

The South India Boy Scout

(With the Vernacular Supplements)

THE OFFICIAL JOURNAL OF THE BOY SCOUTS ASSOCIATION: MADRAS PROVINCE

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SCOUTERS' & ROVERS' SECTION

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| 4. Mysore Scout, Bangalore City. | 18. Bharata Dharma, Adyar. |
| 5. Gosri Scout, Cochin. | 19. G. I. P. Railway Supplement, Bombay. |
| 6. The Rover, Cochin. | 20. Hindi Pracharak, Madras. |
| 7. Scouts in Ship, London. | 21. My Magazine of India, Madras (Fortnightly) |
| 8. Quest, Ceylon. | 22. Hindu Theological High School Magazine, Madras. (Quarterly) |
| 9. Skaut Junak, France. | 23. Sunday Chronicle, Madras. (Weekly) |
| 10. Children's News, Delhi. | 24. Central India Scout Bulletin, Indore. |
| 11. Hyderabad Scouter, Hydera- | |
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| 13. Scout Bulletin, Lahore. | |
| 14. Seva, Allahabad. | |

தென்னிந்திய வாலிபச் சாரணன்.

தமிழ் அருபந்தம்.

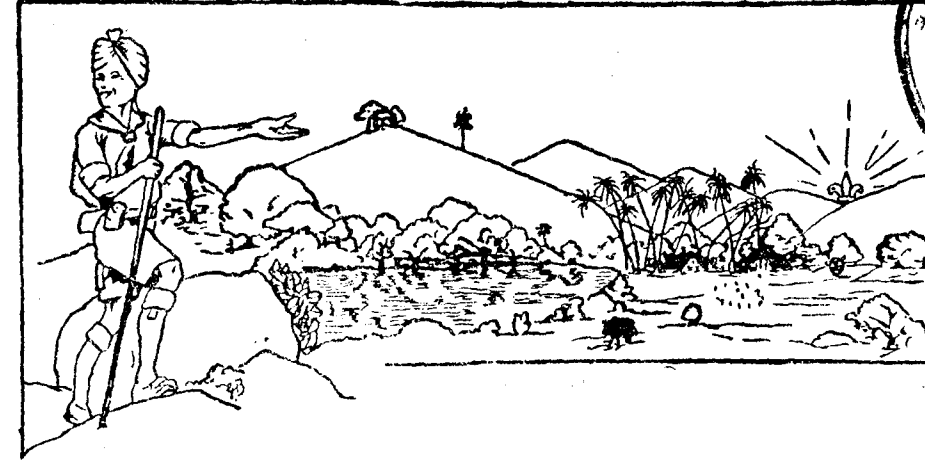
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பொருள் அட்டவணை.

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Thought for the Month.

"Knowing all things that are manifested, lead us by the good path, to the felicity. To Thee completest speech of submission we would dispose." (Isha Upanishad.)

Ourselves.

Elsewhere will be found a short account of the Jamboree which has been concluded at Godollo Park, Hungary. In connection with that function our Provincial Chief Scout had sent a message of greeting on behalf of Madras Scouts and we have great pleasure in publishing below a reply to that message received from the Camp Chief of the Jamboree.

Boy Scouts' Fourth International-Jamboree 1933—Budapest—Godollo (Hungary)

Budapest, August 9, 1933.

His Excellency

LT. COL. RT. HON. SIR

FREDERICK STANLEY,

P.C., G.C.I.E., C.M.G.,

Provincial Chief Scout, Madras.

Sir,

I am ordered by the Camp Chief, His Excellency Count Paul Teleki to thank you for your very kind message of goodwill you sent to the World Jamboree in Godollo.

We are very glad indeed to have representatives of Madras with us and hope they will return satisfied with their experiences.

Your Excellency might be interested to learn, that despite the World crisis some 23,000 boys from 33 nations and nine British Dominions and Colonies assembled and spent most happy days together.

Under separate cover a Camp Book is mailed to your address for your detailed information.

Your message was published in our Camp Magazine with your kind permission, as we presume your and similar messages are most encouraging to all scouts assembled.

I beg to remain,

Yours very faithfully,
(Sd.) DR. F. M. DEMOLNAR,
International Commissioner.

