசிந்து ஒழுகும். இவை ஒவ்வொன்றையும் எவ்வாறு நிறுத்துவதென்பதைத் தெரிந்துகொள்ளவேண்டும்.

நாடிக் குழாய் துண்டிக்கப் பட்டுள்ளது என்ற தெரிந்தாலல்லாமல் காயத்தைக் குளிர்ந்த ஜலம் அல்லது மிகக் உஷ்ண ஜலத்தால் கழவி, சுத்தமான பஞ்சைப் பட்டையாகச் செய்து காயத்தின்மேல் வைத்து இறுகக் கட்டவேண்டும். சுத்தப் பஞ்சை அகப்படாத பட்சத்தில் சுத்தமான கைக்குட்டை, துணி முதலியவற்றை உபயோகிக்கலாம். உஷ்ண மேற்றிய துணிகளை உபயோகப்படுத்தக்கூடாது.

நாடிக் குழாய் துண்டிக்கப்பட்டதால் ஏற்பட்ட இரத்தப் பெருக்கு என்று தெளிந்தவுடன் 'நாடியின் அழுக்கிப் பிடிக்குமிடங்கள்' (Pressure points) குரபகத்திற்கு வசவேண்டும். இரத்தம் வெளிப்படும் இடத்திற்குமேல் இருதயத்திற்கு கருகிலுள்ள ஒரு அழுக்குமிடத்தைத் தெரிந்து அவ்விடம் அழுக்கிப் பிடிக்கவேண்டும். கொஞ்சம் இரத்தம் வெளிப்

போவதனால் பெருந்த நஷ்டம் ஏற்பட்டுவிடாது. கைக்குட்டை அல்லது வேறு துணியைக்கொண்டு ஒரு பந்து தயாரித்து அவ்விடத்தில் வைத்து, மடித்துள்ள கட்டும் துணியால் (Triangular bandage) இப்பந்தையும், காயம் பட்ட விடத்தையும் சேர்த்துக் கட்டவேண்டும். கட்டின் முடிவில் 'படி' முடி (Reef Knot) போடவேண்டும். அம்முடிக்குள் ஒரு பென் விலையோ அல்லது சாலியையோ கொடுத்து இரத்தம் வெளிப்படுதல் நிற்கும் வரையில் அதை ஒன்றிரண்டு முறை திருப்பித் திருப்பிச் சுற்றி இறுகும்படிச் செய்ய வேண்டும். பென்விலின் ஓரங்கள் நடுவாமல் மற்றொரு கட்டும் துணியைக் கொண்டு பென்விலை அவயவத்துடன் சேர்த்துக் கட்டிவிடவேண்டும்.

கூடிய சீக்கிரம் வைத்தியரை யழைத்து நோயாளியைப் பார்க்கும்படிச் செய்யவேண்டும். அவர் வரத்தாமதம் ஏற்பட்டால் கட்டுக் கட்டிய காலத்திலிருந்து 15 நிமிஷ நேரத்திற்குப்பின் முடியைத் தளர்த்தி விட்டு இரத்தப் பெருக்கு நின்று விட்டதாவென்று பார்க்கவேண்டும். நின்றிர்தால் முடியை முற்றிலுமே எடுத்துவிடலாம்; நிற்காத பட்சத்தில் சுற்று நேரம் இரத்தம் வெளி வரும்படி விட்டு மறுபடி முன்போல் பென்விலைக் கொண்டு முடியைத் திருப்பி இறுகும்படிச் செய்துவிடவேண்டும்.

- (b) எலும்புடைப்பு (Fractures).

எலும்பொடியாத காலங்களில் அவ்வெலும்பு எவ்விதமான தசைக் கட்டுதலில் இருக்குமோ அதேவிதமான கட்டுதலில் எலும்புடைந்த காலங்களில் இருக்கும்படி ஏற்பாடு செய்யவேண்டும். இதற்காக மெல்லிய பலகை, கெட்டியான கடித அட்டை, நன்கு சுருட்டப்பட்ட சமாச்சாரப்பத்திரிகை முதலியவை சிபுகளாக உதவும்.

மெல்லிய பலகையை உபயோகப் படுத்துவதானால் அவயவத்தின் பேரில் படுக்கத்தில் மிருதுவாக விருக்கும்படி மெத்தென ஏதேனும் ஒரு பதார்த்தத்தை வைத்துக் கட்டவேண்டும். இப்படிச் செய்து சிம்பு வைத்துக் கட்டுவதால் நோயாளிக்குத் தொந்திரவு ஏற்படாது. எலும்பு ஒடிந்த விடத்திற்கு இரு புறங்களிலும் அதிக இறுகலாக வில்லாமல் சிம்பை வைத்துக் கட்டவேண்டும். எலும்புடைப்பின் பலவிதங்கள், அவற்றின் குறிகள், அவை ஒவ்வொன்றிற்கான சிகிச்சைகள் இவற்றைப்பற்றி வைத்தியர்களிடமிருந்து நேர் முகமாகத் தெரிந்துகொள்ளவேண்டும். எலும்புடைப்பைக் கவனித்துப் பார்க்கவேண்டும். எலும்

புடைந்து நோயாளியை வேறிடத்திற்குக் கொண்டு போகக்கூடாது. ஆனால் அவசியம் கொண்டுபோக வேண்டுமானால் எலுப்படைப்புக்குச் சிப்புகள் வைத்துக் கட்டிச் சிகிச்சை செய்தபின் தான் அவ்விதம் கொண்டுபோகலாம்.

(c) இதர விபத்துக்கள்.

(இவற்றுள் எதேனும் ஒன்றாக்ேனும் சிகிச்சை செய்வதில் தேர்ச்சிபெறவேண்டும்.)

தீ விபத்து (Fire).

தீப்பிடித்தெரியும் வீட்டில் எவரேனும் மிருப்பின் அவர்களுக்குத் தெரிவித்து முன் ஜாக்கிரதை செய்ய வேண்டும். போலீஸ்காரர்கள், தீயவிக்கும் யந்திரப் படையினர் இவர்களுக்கு விஷயத்தை உடனே தெரிவிக்க வேண்டும். உபாயத்திற் குட்பட்ட ஜனங்களுையோ, கால் கடைகளையோ, காப்பாற்றக் கூடிய ஏற்பாடுகளைச் செய்யவேண்டும். இவ்விபத்தில் உதவ முன் வருபவர்களுக்குக் கலக்கமடையாத நிதானமான மனோ நிலைமை அவசியமாகிறது.

காற்று உள் நுழைந்து தீயை அதிக மாக்காதபடி ஜன்னற் கதவுகளும் வாயிற்படிச் கதவுகளும் மூடியிருத்தல் நலம். புகை நிறைந்த உரைகளில் நுழைய வேண்டிய அவசியம் ஏற்பட்டால் ஒரு கணின்த வஸ்திரத்தைக் கொண்டு வாயையும் மூக்கையும் மூடிக்கொள்ளவேண்டும். வீடு தீப்பற்றி எரியும்பொழுது அரைகளின் அடித்தளத்தில் சுத்தக் காற்றும், மேல் தளத்தில் அசுத்தக் காற்றும் பரவி நிற்கும் ஆகவே அங்கு செல்லும் பொழுது தவிர்த்து செல்லுதல் வேண்டும்.

முடியாத காரியத்தைச் செய்ய முயல்வதற்கு இது தகுதியான சந்தர்ப்பமன்று. தூக்க முடியாத சாமானை இழுத்து வெளிப்படுத்த வேண்டும். அடுப்படியில் பெருநெருப்பு ஏற்பட்டால் காற்று உள் நுழைந்து தீயை அதிகமாக்காதபடி ஒரு கணின்த கம்பளத்தை முன்புறத்தில் கட்டவேண்டும் 'பெட்ரோல்' முதலிய எண்ணெய்கள் தீப்பற்றி எரியும் பொழுது மணல், மண், சாம்பல் முதலியவற்றைப் போட்டு அணைக்கவேண்டும்.

தன் நினைவற்றதக் கிடக்கும் ஒருவனைத் தரையின் மேலேயே இழுத்துக்கொண்டு வருவதற்குத் தவக்கூடிய முடிசனை கயிற்றில் போடக் கற்றுக்கொள்ளுதல் அவசியம்.