We are happy to learn that Mr. Alan C. Mackay, our popular District Scout Commissioner of British Cochin was married to Miss Mary Hutchinson of Scotland and formerly a

Girl Guide and that the wedding was celebrated by special permission of the Hungarian Minister of Justice at the International Jamboree Camp, Godollo. On behalf of the 15,000 scouts throughout the Madras Presidency, we offer the happy couple our sincerest congratulations and wish them good scouting, together.

The Madras Press has always been very partial to scouts and we are thankful to the *Sunday Chronicle* for extending the hospitality

of its columns to Scout news, notes and articles so liberally. About a dozen valuable and extremely well written articles on scouting, its origin, history, development and organisation have been published already and many more of the same series have been promised for the future. We are thankful to our contemporary for this good turn to the movement.

Good Scouting,
Editor.

The Wood Badge—Part I (Theoretical) Instructions for Season 1933-34.

1. There are three separate courses for Scouters dealing with: (a) Rover Scouts, (b) Scouts, (c) Wolf Cubs. Each course consists of three studies, and the studies are available at the Provincial Headquarters, free on application.

2. Notebooks and studies will be available immediately, but can be dealt with only after October 1st. The latest dates for receiving the Notebooks are

Study 1.....December 1st
Study 2.....February 1st
Study 3.....April 1st

3. Applications for Instructions and Studies should be made *in writing* to "The Assistant Provincial Commissioner for Training, c/o Provincial Scout Headquarters, P. O. Box 424, Triplicane, Madras. Notebooks should also be sent to the same address with enough postage in stamps, enclosed, for return of the notebook.

4. No notebook will be accepted unless the permission of the District Commissioner has been obtained,

and is pasted on the first page. The D. C.'s consent forms and Instructions are obtainable at the Provincial Scout Headquarters. As a rule, at least six months' experience of actual Cub, Scout or Rover Scout work is necessary in the case of the candidates intending to take the Course.

5. Before commencing the studies, the following books should have been read, or re-read, so as to have a proper grounding on which to work:

Rover Course: "Rovering to Success", "Scouting for Boys in India", "Aids to Scoutmastership", "Rover Scouting", "Policy, Organisation and Rules (India)".

Scout Course: "Scouting for Boys in India", "Aids to Scoutmastership", "Rover Scouting", "Policy, Organisation and Rules (India)".

Cub Course: "The Wolf Cubs' Handbook", "Jungle Wisdom", "Wolf Cubs", "Policy, Organisation and Rules (India)".

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

Study I—This must reach Provincial Headquarters before 1st December 1933.

1. If an acquaintance were to ask you what Rovering is out for, how would you answer him?

2. Read Rule 45 (Indian edition) again. Which of the qualifications mentioned do you think is the most important and why?

3. What do you understand by the expression "finding himself" used in rule 34 (Indian Edn.)? How long would you expect normally the period to last?

4. What Patrol Organisation have you in your Crew? Explain how it functions, and particularly, the duties of the Rover Mates.

5. One of your Rovers declares that he has no longer any religious faith. How can you help him?

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

Study I—This must reach Provincial Headquarters before 1st December 1933.

1. The Chief has described the Patrol System as the one essential feature in which our training differs from that of all other organisations" (*Scouting for Boys*). Explain more fully the meaning of this statement, and how your Troop shows its truth.

2. Give a brief account of the last meeting of your Group Council. If you have not one, explain why every Group of two or more sections should have one, and what its functions should be.

3. Read carefully Rule 3 (Indian Edn.) and show how it applies to your own Troop.

4. How would you tackle the problem of uniform in a newly formed Troop of very poor boys?

5. A Troop decreases in strength (numbers) owing, to quote the Scouts, to a lack of individual advancement. The latest appointed Patrol Leader has held office for two years. Comment on this situation and suggest remedies.

(Note: As soon as you have sent off this study, start preparing answers to Study II)

The Cub Wood Badge—(Part I)—1933-34.

Study I—This must reach Provincial Headquarters before 1st December 1933.

1. In "Wolf Cubs" it is stated that "we can never over-emphasise the importance of the JUNGLE BOOK stories in dealing with Wolf Cubs." (p. 11) Explain, as if you were talking to a friend who is going to take up cub work, what this means and how the stories could be used.

2. Mention three outstanding characteristics common to boys of Cub age. How is scope provided for these in Pack life?

3. Imagine that you are going to teach a Pack the Bagheera dance for the first time. Describe how you would do the job.

4. In what ways can parents co-operate in the training of the Cubs?

5. How would you deal with a Cub who is very untidy, generally grubby, often noisy, but always cheerful and full of keenness?

(As soon as you have sent off this study, start preparing answers for study II)

The Jamboree in Full Swing. Hungary's Wonderful Welcome: Opening Spectacle.

Godollo, Aug. 8.

What a show this is! What a welcome we have had!

The contingent of 2,000 which arrived on Monday had a wonderful reception—from the frontier right along the line to Budapest and Godollo the peasantry lined the side of the railway cheering them on (some of these good folk had been up since 4 a. m. to see the three trains through); and once Budapest was reached the reception was on the grand scale.

The Grand Opening.

The opening ceremony was a splash of colour which has succeeded in eclipsing even Arrowe. The crowded stands at the side of the gentle slope, the dense forest away in front with the white and gold altar standing out, the flutter of flags of all nations at the Jamboree on their flagstaves all round the Rally Ground, and the huge crucifix over to the right. What a picture! But what a picture when, each side of the centre stand, the Scouts of all nations marched across the Rally Ground to take up their positions. Soon the forest was edged with a fringe of crowded colour.

To the strains of the Hungarian National Anthem the Regent of Hungary and the Chief Scout, Lord Baden-Powell, rode in on horseback with an escort of cavalry. Slowly they rode along the winding line of Scouts in the distance, at times disappearing from view from the crowded stands, flags slowly dipping in salute as they passed along. Then from far on the right the Chief and the Regent crossed the Rally Ground at a canter to pull up at the saluting base.

From the base the Regent of Hungary welcomed the visiting Scouts to Hungary. "You have come to Hungary" he said, "from

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

The Chief's Welcome.

Then the Chief Scout's voice was carried by loudspeakers to the farthest corners of the ground as once again he gave his message of greeting to his followers from all over the world.

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

"His Highness the Regent has done a very high honour to us and through us to our whole Movement, by coming here in person to greet us. Further than this, he has also granted us the use of this beautiful camp for our camping ground.

"You would naturally want to show your gratitude to him by cheering His Highness and Count Teleki, but there is something they would value more highly. It is up to all of us to show him, by our conduct here, that we do fully appreciate the honour he has done to us and the belief he has in us.

"You have come together here to make personal friendships with your brother Scouts of other nations, as peace-makers in the world. There is no time to waste. Make the most of the few hours you are here in getting into touch with the other fellows.

"You are the Future Men"

"I hope that each one of you has a notebook in which to enter the names and addresses of

shoulder strap as is being done by many at present.

It would not be out of place here to mention that the scout is also expected to wear his Group scarf when with or representing his Group. But several scouters who have the privilege of being members of the I Gilwell Park Group, wear the scarf and the woggle, sometimes the woggle alone, with their group scarf quite at variance with the note in page 12 of "The Training of Scouters" (I. H. Q. Pamphlet). It may be pointed out that the Beads alone can be worn on all occasions with group scarves (See page 11 of the same pamphlet).

Shirt:—Prominent Scouters and District Commissioners probably think that they are setting up a new standard when they wear shirts cut like a *Kudtha*. The regulation scout shirt, whether worn by a scout or scouter, should have two patch pockets with flaps to button on. The present practice prevalent in some quarters, of wearing a Khaki Kudtha as part of the uniform does not come under the proviso of jerseys and sweaters.

Shoulder badge:—As has already been pointed out under rule 19 some definite steps might very well be taken to fix the size of the

shoulder badge. These patches are not intended to give the complete postal addresses of the wearer with his qualifications. They are intended to tell the outsider to which group and locality the wearer belongs.

Footwear:—It is to be noted that only black or brown shoes are allowed. *NOT WHITE*. The footwear is intended for service and not for show. It is a costly item and it would be wise to encourage our boys to wear sandals which are ever so much cheaper and more serviceable. Uniformity in the whole group is essential in this particular.