நீரில் மூழ்கி விட்டவனைக் காப்பாற்றும் விதமும், அதனால் ஏற்படும் மூச்சடைப்புக்குச் சிகிச்சையும்.

(Drowning)

எல்லா வகைகளிலும் நன்றாக நீந்தத் தெரிந்து கொண்டு நீரில் மூழ்கி இறக்க இருப்பவனைக் காப்

பாற்றக் கற்றுக்கொள்ளவேண்டும். மூச்சடைப்பை நீக்கி, அவனை மறுபடியும் சுவாசம் விடும்படிச் செய்யவும் கற்றுக்கொள்ளவேண்டும் மூழ்குபவனின் பின் புறமாகச் சென்று அவனது முழுகைகளினிடத்திலாவது, அக்குள்களிலாவது பிடித்துக்கொண்டு நிலை நீச்சினால் கரைக்குக் கொண்டுவரலாம். ஆனால் அவன் சில சமயம் அதிகம் போராடலாம்; அவனைக் காப்பாற்றுவதில் ஒரு ஜாக்கிரதைபுட னிருக்கவேண்டும். இல்லாவிட்டால் காப்பாற்ற முயற்சி செய்பவனும் மூழ்கி இறக்கும்படி ஏற்படும். அவன் பிடிப்புக் களினின்றும் விலகி அவனைச் சமயோசிதம்போல் கரைக்குக் கொண்டுபோய்ச் சேர்க்கக் கற்றுக்கொள்ள வேண்டும். கிரோட்டமுள்ள நிலைகளில் நீரில் மூழ்கி இறப்பவரைக் காப்பாற்றுவதற்காக நீந்தும்பொழுது கிரோட்டத்துடனேயே நீந்தி கொஞ்சம் கொஞ்சமாய்க் கரை சேர்க்கவேண்டும்.

நீந்தத் தெரியாத சிலரும் இப்படிப்பட்டவரைக் காப்பாற்ற முயற்சி செய்யலாம். நன்றாய் மிதக்கக் கூடிய சாமான்களை அவனுக் கருகில் சேர்ப்பிக்கலாம். நீண்டதொரு கயிறு கையிலிருக்கும் பட்சத்தில் ஒரு நுனியைக் கையில் கெட்டியாகப் பிடித்துக்கொண்டு மற்றொரு நுனியை அவனுக் கருகில் விழுப்படி எறியலாம். அவற்றைக்கொண்டு இறக்க இருப்பவர் கரை சேரினும் சேரலாம்.

மூச்சடைப்புக்குச் சிகிச்சை (Artificial Respiration.)

இயற்கைச் சுவாசம் நின்றவிட்ட காலத்தில் செயற்கைச் சுவாசம் (artificial respiration) உண்டு பண்ணவேண்டும். இம் முறைகளில் முக்கியமாக இரண்டு உண்டு:—செல்வஸ்டர் முறை; மற்றொன்று லேபர் முறை. இவை எவ்விதம் செய்வது என்பதைத் தெரிந்து பயிற்சி பெறுதல் நலம். இம் முறை களின்படி செயற்கைச் சுவாசம் விடச் செய்யுமுன் வாயிலுள்ள மண், இலை முதலியவற்றை எடுத்து விட்டு அவர்கள் சுவாசப் பைகளுள் போயிருக்கும் நீர் வெளி வரும்படிச் செய்துவிட வேண்டும். ஒத்தாசைக் காகச் சிலருக்கும் டாக்டருக்கும் உடனே சொல்லி யனுப்பிவிட்டுச் செயற்கைச் சுவாசம் உண்டுபண்ண ஆரம்பிக்கவேண்டும். சில சமயங்களில் சுமார் மூன்று மணி நேரம் இவ்வாறு செய்தபின் இயற்கைச் சுவாசம் வந்திருக்கிறது. ஆகவே மனச்சலிப்பின்றி வைத்தியர் நிறுத்தச் சொல்லும்வரை முயற்சியில் தளரக்கூடாது.

K. S. சுந்தரேசன்.

ஜங்கில் டான்சுகளும் அவைகளின் மாறுதல்களும்.

(தொடர்ச்சி)

Book of Cub Games விருந்த இந்த விளையாட்டு களைப் பற்றிய விவரங்களைத் தெரிந்து கொள்ளலாம்.

(A) டபாக்கி ஷேர். டான்சுக்கு உரியன:—

(1) பக்கம் 36 ஷேர்காளும் கிடர்லோக்கும் என் திற ஆட்டம்.

(2) பக்கம் 16. ஷேர்காளும் மெளக்ளியும்.

(3) பக்கம் 42. வட்டத்தில் கொடி பற்றதல் என்ற ஆட்டத்தை "ஷேர் காளின் எலும்பு" என்ற ஆட்டமாக மாற்றிக்கொள்ளலாம். (வட்டத்தின் கடுகை உள்ள கொடியையே எலும்பு

பாகவும், கொடியைக் காப்பவனை ஷேர்காளாவும், மற்ற வர்களை காரிகளாகவும் வைத்துக் கொள்ளவும்.)

(B) கா டான்சுக்கு உரியன:—

(1) பக்கம் 20. சந்தேக் குரங்குகள் என்ஈற ஆட்டம்.

(2) பக்கம் 96. குரங்குப் பந்தயம்.

(3) பக்கம் 57. பாம்புச் சட்டை யுரித்தலும், அது னுடைய மாறுதலாகிய டன் னல் பந்தயமும் (Tunnel Race.)

(C) பாலு டான்சு:—

பக்கம் 58. இறுகிப்போதல் ஆட்டம் (Freezing).

(D) பகீரா டான்சுக்கு உரியன:—

(1) "வெட்டுக் கிளி பிடித்தல்" என்னும் விளை யாட்டு. (ஆகேலா ஒரு கயிற் றின் நுனியில் ஓர் சிறு பந்தைக் கட்டி அங்குமிக்கும் இழுக்கும்போது, குருளை (Cub) கள் நாலு கால் கடையாக, பதுக்கிப் பதுக்கி, அதைப் பிடிக்கப் போவதாகிய விளையாட்டு.)

(2) பக்கம் 19. குருவி பிடித்தல்.

(3) பக்கம் 30. பாம்புக் காதுகள். (Sharp Ears)

(4) Hand book-ல் 176 பக்கம். மானைப் பதுக்கிப் பிடித்தல் விளையாட்டு. (Deer stalking)

பாலு டான்ஸ்.

(The Wolf Cub's Handbook பக்கங்கள் 39-40.)

அணி (Pack) யை வட்டமாக (Parade circle) நிறுத்தி, பாலு என்னும் கரடி டான்சு ஆரம்பிக்கவும். ஜங்கில் புத்தகத்தில் விவரித்திருக்கிறபடி பாலு என்னும் கரடிதான் மெளக்ளிக்கு வன விதி (Jungle Laws) களைக் கற்றுக் கொடுத்தது. பார்வைக்குப் பெருத்த சரீரம், ஆனால் தங்கமான மன துண்டய மிருகம்.

"பாலு" என்று ஆகேலா சொன்ன தகூண்மே ஒவ்வொரு குருளை (Cub) யும் வலதுபுறம் திரும்பி, தன்னுடைய தலைகளைப் பின் தொடரவேண்டும். மெதுவாகவும், விதைத்த வண்ணமாகவும் நடக்க வேண்டும். உலகிலுள்ள எவனும் தனக்கு சிகரில்லை என இறுமாப்படைந்தவன்போல, வயிற்றை நுன்னுக்குத் தன்னியும், முழக்கைகளைப் பின்பக்கம் நீட்டியிருக்குமாறு வைத்துக்கொண்டும், கர்வத்துடன் இரு புறமும் பார்த்துக்கொண்டும் நடந்து செல்லவேண்டும். அப்படிச் சென்றகொண்டே உரத்த குரலில் யாவரும் அறிந்தகொள்ளுமாறு குருளைச் சட்டக்களிரண்டையும் (Cub Laws) சொல்லவேண்டும்.

போதுக் குறிப்புகள்.

(1) டான்சுகளை மிதமிஞ்சி நடத்தக்கூடாது. அணி (Pack) கூடும் ஒவ்வொரு தடவையும் ஒவ்வொரு டான்சு நடத்தியே தீரவேண்டுமென்கிற அவசியம் கிடையாது. இவைகளைத் தவிர நடிப்பதற்குத் தகுதியான அநேக கதைகள் இன்னும் இருக்கின்றன. அவைகளிலொன்றை எடுத்துக்கொள்ளவும்.

(2) எல்லாக் குருளை (Cub) களையும் ஒரே யிடத்தில் சேர்த்து, ஒரு முறை சொன்ன கதையையே திரும்பத் திரும்பச் சொல்லுதல் ஆகாது. ஏற்கனவே, ஒரு முறை கதையைக் கேட்டிருக்கும் சிறுவர்களுக்கு வேறு ஏதாவது வேலை கொடுத்துவிட்டுப் புதிதாகச் சேர்த்திருக்கும் குருளைகளுக்கு மட்டும்தான் தனியாகக் கதையைச் சொல்லவேண்டும். அடிக்கடி வற்புறுத்த வேண்டியனவும், இன்னும் விசேஷமான பாகங்கள் ஏதாவது இருக்கும் பக்கத்தில் அவைகளையுமட்டும்தான் எல்லோருக்கும் சொல்லவேண்டியதுதான். ஆயினும் திரும்பத் திரும்பச் சொன்ன கதையைச் சொன்னால் வெறுப்பு ஏற்பட்டுவிடும்.

(3) கதைகளைச் சொல்வதற்குத் தயார் செய்து கொள்ளும் காலத்தில், தலைச் சாரணர் (Chief Scout) கொடுத்திருக்கும் விஷயங்களுடன் Letters to a Wolf Cub புத்தகத்தில் இருக்கும் விஷயங்களையும் சேர்த்துக்கொண்டால் நன்றாக யிருக்கும்.

(4) அணி (Pack) அடிக்கடி இந்த டான்சுகளை ஆடுவதால், சிறுவர்களுக்கு வெறுப்பு ஏற்படலாம். அல்லது ஏதாவது காட்சிக்காகப் (Display) புதியதாக ஓர் விளையாட்டைக் காண்பிக்கவேண்டுமென்ற ஆசை அணி (Pack) க்கு ஏற்படலாம். இவ்விஷயத்தில் Mrs. Gurney அவர்களால் எழுதப்பெற்ற Jungle Plays for Wolf Cubs (மாக்மில்லன் கம்பெனி, 1 ஷி.) என்னும் புத்தகம் அதிக பிரயோசனப்படும.

கப்மாஸ்டர் நிறுத்தும்படிச் சைகை காட்டியவுடனேயே எல்லோரும் அப்படியே நின்று, உள் பக்கம் திரும்பி, பழையபடி alert நிலையில் அடுத்தபடி என்ன உத்திரவு வருகிறதென்று நின்றிருக்க வேண்டும்.

(வேண்டுமாயின் பாட்டுகளைச் சேர்த்துக்கொள்ளவும். ஆங்கிலத்தில் மெட்டு 'The Teddy Bear Picnic or The Policeman's Chorus'.)

மாறுதல் 66 1.

Pack ஐ வட்டமாக நிறுத்தவும். வட்டத்தின் கடுவில் ஒரு Cub ஐ உட்கார்ந்திருக்கச் செய்யவும். அவன்தான் மெளக்ளி. மற்றவர்கள் நின்றகொண்டிருப்பவர்கள் ஒவ்வொருவனும் பாலு.

பாவனை: ஓர் கால் கடும் பகலில் பாலுவிடமிருந்து வனச்சட்டத்தை மெளக்ளி கற்றுக்கொண்டிருக்கிறான். ஏற்கனவே அவனுக்கு நன்றாகத் தெரிந்த பாடத்தையே பாலு வற்புறுத்திச் சொன்னதால், வெறுப்படைந்தவன் போலவும், கொஞ்சம் களைப்படைந்தவன்போலவும் மெளக்ளி காணப்படுகிறான்.

நடிப்பு: பாலாக்கள் வலது புறம் திரும்பி, தங்கள் பெரும் முன்னங்கால்(கைகளை) கம்பீரமாகத் தூக்கியவண்ணம் வலது காலே முன்வைத்து நடக்க வேண்டும். நான்கு அடிகள் வைத்த பிறகு உள் பக்கம் திரும்பவேண்டும். எல்லா பாலாக்களும் மெளக்ளியை நோக்கித் தப் சட்டங்களை(Cub Laws) கம்பீரக் குரலில் எடுத்துச் சொல்லவேண்டும். எந்தெந்த இடத்தில் அழுத்தமாகச் சொல்லவேண்டுமென்று தோன்றுகிறதோ அந்தந்த இடத்தில் ஒரு தானம் போடச் செய்யலாம். கைதட்டுக் காலத்தில் யாவரும் ஒன்று சேர்ந்து ஒரே சப்தமுண்டாகும்படி யாகத் தட்டவேண்டும். தப் சட்டத்தைச் சொல்லி

முடித்ததும், வலதுபுறம் திரும்பி முன்போலவே நடக்கும்படிச் செய்யவும்—நான்கு காலடிகள், உள் நோக்கி திரும்புதல், சட்டத்தை எடுத்துச் சொல்லல்.

இம்மாதிரி நான்கு முறை செய்விக்கவும். இவை களையெல்லாம், அதிக கவனத்துடன் கேட்டுக்கொண்டிருந்த மெளக்ளிகள், “பாலு, யாவையும் அறிந்தேன், யாதொன்றையும் மறவேன்” என்று சொல்லி எழுந்திருக்கவேண்டும்.

மெளக்ளிகள் எழுந்திருந்தவுடன் டான்சும் முடிவடையும்.

(தொடரும்.)

செய்கிற திரட்டு.

பாடித் தலைவர் திரு. ஜே. எஸ். வில்லன் தமிழ் நாட்டு விஜயம்.

1934ஆம் பிப்ரவரி 28-ம் மதறையில் ஏராள மாயக் கூடியிருந்த சாரணர்களுக்கும், சாரணாளர்களுக்கும் இந்திய சாரணியத்தைப்பற்றி திரு. ஜே. எஸ். வில்லன் ஆற்றிய சொற் பொழிவின் சாராம்சம்:—

இந்தியாவில் தூற்றுக்குத் தொண்ணூறு தொகுதிகள் பள்ளிக்கூடங்களால் கட்டுப்பட்ட தொகுதிகள். (Groups controlled by Schools) இங்கிலாந்திலும் மற்ற தேசங்களிலும் இப்படிப்பட்ட தொகுதிகள் குறைவு.

பொதுமக்கள் இந்திலையைக் கவனித்து இந்திய சாரணியம் பிரிட்டிஷ் ராஜாங்கத்தின் ஆதிக்கத்திலிருக்கிறது என்று ஒரு தப்பு அபிப்பிராயம் கொள்கிறார்கள்.

பள்ளிக்கூடத் தொகுதிகள் பொதுவாகத் தலைமை உபாத்தியாயர்கள், பள்ளிக்கூட நிர்வாகிகள் மனப் போக்குப்படி நடக்கவேண்டி யிருக்கும். இவை பொழுது போக்குக்காகவும், தமாஷாக்களுக்காகவும், பள்ளிக்கூடத்து விசேஷ தினங்களில் சாரணச் சீருடைபுடன் நின்று அலங்கரிப்பதற்காகவும் மாத்திரம் பயன்படுகின்றன.

இப்படிப்பட்ட தொகுதிகளால் சிறுவர்கள் ஏமாற்றப் படுகிறதத் தவிர சாரணியத்தைப்பற்றி ஜனங்களுக்குத் தவறான அபிப்பிராயமும் ஏற்படுகிறது.

இந்திய குடும்பங்களையும், சிறுவர்களையும் முற்போக்கான நிலைமையிலிருத்த சாரணியமே தகுந்த முறை. ஆகவே சாரணாளர் சிறுவர்களுக்கு உண்மைச் சாரணியப் பயிற்சியைக் கொடுக்க முன்வரவேண்டும்.

இக்குறைகளை நீக்க இப்பொழுதிருக்கும் தொகுதிகளை இல்லாமலிருக்க முயற்சி செய்வது நேரான வழியல்ல. கிராமங்கள்தோறும் புதிதாகத் தொகுதிகளை யமைத்து கிராமவாசிகளை அவற்றை நடத்துவதற்கு வேண்டிய ஏற்பாடுகள் செய்யவேண்டும்.