27. Tenderfoot:—It is inexplicable why the old test on tying a turban quickly and neatly has been deleted from the present rules. If we really wish to encourage our boys in wearing their turbans, that particular test should again be included in the Tenderfoot requirements. After all, in our own province, 99 per cent. of our scouts are not in the habit of wearing the hat every day even when they are in mufti. And what is more, we have always felt that the turban should be worn on all ceremonial occasions and the European and Anglo-Indian scouts who represented us at the Arrowe Park Jamboree, wore not hats, but **TURBANS**.

How to Run a Troop (IV)

Yarn No. 3.

Preparation:—Read "The Scout Law, Promise and Motto" and the explanation given by the Chief Scout (S. for B. pp. 38-41). Read the "Letters to a Patrol Leader" by Hon. Roland Philipps and also the last chapter of "The Scout Way" by Vera C. Barclay.

Recollect and arrange the facts and try to introduce one or two incidents to give it a local colour. Create the idea of sanctity of the Scout Law but never overdo this and give the boys an idea that the Scout Law is something beyond their power to keep.

Explain to yourself (so that you may yarn to the boys later) about "Doing one's best" and that idealism can only be achieved only after a few initial mistakes. Refer regarding the details of the Scout Salute, shake and the badge as given by the Chief Scout in "The Scouting for Boys." Take a Scout Arrow head Badge as a specimen to be shown to the boys. Read the note on the Scout War Dance on p. 57 and the War Song as on p. 45.

Let your Assistant Scoutmaster get the Union Flag ready, if possible with the drawing of the various crosses on separate sheets of paper. They are easily made out of coloured paper and gum. If the troop happens to be within the domains of a Native State the state flag should be also there and the Scoutmaster should be ready to work out the details of that flag also. It would be a good patrol endeavour to make each patrol learn details of flags of at least half-a-dozen Nations also. The staff and the rope should always form part of the scouts' equipment for all troop meets. The Assistant Scoutmaster should get a kettle, a milk tin, and some cocoa.

Keep the Flag ready for breaking.

Programme:—

(Only for an evening)

1. Assemble, Prayer.

2. Flag, inspection.

3. **A rousing game:**—Three Deep. (Ref. South India Boy Scouts, April '30)
Three desperate Villains (South India Boy Scout, September '30)

4. **Instruction:**—Union Jack and its composition.

5. Inter Patrol Competition in demonstration of the use of the Scout Staff. The Troop is formed into a circle and each patrol in turn is given 5 minutes to demonstrate the use of the Scout Staff. Later, the Patrol Leaders in consultation with their patrols prepare a list of uses of the Scout Staff.

6. **Sunset:**—Flag is hauled down while the troop stands at alert.

7. One patrol prepares a Camp fire while another patrol gets a tripod ready for hanging the kettle for boiling the water for Cocoa.

8. Camp Fire.

(i) Council fire is lit by one of the Patrol Leaders, Assistant Scoutmaster being present. The Scouts sit in a circle while the Assistant Scoutmaster is in the circle. The Scoutmaster at a distance gets the final programme ready in consultation with the Patrol Leaders.

(ii) Scoutmaster enters. The Troop stands at alert. Patrol Leaders come forward and salute.

(iii) Camp Fire is opened, and the following is a suggestive one for that evening.

Opening Chorus. One of Subramania Bharathi's Songs.

Individual Patrol Items. One patrol gives "Circus" while another gives an yell.

A camp fire game. "Jack is alive" or "the game of consequences".

The Scoutmaster explains the Scouts' War Dance.

Engonyama War Dance.

Troop sits in a circle to listen to the Scoutmaster yarning on the Scout Law.

Troop called to the alert.

Prayer.

Disperse.

GAMES.

Shop Snap (From the Arrow)

Ordinary playing-cards are used. They are dealt out as for ordinary "Snap." Each boy is a "shop"—such as "grocer," "chemist," "tobacconist," etc. The game begins, and each boy turns his cards over on to a pile in front of himself—not into one heap in the middle. As soon as anyone turns up a card the same number as that of another player, instead of shouting "snap" he buys something from the other boy's "shop." For instance, if the "chemist" boy turned up the same card as the "iron-monger" boy, he would shout "nails!" (or anything else that can be obtained from an iron-monger's shop), while the "iron-monger" boy would have to call out "aspirin!" or something else to that effect. The boy to buy something first wins both piles of cards. The same article cannot be bought twice. If there are more than four players, two packs of cards should be used. The game often gets very exciting, everyone finding it difficult to remember the other players, "shops."

Word Making

Sixes in file. Each Cub holds a post-card with one word on it which he may not look at until permission is given. At "Go!" Cubs look at their cards, then holding their cards against their chests (words outwards) they try to form the sentence given. The words are, of course, not issued in consecutive order.

This game may also be played to form words with alphabetical letters, or the signs in Semaphore or Morse. If Morse is used, indicate on the card which way up the card is to be held.

In the first case, the whole Pack may play. Divide into two sides, and sit facing each other, several feet apart. Each Cub holds a card with one letter as explained above. Akela calls a word that can be made from the letters given. The first side whose letters fall in correctly wins.

The Sculptors

Each Cub is given some conkers, pine cones, or corks, and some match sticks, feathers, etc. In ten minutes a decision is given as to the best rabbit, the most lifelike mouse, the smartest little man, etc., that has been made.

A Night Scouting Game.

The following account of a game recently played during a Training Course at Downe may be of general interest.

The Cuckoos, owls, and 'Peckers assemble at the appointed spot on a dark night. The game is to be played over cleared woodland through which a path runs. Twenty yards to the north of the path stand four trees at intervals, on each of which a lantern is hung. Between the trees stretches a cord on which seven cannon crackers are tied. The lanterns mark the mouth of the "harbour" across which a "boom" (the cord) hangs.

The Owls become "coastal motor boats" whose duty it is to cruise silently up and down

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[SEP.

the appointed "channel" (the path). The Cuckoos and Peckers become "steam pinnaces," and sail south out to sea to their starting point. Each "pinnacle" has on board three matches in a match-box.

Upon the signal for the outbreak of hostilities the "pinnaces" make for the shore as silently as the "seaweed" (dry leaves) and "rocks" (tree stumps) will allow! When they reach the neighbourhood of the "channel" they are liable to attack by the "motor boats" and, if touched, must give up the match-box and the matches. Once over the channel they are in water too shallow for the "motor boats" to

follow them, and can make for the "harbour boom" unharmed. They cruise along the "boom" until they find a "mine" (cannon cracker), which they explode at the expense of one match. They then return unharmed to the starting point.

NOTE—The details of the game and of the method of scoring can be varied according to the different sites on which the game may be played. As actually played on the site described both "motor boats" and "pinnaces" sustained a considerable number of scratches of their "paint work," and the iodine brush had to be freely applied. When played by younger boys, an open field would be preferable. Limit of time—half an hour.

Reviews.

The Five Laws of Library Science:

BY S. R. RANGANATHAN, ESQ., M.A., L.T., F.L.A.

The thanks of the public are due to the Madras Library Association for the publication and to the author in particular for his masterly treatise. It seems to be the first work of its kind in its scientific and comprehensive treatment of a subject about which the reading public are comparatively lacking in ideas.

"Books are for use" is the first and most important of the laws. The gradual evolution of the law from the earlier one of preservation is traced and the absurdity of closing the books for public use pointed out. No librarian worth the name could be happy unless the shelves are constantly empty. The English and American "Public Libraries" stand for the modern attitude. The library movement to be of real value has to be run on the same lines as any commercial undertaking and has to be given the same business facilities in the matter of location, hours, furniture, staff, etc. Institutions ought to be established for the teaching of library science, as is being done in America, and even in Japan and China. It is no doubt gratifying to note that the Madras University is running a school of library science, though India has still to learn with greater emphasis the working out of the law.

The other laws enunciated by the author seem to be necessary corollaries from the first. "Every person has his or her book should be the slogan based on the concept of education for every person. In India, the concept of education living in villages, rural with 90% of its population living in villages, rural libraries are essential. Their libraries have to deal chiefly with scientific investigations, improved methods of agriculture, marketing, etc. The remarks of the Linlithgow Commission that the educated boy of the village drifts to towns only to swell the ranks of the educated unemployed there, can be answered only by providing well-furnished libraries in the villages. The village library is one of the direct solutions to the congestion in the towns and the attendant evils thereof. The author has also laid down a practical scheme of rural library service which might be initiated by the District Boards as is being done in Chingleput and Malabar Districts. In India, where public philanthropy is diverted in other ways, state help is a necessity.