சென்னை.—22-2-34-ல் சென்னை தென் மத்தியம் (South Centre), கார்ப்பொரேஷன் முதலிய லோகல்

ஸ்கொள்கள் அஸோசியேஷன்களால் சாரண இயக்க மாபெருந்தலைவர் லார்ட் பேடன் போவலுடைய பிறந்த தினம் கொண்டாடப்பட்டது. அன்றாடைய திருவுருவப் படமும், சரித்திரச் சுருக்கமும் அச்சடிக்கப்பட்டுச் சாரணச் சிறுவர்களுக்கு வழங்கப் பட்டன. தலைச் சாரணருக்குத் தேக செளக்கியத்தையும், நீண்ட ஆயுளையும் அளித்தருளுமாறு கடவுளைப் பிரார்த்தித்தவுடன் கூட்டம் கலைத்தது.

நாகூர்.—சச்சந்தோட்டம் மைதானத்தில் நாகூர் பாப்பணச்சேரிக்குருளையர்கள் (22-2-34) வியாழக் கிழமை மாலை 5-மணிக்குக் கூடி பேடன் போவல் பிரபுவின் பிறந்த தினம் கொண்டாடப்பட்டது. ஜனாப அப்துல் காதிர் காசிம் தலைமை வகித்தார்.

நாகை ரோஞ்சு டிப்படி இன்ஸ்பெக்டர் ஸ்ரீமான் K. சம்பந்தம் பிள்ளை மணிதனின் குணத்தைச் சீர்திருத்தச் சாரண வியக்கம் எவ்வாறு பயன்படுகிறதென்பதை விளக்கி, இதை உலகெங்குள்ளிட்ட பெரியாரின் உயரிய நோக்கத்தைப்பற்றி சொற்பொழிவொன்றாற்றினார். சிறுவர்களுக்குத் தின்பண்டங்கள் வழங்கப்பட்டபின் கூட்டம் கலைத்தது.

தஞ்சாவூர்.—இவ்வூர் ஸ்தல சாரணச் சங்கத்தின் ஆதரவில் பேடன் போவல் பிரபுவின் பிறந்த தினம் (22-2-34)-ல் மாலை 5-மணிக்கு மிஷிஸ் லாசிமர் தலைமையின் கீழ்க் கொண்டாடப்பட்டது ஏராளமான ஜனங்கள் கூடியிருந்தனர். சாரணியப் பயிற்சிகள் ஜனங்களுக்குமுன் செய்து காண்பிக்கப்பட்டன. சாரணத் தலைவர் இன்னும் வெகுதூரம் இவ்வுலகில் நின்று சாரணியத்தைப் பெருக்குப்படி அருள்புரிய எல்லாம் வல்ல கடவுளை வேண்டியதுடன் கூட்டம் கலைத்தது.

திருவாரூர்.—இவ்வூரில் வருகிற கோடை விடுமுறையின் குருளையர் நிரை, சாரணப் படை, திரிசாரணத் குழு இம்முன்றையும் நடத்தச் சாரணாளர் பயிற்சி முகாம் நடைபெறும். இப்பயிற்சி பெற விரும்புபவர்களுக்கு லோகல் ஸ்கொள்கள் அஸோசியேஷன்களாகியதரிசிக்கு மனுச்செய்துகொள்ளவேண்டும்.

THE SOUTH INDIA BOY SCOUT

TELUGU SUPPLEMENT.

VOL. IV. No. 7.

Honorary Editor:

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April 1934.

பாடல்.

|| బలభేదచేసిన పాపంబు శమియింప ! నిది నాల్పిననాటి పరమధైర్య
మల కంసు మర్దించి యఖిలధర్మసహ ! రాజ్యంబు నిల్పిన రాజసంబు
కురురాజు సభ చేరి గురువులానందింప ! బలికడునాటి వాక్పటవంబు
సారధ్యమొనరించి గారవించి కీర్తి ! గాచిన యట్టి యా కార్యదీక్ష
యాదియా సమయంబు లరసి యిచ్చి
కావనే బాలవీరుల గణము నెపుడు
దేవదేవ కృపాజలధి గజేంద్ర
ఘోషణా మరణీకృష్ణ భువనవంద్య ||

(జం. వృ.)

పాఠకులారా! నమస్కారము—శైలవు.

ఆరిక దుసితిచే చెన్నరాష్ట్రయ బాలవీరుల సంఘమువారు యీ వీరుల పత్రికలోని తెలుగు తమిళ అనుబంధములను యింతటితో విరమించ నిశ్చయించిరట. ఈ అనుబంధములను చేర్చుట పత్రికావ్యాప్తికి తోడ్పడునని తలువగా, ప్రత్యేకముగ చండాదారులసంఖ్య సగముయ్యెనట.

ఈ దుసితికి వగచెదరో, మరేదైన చర్య ననలంబింతురో ఆలోచింపుడు. తెలుగు, జిల్లా లకు ప్రత్యేకముగ తెలుగు బాలవీరుల పత్రికను నడిపి నిర్వహింప తోడ్పడుదురా? అట్లులైన మాకు వెంటనే తెలియజేయుడు. మీకందరకు కృతజ్ఞుడను. శైలవు.

పరిగె వెంకట రమణరావు,
సంపాదకుడు.

పాండవులు—వ్యష్టి సంఘము.

శ్రీకృష్ణుని నాయకత్వము—3.

నాయకున కుండవలసిన గుణములు—

శ్రీకృష్ణుడు మహావీరుడు. కష్టముల లెక్కచెట్టక చిరు నవ్వున జయించువాడు. స్వకులధర్మమున నడుచుచు నితరుల ప్రోత్సహించువాడు. కర్మలన్నియు విశ్వరూపముగ జేయువాడు. ఫలాపేక్ష లేనివాడు. చుట్టల క్షీంచుటకు గంకణము గట్టుకొనినవాడు. అన్యాయమును నశు

వాడు. శిష్టుల నాపదసమయములందు రక్షించువాడు. సర్వభూతములందు మిక్కిలి దయగలవాడు. తనవిదేవ చెయ్యములచే నందరి సంతోషపెట్టి వారిపేరును పాత్రుడైనవాడు. మాతాపితృ భక్తుడు. మరణమునొందిన గురువుని బ్రతికించి గురుభక్తి చాటిన భునుడు. గర్వించిన ముక్కడుల మదమడంచువాడు. శారత్యవాంఛచే, తను

జేరవచ్చిన గోపకాంతలకు తగినబోధజేసి తమ స్వధర్మముల నిర్వహింప నుత్సాహపరచిన ధీరుడు. తానంతటి గొప్ప వాడైనను పెద్దలయందు వినయము నెరపువాడు. శ్రీకృష్ణుని చరిత్రవిషయమే సందియములు గలవారు శ్రీ సి. హెచ్. గోపినాథం, బి., ఏ., గారిచే నింగీషున వ్రాయబడిన "శ్రీ కృష్ణ పరబ్రహ్మ విచారణ- మొదటి పుస్తకము—బృందావనకృష్ణ" అను గ్రంథమును జదివిన శ్రీకృష్ణుని చెయ్యముల నిజసిద్ధిని తెలిసికొనగలరు. బాలవీర నాయకులును వ్యష్టి సంఘనాయకులును, శ్రీకృష్ణునిరీతి సర్గుణముల నలవరచు

నాయకులు తమబాల్యము సర్గుణముల నలవరచుటకును తామభ్యాసము చేసికొనుటకును నొక భక్తునిచే చెల్లబడిన యీక్రింది నమూనాను గమనించి యాచరణయందు ముందురుని కోరుచున్నాను.

భాగములు:	వాక్యమును ము: హస్త తాభ్యాసము.	నియమాను సారముగ వర్ణించుట.	కర్తవ్యసాధ నమునదృఢ ప్రతిజ్ఞ.	మిత వ్యయ ము.	పరిశ్రమకాల మును సరిగాను పయోగించుట	నిష్క పటము	స్వాధ్య సరాయ ణత్వము	విద్య దైర్య ము.	ఇంద్రియము లునుచేయిన త్రోవపోవుట	వీరలనాయ కునిసంతకం తేది.	
1	2	3	4	5	6	7	8	9	10	11	12
అది, సోమ,											

."భక్తియోగము" నుండి).