His model Draft Library Bill is specially commended to the attention of the Ministry of Education. Under the Caption "Every book should have its readers" and "Save the time of the reader," he

discusses all the technique of efficient library maintenance, including the arrangement of the shelves, Cataloguing, open access system and other minute details which go to give the greatest reading facilities.

Lastly, he exhorts all to remember that "A library is a growing organisation whose requirements have to be modified and readjusted from time to time. The author has no doubt said what all has to be, on the subject in his clear and forceful way supported by illustrations from practical life. We hope that this book will rouse the enthusiasm of the public to help the library movement in India. (P. V. K.)

Parents' Consent Forms: These are forms of "Parents' consent to Camp" printed as books and perforated. Very handy and useful and has been a long felt want. Price Five annas a book.

Wolf Cub Loose Leaf Record: Very convenient and up-to-date, the record is a great help to Cubbers. They are priced so low as Re. 1-8-0 each.

Copies of the above two publications can be had of the South Indian Scout Equipment Co., 175, Broadway, Madras. Official Suppliers to the Boy Scout Association, Madras.

Wolf Cub Bulletin.

The wolf cub sub-committee of the Madras District Scout Council, is issuing a monthly bulletin with a view to bring together all cubmasters of the area for concerted thought and action. Tips to cubbers, camps and competitions and articles of interest, form the contents of the bulletin. The move is very commendable and well worthy of imitation in other areas as well.

Group notices:

Group notices, printed and typed, are now issued to all parents by the "Young India (VI Mylapore) and Danvantri (IV Triplicane) groups". They include news of all group activities such as meetings, parades, admissions and withdrawals etc. The notices are intended to form a link between the Groups and the homes, thus bringing the Scouter and the parent together. It may not be possible for all Groups to either print or type out such notices. They may, however, write them down and circulate. A very good tip to other Group officers.

THE SOUTH INDIA BOY SCOUT

THE BOYS' SECTION.

Thought for the month.

Wait for no opportunities; make them yourself; there is difference between pursuing opportunities and chasing rainbows. (Selected).

The Fourth International Jamboree at Godollo.

The 25th Anniversary of Scouting.

The small town of Godollo near Budapest has suddenly become a place of international interest by the holding of the fourth international Jamboree this year. Scouts numbering 20,000 from 34 countries assembled at Godollo to participate in the 25th anniversary of scouting.

The opening ceremony on 2nd August was a splash of colour which succeeded in eclipsing even the coming-of-age Jamboree at Arrowe Park, Birkenhead, held four years ago.

To the strains of the Hungarian National Anthem the Regent of Hungary and the Chief Scout Lord Baden-Powell, of Gilwell, rode in on horseback with an escort of cavalry. At the saluting base they took their places, and the Regent of Hungary welcomed the scouts assembled at the Jamboree. The Chief Scout then addressed the Scouts and welcomed them.

The March Past

Led by the Hungarian Boy Scouts one by one the contingents of all the nations represented at the Jamboree, many of them in their national costumes, marched past the base. Each nation carried its own national flag during the march past. The climax of the rally came when 20,000 scouts rushed up the hill to rally round their Chief before he departed from the saluting base.

The camp was a hive of activity. Each nation camped in its own peculiar way, and each country contributed its share in the fun of the camp. The march past, the camp-

fire and multifarious other activities peculiar to scouts and camping were displayed.

One of the outstanding activities of great significance was the march past of the people and citizens of Godollo and district, nearly 50,000 strong, through the arena, while 20,000 scouts watched them from the enclosures.

During the seventh Biennial International Conference held in the course of the Jamboree attended by 15 delegates from 32 countries, it was officially announced that the total number of scouts in the world are 2,251,726, showing an increase of 212,377 since 1931.

Five hundred scouters, drawn from every country represented at the Jamboree, attended the Gilwell re-union. This function was exclusively for those who had gained their Wood-Badges at Gilwell Park or other recognised centres.

There was also a parade of veterans of the boy scout movement of over 20 years of service in scouting.