పైన హెడ్డింగులరీతి తాము వర్ణించినది లేనిది ఏకోజుకు ఆకోజు రిమార్కుల వ్రాయుచు తన నాయకుని సంతకము పొందవచ్చును. తన ఆత్మసాక్షిగా ఎవరైన దీని నాచరణమందుచిన తప్పక సర్గుణము లలవడును. నా స్వాస్థభవముచే చెప్పుచున్నాను.

దినచర్య|| ప్రశ్నలు, (1) నిద్రురనుండి ఉదయం 5 గంటలకు లేచిన వెంటనే "నేడు నేనెట్టిసత్కార్యముల జేయుదును" అను ప్రశ్న వేసుకొని దానికి జవాబు వ్రాసుకొనవలెను.

(2) చేయవలసినపనులు, కాలములు, గంటలు:— ఉదయం 5 గంటలనురలేచుట; 6—7 గంటలకృత్యములు ప్రార్థన కర్తవ్యకార్యముల నిర్వహణ, గ్రంథపఠనము, భోజనము; 8—11 గంటల కర్తవ్యకార్యములు. మధ్యాహ్నము

కొని నాయకత్వమును జయప్రదముగ నిర్వహించి భారత వీరులై యశమాంజ్ఞించెదరుగాక.

ఆశీర్వాదము.

ఉ|| ఆపదలందు ధైర్యము, మహాదరణంబును బీదవారిపై। సాపపుభీతి, సాధుసహవాసము, నిష్కపటానురాగము|| ప్రాపయ బాలవీరుల సుమార్గమునకా నడిపించు శక్తియు|| యేపున స్వీయధర్మ మొనరించెడి బుద్ధియు, భూతప్రేమయు|| జూపుచు, మేటివీరులయి, సాంపువహించురుగాక నాయకుల||

12—1 గ్రంథపఠనము, జమాఖర్చు లెక్కలు, భోజనము; 2—6 గంటల సాయంత్రం కర్తవ్యకార్యములు, వస్తువుల యధాస్థానమునం ముంచుట, భోజనము, ప్రార్థన (వీలైన సంగీతము), దినకర్మములం దాత్మపరీక్ష.

సాయంకాలమున నిద్రబోవుటకు ముందు 9 గంటలకు "నేడు నేనెట్టి సత్కార్యముల జేసితిని" అను ప్రశ్న వేసుకొని దానికి జవాబు వ్రాసుకొనవలెను. తర్వాత నిద్రపోవలెను. ప్రకృతిని దర్శించుట, మంచిగానము వినుట, చంద్రుని దర్శించుట, పుష్పద్యానముల సంచరించుట, వడిగర్భముల దిరుగుట, పర్వతశిఖరము లెక్కుట యివి మనస్సును పరిశుభ్రపరచును గనుక బాలవీరు లివి యలవరచుకొనవలెను. సమాప్తి.

ఇట్లు, "నాయకుడు."

భీ హ రు భూ కం ప ము .

కీ ర్త న.

రా|| నాధనామక్రియ|| తా|| చాన్.

ఎంత గొప్ప కంపమయ్యయ్యో! బీహరుదేశ మెంతో నాశనమాయె నయ్యయ్యో! ఇంత భూకంపమును— యిది వరకెన్నడైన ఎరుగమయ్యో! చింతగలవారెల్ల సాయము— జేయలే దయారసముతో||

1. కూలిపోయెను మేడలయ్యయ్యో! నాశనము గలిగెను. వేలకొలదిగ జనులకయ్యయ్యో! జాలిగల జనులార మిగిలినవారి యాపదదీర్చ వేగము— చాలినంత ధనంబు కూర్చి— సహాయమంపరె— సోదరాభి||

2. నిడలేకను జనము లయ్యయ్యో! వర్ష బాధలచే— గోధుగోధు యనుచు దినమెల్ల— కూడుకుడ్డలు లేక యేడ్చెడివారు

పడియున్నాడు. దయగలవారలారా లెండి బాధలనుండి తొలగించండి వారిని|| ఎంత||

3. తలనుదాచుట కిండ్లు లేవయ్యో! కేవలము ఆకలి వలన బాధలు లెక్కలేవయ్యో! చలిని వివరించుటకు తరమా— కలవుయిట్లే శ్రమలికను మన— వలనకొంత సహాయముండిన— తొలగునే వారిశ్రమలెన్నో|| ఎంత||

4. రెయిలు మార్గములన్ని విడిపోయెన్— నడుచుటకు రోడ్లు తల్లకించులులేయ బడియుండెన్— కల్లగాదా ప్రజలగతి బహు— అల్లకల్లోలముగ నున్నది— మర్చిరండి యనక నిపుడే— కొల్లగాజేయండి ధర్మము|| ఎంత||

5. నూతులన్నియు బురదతోనిండెన్— పాతాళగంగ పారలి కొన్ని చెరువులై పోయెన్— భూతిసొందిన పంట భూములు— కప్పబడిపోయెను యిసుకతో— చేతనానా యికను జనములు— జేయుటకు వ్యవసాయమచ్చట|| ఎంత||

6. జూజిచక్రవర్తి మొదలుకొని— జనులెల్ల ద్రవ్యము— జూగుచేయక నంపియున్నార— భూజనాంగములెల్ల తమ తమ— భోజనములో కొంత భాగము— రాజితముగా నంపియుండిరి— రండి మనమును సాయపడుదము|| ఎంత||

7. భారతీయ దేశమంతటిలో— జనులెల్ల మిగుల విచార పడి కూటములుగాగూడి— భూరిదయతో పోగుజేసిరి వారి కివసరమైనవాటిని— పారమార్థిక నేనయ్యును పంపిరిపలు దిశలనుండి|| ఎంత||

8. ముఖకరముగ వార్త వినగానే— లోకమందలి ప్రజ— లెక్కలేని విధంబుగా ధనము— మిక్కుటముగా గూర్చి పంపిరి— మిషలు జెప్పక మోదమలర— అక్కరలలో నున్న వారిని ఆదరించుటయే మతంబని|| ఎంత||

9. ఇట్టికార్యములన్ని దైవికములే— తరచిమాడగ జను లెట్టివారో— చెరిసికొనుటకలన్— సృష్టికర్త తరుణమొస

గెను— సుఖముగా నున్న మనకంతా— నష్టముగ దోచినను సోదర కష్టమును పంపకొందామిక|| ఎంత||

10. తల్లులారా కనికరించండి— పిల్లలెందరో బహు— తల్లడిల్లుచు ఘోషబెడుచుండ— వెళ్ళగలమా మనమువారికి చల్లని నీలైన యియ్యను— వల్లగాదని యెరిగిచేతము— వల్లనై నంతధర్మంబు|| ఎంత||

11. కనికరముతోగూడిన సహాయం— పరమేశ్వరుండు తనకు జేసినదేయని దలంచున్— ఘనముగల కార్యములలో నతఘనముగల కార్యమిదియేయని— మనసులో చింతించుచు మనవిజేయుట కరుగుచెంచితి|| ఎంత||

12. మరణమొందినవారి నెంచకుడి— జీవించియున్న— నరులు లక్షల కొలదిగాగలరు— పురములన్నియు మట్టమాయెను— పోల్చుటకు సహలేవుయాసులు— కరుణగలవారెల్ల మిగిలిన— నరులనే యాదరించండి|| ఎంత||

13. బాధలన్ని చెప్పలేమండి— బీహరు జనుల— రోదనము వివరించ తరమండి— ఆదరించను రండి వారి— యాపదలు దొలగ జేయండి— భేదమును జూపకండిమన— సోదరి సోదరులే నండి|| ఎంత||

14. ఎందరి బీహరుదీనులకై శ్రమనొంది ద్రవ్యము— వందలాదిగ పంపెదరో వారి— నందరిని దీవించి ప్రోచెడి యాపరాత్మరుడే విపత్తును— దొందరగదీయుటకు ప్రార్థన అందరము జేయుదము రండి|| ఎంత||

విశాఖపట్టణము, యస్. డి. ఏబిల్, బీహరు భూకంపపు 22-2-34. సహాయ సంఘ సభ్యుడు.

ఈ కీర్తనను విశాఖపట్టణములో కొందరు బాలవీరులు కలిసి పాడగా రూ. 1700—0—0లు యిగిదిగి గాను పోగుచేయబడెనట. దానిని ప్రచురింప వనుజ్ఞనిచ్చిన కర్త గారికి కృతజ్ఞాలము. సం||.