Religious Observances

No Jamboree is held without the co-operation of the Church and throughout the camp every nation was given opportunities for observing its particular religious practices. Few religious services can be as multilingual as those held during the jamborees. In this jamboree at Godollo on the first day the Bishop of Szeged gave his blessing and addresses in English Hungarian, French and German and it was the case

every day. Rev. M. P. G. Leonard (beloved by the scouts as their "Pat") who was in charge of the protestant services confessed that he had never been more impressed than when the scouts sang the prayers in several tongues.

"For once in his life," writes the *I.H.Q. News Bulletin*, "Baden-Powell has turned on the rain at the right moment. At the farewell rally on the eve of his departure to lead the Guiders' and Scouters' Baltic cruise, the clouds began to gather as the crowds packed into the arena and the scouts

massed around the arena. Then just enough rain fell to lay the thick dust and many apprehensions were relieved."

It must have been a very impressive sight to see when the scouts gathered for the last time before the close of the jamboree and sang the thanksgiving for the successful close of this camp.

So once again the magic deer that saved St. Columbia from the attack of thieves is going out this time to spread the spirit of good will and fellowship amongst the nations of the world.

A Jamboree Joke

Dustbin Cooking

Budapest, August 6.

As error made by some of the Scottish contingent is said to have set the Jamboree laughing. A Hungarian visitor making an early round saw some Scottish boys cooking the morning cocoa in a receptacle which aroused his astonishment. He learned that

they had found it placed in their camp, and not being able to read the Hungarian word on the side had believed it was meant for cooking.

The incomprehensible word, however, was explained to them to mean "dustbin."

A British Wedding At The Jamboree

MR. ALAN C. MACKAY WEDS.

Indians and Scots formed the guard of honour at the wedding of Mr. McKay, Chief of the Indian Boy Scouts, attending the World Jamboree at Godollo, Hungary, and Miss Mary Hutchinson of Scotland.

The bride, who had flown out from England for her wedding, had not seen her

betrothed for eight years. She was formerly a Girl Guide, and both she and the bridegroom are natives of the County of Kinross. Special permission had been given by the Hungarian Minister of Justice for the wedding to take place.—[By courtesy of *The Sunday Chronicle*.]

Duties of Scout Patrol Leaders.

Conference in Madras.

Madras, September 4.

The first anniversary of the North Madras Boy Scouts' Patrol Leaders' Union was celebrated on Saturday evening in the Christian College premises. A Conference of Patrol Leaders to discuss important questions concerning their work was also held in this connection. The conference was opened by Mr. K. Kuruvilla Jacob, M.A., and Mr. E. G. Horwood presided.

In his introductory speech, Mr. E. G. Horwood said that the patrol leaders should

instil the spirit of leadership in the members of their patrols and thus, they would be doing a great service to the country.

Mr. K. Kuruvilla Jacob, in opening the conference, said that in the words of Lord Baden-Powell, a patrol leader should win his troop, influence them and control them.

After a social treat to all the assembled, the retiring Secretary, Mr. S. Anwar Badsha read the annual report for the year ending 30th July 1933, which showed good progress during the year. Messrs. T. R. M.

Pessy Balm were then elected Secretaries for the current year.

The conference next discussed such questions as the essential qualities of a patrol leader, the functions of a second, should a patrol leader be older than the members of his patrol, whether a patrol leader should visit the parents of members of the patrol, etc.

Discussion largely centred on the last topic and Mr. K. Venkataswami Naidu said that the patrol leader should visit the parents of the members of his patrol thereby keeping the parents in touch with the scouting activities of their children and

could thus create an interest in scouting even in the parents.

Mr. V Venkatasubbiah said that a patrol would generally reflect the character and ability of the patrol leader and exhorted the patrol leader to take an abiding interest in the patrol activities.

Mr. T. Sundararao Naidu, who spoke next, said that a true and good scout would make a good citizen.

The chairman, in his concluding remarks, said that the whole conference had fully been imbued with the spirit of scouting.

With a vote of thanks, the conference concluded. *The "Hindu."*

Your Telephone Receiver and How it Works.

Do you know what makes it possible for you to hear a voice speaking into another telephone hundreds of miles away—or just in the next block of your building, for that matter? How the sound waves of your friend's voice, after being changed into electrical waves and brought to your telephone over many miles of wire are changed back into sound waves again? How each word is reproduced distinctly, exactly as it was spoken?