బాలవీరుల ధర్మములు—భారతీయ బాలవీరుల కథలు.

వీరధర్మము—2: "బాలవీరుడు భక్తి విశ్వాసములు గలవాడు."

"దేశము, నాయకులయెడల భక్తి విశ్వాసములు."

(1914—17 లో జరిగిన మహాసంగ్రామమునాటి కథ).

"ఒరేయ్, మనుషులూ, మాధవరావు నా వ్యక్తిసంఘ నాయకుడు; అతనిని గురించి మీర ఆడే యీ మాటలను నేను ఒప్పుకొను."

ఇలా మాట్లాడినవాడు 15 యేండ్ల బాలుడు—స్థలము మ్యూలలో నాల్గవ ఫారముగది— సమయము శుక్రవారము సాయంత్రము బడి వదలగానే,

"వ్యక్తిసంఘ నాయకుడుగా ఉంటానికి అతనికి పనే లేదు", అన్నాడు యింకోపిల్లవాడు తీవ్రంగా.

"సరే, అదెట్లా ఉన్నా, అతడు నాయకుడుగా నున్నంతవరకు అతనికి భక్తి విశ్వాసములు గలిగి అతనిని అనుసరించుచును. అందుకు తగినవాడైతే నేడో రేపో అవలకు తన్నేయబడును. నన్నడిగితే మాత్రము, యీ పితూరీలను నేను నమ్మను; అవి నిజమే అయిననూ, నా నాయకుడైన అతని యెడల నా భావము మారదు— అతనియెడ భక్తి విశ్వాసములను కలిగి యుంచును— నన్ను బాలవీరునిగా తరిచీతోవర్చించుకు కృతజ్ఞుడుగ నుంచును."

ఒక క్షణము అంతా నిశ్శబ్దముగ నుండెను. అంత, పెద్దపిల్లవా డిట్లనెను:

“అయితే, రామకృష్ణ! నీ భావమేమో నాకు బోధ పడలేదే. ముఖ్యమైన విషయాలన్నిటిని లెక్కచేయకుండా వదిలిపెట్టేటట్లున్నదే!”.

“మాధవరావు యీ పనులను— పరీక్షలో పుస్తకాలు చూచి వ్రాయటం, యిక్కడకు రాకముందున్న ఊరిలో డబ్బు అప్పుపుచ్చుకొని ఎగవేసి పారిపోయి రావటం— చేసియే ఉన్నట్లైతే, సరే, నిజంగానే, అతడు బాలవీరుడు కాదు; బాలవీరుని గౌరవము నమ్మదగినదిగదా! కాని, అపనులను చేసినట్లు నిరూపింపబడినదాక, అతనియెడల భక్తివిశ్వాసములను నేను కలిగియుండకున్న నేనును బాల వీరుడను కాజాలను— బాలవీరుడు తన వ్యక్తిసంఘనాయ కునకు భక్తివిశ్వాసముల జూపవలయును గదా!” అని దృఢనిశ్చయముతో రామకృష్ణుడు జవాబు చెప్పెను.

“అయితే, అతడు మిమ్మును అంత అసహ్యపనులను చేయమంటాడేమోయ్”, అని యింకొక పిల్లవాడు ప్రశ్నించాడు. “పల్లెటూరిలో ఉన్న మురికి గుడిసెల చుట్టూ తిరిగి, పుండ్లకు కట్టుకట్టడం— అహ్!— చాలా నేహాభిమానంగా పిల్లకొడుకులు, విలువగల ధారవారి దిరుగులను కొంచెమైన లోపంలేకుండా ధరించినవాడు; వర్ణింపలేనంత అసహ్యంతో ఆనాడు.

“అలాచేస్తే నీకు కూడా పుండ్లొస్తాయి”, అని అలాగనే స్వజాతీయ లక్షణమును గోల్పోయిన యింకొక డింభకుడు అరిచాడు.

“చాలాబాగాలేదు— ఎప్పటికీ కాదలా. డాక్టరు చెప్పేలాగ నీవును ముందుగా మందులతో జాగ్రత్తపడతావు. అందుచేత యెవరు యేమి భయపడనక్కరలేదు,” నవ్వు తూ రామకృష్ణ అన్నాడు. “నాకు గాని, యింతవరకు గాని, యింతవరకు యెట్టి అపాయము కలుగలేదు. తన దేశపు జనులకు అలాటి సేవజేయటం దేశమునెడల భక్తి విశ్వాసములను చూపుట కూడాను. మాధవరావు అట్టి సేవను చేయుటకు యేర్పాట్లు చేశాడు, మాతో అలాచిం చాడు; మేమందరము ఒప్పుకొని అలా సేవ చేయటానికి మనఃపూరితగా ప్రారంభించాము.”

“ఒహో, భక్తి విశ్వాసములంటే నీకు పిచ్చెత్తిందే! ఇంక, యిప్పుడు యీవాసలలో శత్రుచారులను పట్టుకో టానికి మిమ్మును వెంటపెట్టుకో పోబోతున్నాడు! మనకు దానికి సంబంధమేమి, నాకు తెలియటంలేదు!” కోటు బూటు వేసికొనియున్న మొదట మాట్లాడిన పిల్లవాడు విసుగుతో వేగిరిచాడు.

“నీకు తెలియదు— నీవు గ్రహించలేదు— జర్మను లంటే యెలాంటివాళ్ళో: తెలిస్తే నీవు అలా అనవు”, రామ కృష్ణుడు తొందరతో ననెను. “నీవు మా సంగతులను

అలా బయట చెప్పొచ్చునా”, నిమగ్నపువాక్కుతో ననెను. “నీవు మా వ్యక్తిసంఘమును వదిలిపెట్టి యుండవచ్చును; కాని, యిలా యితరులముందు మా యేర్పాట్లను గురించి బహిరంగంగా మాట్లాట్టానికి నీకు అధికార మొచ్చిందను కొన్నావా?”.

“మాధవరావు యేర్పాట్లు అన్ని బహిరంగపరచ వలసి వస్తే”, అని కొన్నాళ్ళక్రిందట ముంగిస వ్యక్తిసంఘములో సభ్యుడుగ నుండిన బాలుడు ప్రత్యుత్తర మిచ్చెను.

“శత్రుచారులను పట్టుకొనుట! ఒహో, నన్ను కూడా చేరనిస్తాడు”, అని కేకవేసెను మరుకుగ కనుపించుచుండిన అందగాడొక బాలుడు; సంభాషణ సామాన్యమగు చుం డగా, చివర మాట్లాడినవాడు తన స్నేహితుల మధ్యకు కదలిపోగా, యీతడు రామకృష్ణుని దగ్గరకు వచ్చెను. “నేను మీ వ్యక్తిసంఘములో నొకడను కానులే— కాని, నావలన ఉపయోగమేమైన నుండగలదా?”.

“ఉంటుందిలే; నీవు వస్తానంటే మాధవరావు తప్పక చేరనిస్తాడు”, అని రామకృష్ణుడు త్వరగా ననెను. “రా, వెంటనే అతనిని ఆడుగు.” సుబ్బరావు బాలవీరుబృందము నంతలోకి శ్రేష్ఠముగ చారలుదీయగలవాడని పేరుపొందిన వాడు.

వీరిద్దరును మాధవరావు వద్దకు పోయిరి. బాలవీరుల సమావేశగృహములో ముంగిస వ్యక్తిసంఘమువారి మూల లో అతనిని కనుగొనిరి. అతడు పొడగరి, అలాచనాపరు డుగ కనుపించును, నిశ్చయముగ నాయకత్వమునకు పుట్టిన వాడే.

“నీ సాయమును కోరుట యెలాగని చూచుచుంటివి. రామకృష్ణ! ఆ సమాచారము నంతను చెప్పుము”, అని యెను మాధవరావు సంతోషముతో.

రామకృష్ణుడిటుల చెప్పబోడగెను:

“తంత్రి తీగలను తెగగొట్టుట! అను అటనాడి నిన్ను రాత్రి తిరిగి వచ్చుచుంటిని. సైనికోద్యోగియింట నేదో వింగు జరుగుచుండెను. ఒక కిటికీలో నుండి చేతిరుమా లాకటి విశేషముగు రీతిగా వీవబడుచుండెను. సామాన్యపు విధానకాదు; ఏదో అక్షర సరాళితముగ నుండెను. పొడుగు పొట్టి కదలికలు— కాని, యింగీపులోని మార్స్ సంకే తములుగావు. చేతిరుమాలు స్త్రీది; కాని, దానిని విసరు చుండినది మొగవానిచేయి. ఆగదిలో వెలుగులేదు; కాని, చంద్రుని వెలుగు చేతని రుమాలును కనుపింప జేయుచుం డెను. ఏమది! ఏదో విశేషముగ నున్నదే! ఏదో ప్రమాద మైనవిషయమే. ఆ రుమాలును వీవిన వాడెవడో కనుగొన వలెను. అందుకొరకు ఆ యింటిదగ్గరకు పోయితిని. మేజర్ లివ్ నేగారిని (అయిల్లు అయినది) చూడవలయు నంటిని. నేనొక బాలవీరుడ ననియు, అయనకు ముఖ్యమైన విష యము నొకదానిని చెప్పవలయుననియు ఒక చీటిని ప్రాచీ

లోనికంటిని. అయన బయటకు వచ్చెను. ఒక కిటికీలో నుంచి యెవరో రుమాలును వీచుచుండెనని చెప్పితిని. ఏ కిటికీయని అయనడిగెను— బయటకువచ్చెను— ఆ కిటికీని చూపితిని. ఆ గదిలోనికి నన్ను తీసికొని పోయెను— అం దెవ్వరును కానరాలేదు. అతిథులున్న పెద్దగదినుండి ఒక తెరవలన విడిచేయబడుచుండిన చిన్నగది అది. ఆ అతిథుల లో నొకడో లేక నేనకుడొకడో ఆ గదిలోనికి సులభముగ జారి ఆ చేతిరుమాలుతో పైగను చేసియుండవచ్చును.

“అతడు నేనకుడు కాదు”, అంటిని. “అది తెల్లని చేయి— చాలా తెల్లనిచేయి— పొడుగాటి సన్నని వ్రేళ్లు— ఉంగరములు లేవు”.

“అచేతిని మరల నీవు చూచిన గుర్తించగలవా?”— అయనడిగెను.

“నిశ్చయముగా”, నంటిని. “బయట, తలుపువెనక, యితరులకు కనుపించకుండా నిలుచొనియుండి, అతిథులు బయటకు పోవుచుండగా ఆ చేయి యెవరిదో గుర్తించ వచ్చునా? ఆ వెడలువారి వరుససంఖ్యను మీరు గుర్తించి యున్న సురీ మంచిది.”

“ప్రయత్నిస్తాను”, మేజర్ అనెను. “నా భార్యకు కూడా చెప్పుతాను. ఉండు— అతడు చేతులను ముడుచు కొని యుండవచ్చును. నీవు హాలులోపలికి వచ్చి యిక్కడ నిలుచొని యుండుము— నా కొరకు వేచియున్న సందేశ హరుడవని అందరు తలతురు. మేము వాటితో హస్తస్పర్శ మొనర్చుచుండునప్పుడు స్పష్టముగా నీవు గుర్తించవచ్చును. స్వంత అతిథుల నిటుల శోధించుట అతి నీచము— కాని, వారిలో నొకడు మారువేషముననున్న శత్రుచారుడైన— తప్పదు”.

“ఆ మాట చెప్పుచుండ, అయన చిన్న పిల్లవాడుగ కనుపించెను; విశేష స్నేహభావముతో కొంచెము నవ్వెను. నేనక్కడ నిలుచొంటిని: జాగ్రత్తగ చూచుచుంటిని. వెడలిపోయినవారిలో చివరనుండి మూడవవాడు నేజూచిన చేతివాడు. అయన యింగ్లండ్లో స్కాట్లాండ్లో వాసియని యు, మాకుసిక్ ఆను పేరుగలవాడనియు, వ్రాతగాడు శిథిలముల పరిశోధకుడనియు ననుకొనుచుండిరి.

“అతడు ఫలానివాడని చెప్పితిని; వారిద్దరు ఒకటి రం డేండ్లనుండి విశేషముగు స్నేహముతో చరించుచుండుటచే, మేజర్ లివ్ నేకు చాలా కష్టముగ నుండెను. ఏ నేనకుడికో అయన చేసిన సౌజ్ఞ అయియుండవచ్చునని అయన అనెను. దానిని గురించి మాకు సిక్ ను అడుగడనెను తలుచుకొన లేదు; అడిగిన, అయన తగుజవాబును చెప్పగలిగి యుండు నేమో.

“ఇది శ్రోత్రగనున్న విషయముకాదా!”, అని రామ కృష్ణుడు తన కథకు ముగించెను.

మాధవరావు యిట్లు చెప్పెను:—

“అనాడు తెగిపోయిన కట్నసుగురించి చెప్పి దేశ సేకను జేయపోయిన రామకృష్ణుడు తప్ప మిగిలిన మేమందరము కోట వెనుకగా కొండమీద వీరుల అటల నాడుకొనుచుం డగా, మాకుసిక్ వర్తనకు సరిపోయిన పెద్దమనుష్యు నొకని నక్కడ చూచితిమి. అయన యేమియు చేయుచుండలేదు; కోటవైపు ఊరక తడేకదృష్టితో, మనస్సులో పొట్టోను తీసికొనుచుండినటుల, చూచుచుండెను. మమ్ముకు మూడ గానే అటనుండి కదలిపోయెను. అతని యింటివరకు వెంట నంట ప్రయత్నించితిమి; కాని, అయన మమ్మును చుట్టు చుట్టు త్రిప్పి చివరకు నడిమిభుమనకు చేరెను. అప్పటికి చీకటిపడెను. అయన పడమరలో లేక యీచుకొనియో నదిని దాటియుండును. ఆ సందర్భము వెళ్ళిన నెన్మూడెకా రులకు తెలియపరచితిమి. సముద్రపు తీరాడున అయన కొరకు మేము వెదకుచుండినటులనే, కొండమీదగా మూచుచుండమని మమ్మును కోరిరి. ఇంతవరకు అయనను మరల యొక్కడను చూడలేదు.

“కొండమీద మన అటలను అడుకొనుచుండము. అయన అటువచ్చినయెడల మనము చూడగలము. ఆ చేతి రుమాలును వీచిన వ్యక్తి అయన జోనో కాదో రామకృష్ణ గుర్తించగలడు. ఏమైన అనుమానాస్పదమగు పనులను చేయునేమో చూడము. మమ్ములను తప్పించుకొని పారి పోయినది చూడగా అయన యింటినిగాని పేరునుగాని మనము తెలిసికొన నెట్టియవకాశము నీయనట్లు కనుపించు చున్నది. మాకుసిక్ అయన స్నేహితుడగుటచేతను, స్పష్టమగు నిదర్శనమున్న నే గాని పోలీసువారికి అతని సంగతి తెలియ నిచ్చగించకుండుటచేతను, అతనిని వెదక మనలకే పనిచెన్ని నాడు మేజర్ లివ్ నే. బొమ్మలగీయుట మొదలగు పను లను చేసినెనను అయన చేయుచుండినయెడల, మనము అతని చుట్టుచుట్టి, మేజర్ లివ్ నేకును సైనికాధికారుల కును తత్తణమె రా వార్తసంపరలెను. కాని, నాధయమే మంటే, యీ తఘా యింకొకచోటకు పారిపోయి, మనము పట్టుకొనునంతలో యేదో మారువేషమును ధరించి తప్పించుకొని పోవునేమో. మాకుసిక్ యింటిని చూపట్టి యుండుటకు మాలో యిద్దరు అప్పుడే వెళ్ళినారు; వెను కటి సంకేతవార్తకు అర్థమండిన యెడల మేజర్ యింటి లోనో ఆ చుట్టునో యేదైన తంత్రమును పన్నుచునేమో చూచుచుండుటకు యింక కొందరు స్నేహితులు మేజర్ లివ్ నే యింటితగ్గర కాపలా కానుచున్నారు. మేము నూటిగా కొండపైకి పోవ నుద్యమించుచున్నాము. నీవు వచ్చెదవా?”.

“రాకేమాయా”, అనెను సుబ్బరావు, యీ యేర్పా ట్లలో ఉత్సాహమును కలిగినవాడై. “మాకుసిక్ కాం

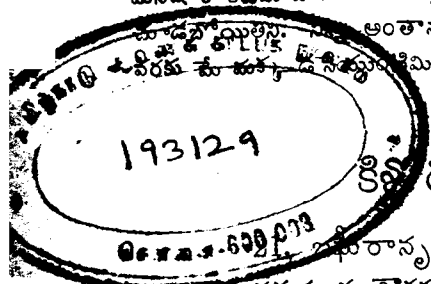
జోళ్ళ పాదపు అడుగు గుర్తులను గుర్తించితివా? అని రామకృష్ణుడు నడిగెను.

“గుర్తించిని. కాని, వాటి ఉపయోగమేమి లేదు— ఆ రాత్రి నాట్యపు కాలిజోళ్ళను ధరించియుండెను”, అని రామకృష్ణుడు జవాబుచెప్పెను.

“ఈ నాడు ప్రాస్తవ మనము బడిలోనుండగా, మన మనిషి కొండమీద నుండెను. ఫలహారపు గంటలో నేను మోడబోయితిని. అంతాను, యీ ప్రాస్తవ బడివేళ నీరకు నేను మోడబోయితిని. మంచిదేలే. లేవు శని

వారము కూడాను. బాలవీరులు శనివారమునాడు బహిరంగపు చోటకు పోయిరని తెలిసి బయటకు రాకుంటేతప్ప, లేకపోతే లేవు అతన్ని మనము పట్టేస్తాములే. ఈ తథా అతన్ని పట్టుకొనేదాక మనము పట్టు విడవొద్దు; యివాళ రాత్రి పండువెన్నెల. కోట బాగాకనుపించే కొండచివర వరకు బోయి కూర్చున్నాడు యివాళ ప్రాస్తవ. అతని పాదచిహ్నాలు అతని జాడను తెలియపరచినవి”, అని మాధవరావు చెప్పెను—

(సశేషము.)



కెనోరవీరులకు ఉపయుక్తమగు క్రీడలు.

సామంత్యము:—

బాలరందరు వలయాకారముగా నిలుచుని యుండురు. నాయకుడు వలయముమధ్య ఒక చేతిరుమాలును విసరి వేయును. వెంటనే బాలురందరు చిరుతపులివలె నక్కుచు నెమ్మదిగా తారుచు వెనుకకు బోవుచు ముందునకు దూకుచు ప్రక్కలకు చూచుచు తమ మధ్యనున్న యెరను బెదరకొట్టకుండ సమయము చూచి గప్పున ఆహారము పట్టుటకు ప్రయత్నము చేయవలయును. బాలురేమాత్రము అల్లరిగాని, నవ్వుటగాని లేక, నిశ్శబ్దముగా ఆడవలయును.

22. అసందర్భపు మాటలు:—

బాలరందరు వలయాకారముగా మోకాళ్ళను చేతుల తో పట్టుకొని నాయకుడు చెప్పినది శ్రద్ధగా వినుచు అసందర్భపుమాట అయిన పలుకకుండ తిరుగుచుండవలయును. నాయకుడు వలయము మధ్యనుండి కాకి యెగురును. ఆవు పాలుయిచ్చును. గుట్టము గడ్డితినును. చిలుక ఎగురును. పిల్లి ఎగురును. ఎలుక మాట్లాడును. యేనుగు సకిలించును. గుట్టము మ్యావునును. ఆవు ఘొండ్రించును. కాకి కావు కావు మనును. సింహము గర్జించును. మనుష్యుడు నడచును. యీవిధమైన సందర్భపు అసందర్భపు మాటలు చెప్పుచుండవలయును. బాలురు సందర్భపు మాటలనే పలుకుచు అసందర్భపు మాటలను పలుకకుండా గుండముగా తిరుగుచుండవలెను. అసందర్భపు మాటలు పలికిన బాలురు వలయమునుండి తప్పించబడుదురు.

23. చిత్ర ప్రదర్శనము:—

నాయకుడు మంచిబొమ్మలను మధ్యగాను నాలుగు ముక్కలుగాను కత్తిరించి ఒకసంచిలోవేసి ఒక్కొక్క బాలునకు ఒక్కొక్కసంచి నివ్వవలయును— నాయకుడు యిచ్చినకాలములో బాలురు తమసంచీలలో కత్తిరించిన

బొమ్మలముక్కలను జాగ్రత్తగా వాటివాటి స్వరూపము తో వారికి యెదురుగా వేర్చి నాయకునకు తెలుపవలయును. ముందుగా సంచిలోనున్న ఆన్ని ముక్కలను సరిగా అతికిన బాలుడు జయముపొందినట్లు. యిటులనే అనేక చిత్రములైన వాసనద్రవ్యములు (ఘొంగువ, కర్పూరము. పసుపు, కొరము, శొంఠి, సాంబాణి మొదలగు వాటిని) సంచిలో పెట్టి బాలురచే వాటిపేర్లను నియమిత కాలములో వ్రాయునట్లు తయారు చేయవలయును.

24. ముష్కర త్రయము.

బాలరందరిని గుండ్రముగా నిలువబెట్టవలెను. ఇద్దరిద్దరిని జంటజేసి, ఒకరిని ముందు ఒకరిని వెనుక దగ్గరగా నిలువబెట్టవలెను. ఇద్దరు బాలురను ఒకనికి దొంగయని చండవవానికి పోలీసు అని పేరుపెట్టవలయును. నాయకుడు యీలవేయగానే ఇద్దరు బాలురు వలయముచుట్టూ పరుగెత్తుచు చుట్టవలయును, ముందుపరుగెత్తు బాలుని (దొంగ) వెనుక పరుగెత్తుబాలుడు (పోలీసు) అంటవలయును. ముందుపోవు బాలుడు (దొంగ) వెనుకతరుముకు వచ్చుబాలునకు దొరకకుండా వలయములో జంటగా నిలుచున్న మొదటిబాలుని ముందుకువచ్చి నిలువవలయును. దొంగ ముందునిలువగానే చివరబాలుడు వెంటనే దొంగయగును. గన్ముత బాలుడు పోలీసునకు దొరకకుండ పరుగెత్తి యింకొక జంటబాలునిముందువచ్చి నిలువవలయును. ఇటులనే ప్రతివారును పోలీసునకు దొరకకుండ తప్పించుకొనుచుండవలెను. పోలీసునకు దొరకినదొంగ పోలీసు అగును. పోలీసు, దొంగయై పరుగెత్తుచున్న బాలుని దిక్కునకు యెదురగు దిక్కునకు పరుగెత్తుచుండును.

యస్. గోపాల్,
ఏలూరు.

My 7th 21, 1932

Badges available at the Provincial Scout Headquarters, Madras.

WILL BE ISSUED ONLY TO REGISTERED GROUPS.

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Tenderfoot	each	0	2	0	Commissioners	each	2	4	0						
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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.															
Tenderfoot Brooches	"	0	3	0	Metal	"	0	3	0						
Tenderpad Brooches	"	0	3	0	Cub Five year Service Stars	"	0	9	0						
Hat Plumes & Badges.															
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.															
Tenderfoot	"	0	3	0	Sea Scoutmasters	"	4	0	0						
Tenderpad	"	0	3	0	Sea Assistant Scoutmasters	"	4	0	0						
Second class	"	0	3	0	Embroidered Cloth Badge for										
First class	"	0	6	0	Sports	"	1	0	0						
King Scouts	"	0	9	0	All Round Cords.										
Rover Instructor	"	0	5	0	1st Grade (Green & Yellow)	"	1	8	0						
Chaplain	"	0	9	0	2nd Grade (Red & White)	"	1	8	0						
Sea Scout Badges	"	0	5	0	3rd Grade (Gold)	"	3	0	0						
Cub Instructor	"	0	4	0	Thanks Badges.										
Rover Shoulder Straps (Pair)	"	1	4	0	Gold	"	14	0	0						
Pin Badges.															
Cub Officers	"	0	3	6	Silver	"	4	0	0						
Scout Officers	"	0	3	6	Bronze	"	0	12	0						

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Printed by The Kitchener Press, Messrs. Read & Co., 21, High Road, Triplicane, Madras,
Printers to the Boy Scouts Association, Madras Province
and Published by P. S. Narayanswami, B.A., L.T., "Rambaugb" Rama Iyengar Road, Vepery P.O., Madras
for the Provincial Council of the Boy Scouts Association, Madras.