Inside your telephone receiver are a number of very important parts. To these are brought the electrical waves started by the telephone transmitter at the other end of the line. There is a thin metal disc or diaphragm, and a strong magnet at the ends

of which are placed two spools of fine copper wire. The diaphragm is placed so that it receives the normal 'Pull' of the magnet but does not touch it. When the electrical waves arrive from the telephone line they pass through the two coils of fine wire. The effect of this 'ripple' of electric current passing round and round the coils is to first strengthen and then weaken the pull of the magnet, thus setting up sound waves in the air exactly the same as those started by the voice of the person speaking to you. Your ear then receives them in the form of words.

All of you I am sure will certainly have an opportunity to speak through a phone. These articles must interest you a great deal.

What your brother scouts are doing to help others at all times.

Sri Krishna Scouts, Polavaram, helped the distressed sufferers during the recent (4th to 13th Aug. Godavery floods by co-operating with the Flood Relief Committee. They did rescue work both of people, and property. Collected provisions to feed the poor who had lost their home and property. They helped the officers in charge of the River bank by voluntarily assisting in repairing the embankment which had become weak in certain places by erosion.

First Khadiri Scouts rendered valuable service to the Muhammadan public during

the celebration of the Prophet's Birthday. They regulated traffic during the procession, distributed sweets to the children, rendered first-aid to a man who fell down by accident and got hurt. This good work by the troop has roused the enthusiasm and sympathy of the Muslim public in the place and they have promised to help scouting with all their might.

Tirukkailur Scouts: The President of the Panchayet Board of Tiruvannainallur testifies to the very good work done by the above troop while it was camping out in

the neighbourhood of the village. He says, "A Troop of Boy Scouts from Tirukoyilur was camping in this village in a tope near Malattar. At about 2.30 P. M. on 29-7-33 there was a commotion in the village on account of a fire accident in the Muhammadan quarters. There was no help. At this stage, the scouts were quickly on the scene under the able guidance of the Scoutmaster and they did their work as true scouts. They acted as fire brigade men and got the fire under control after a heroic struggle. But for the help rendered by these boys there would have been very great loss. The local people are very much in-

debted to them for their timely and active service.

Madura Scouts: Scouts of Madura Town and the Rovers of Pannamalai rendered service in connection with the sports held under the auspices of the Madura District Inter-Secondary Schools Athletic Association, on the 25th and 26th August 1933 in the American College, Madura.

The Scouts and Rovers of Madura town rendered very useful service to the public in connection with the Avani Moolam Festival at Madura on the 30th and 31st August 1933.

Some Camp-fire Stunts.

A very good stunt can be worked by a Patrol. Five boys are required. Four of the boys with blankets over their backs go down on all fours, bent up to resemble wheels. One of these boys has an old tin can with pebbles in it which he rattles when the engine is being cranked up. Another has a paper bag blown up, while a third has two paper bags blown up.

The fifth boy, with a suitable impromptu disguise, represents the driver. He goes to the front of the car and pretends to crank up. Immediately the engine starts rattling but stops before he gets to the imaginary driving seat.

This happens two or three times until eventually the four wheels gradually crawl forward with the driver using the brim of the scout hat as a steering wheel. Suddenly

the boy with the one paper bag bursts it, in imitation of a punctured tyre and falls flat to the ground. The rattle of the engine at once stops, the driver gets out, and with appropriate noises pretends to pump up the wheel until it resumes the normal size again. He again starts the engine, gets in, but has scarcely moved a few feet when the other boy with the two paper bags bursts one and falls flat.

Again the engine stops and the driver descends and blows it up, but not looking at what he is doing, he pumps in too much air with the result that the tyre rises higher than the others, when the boy bursts the second bag and falls flat, to give the impression that this time the tyre has completely exploded. The driver can then apply to the audience for help in pushing the thing home.

How to greet your visitors when they come to the camp fire.

The following yell or little song combined with a yell, is a very good form of greeting to your visitors. Try it at your next campfire. It is sure to be appreciated. Do it when the most important of the visitors comes near the council fire circle. The words are as follow:—

- (A) 1. Hallo!
2.Hallo!
3.Hallo!
4.Hallo!

These words are to be sung by the boys in four groups. The first group loudly and keeping on the final O.....! A little

time after the second group says Hallo and keeps on the final O and then a little while after the third group and then the fourth. Only each succeeding group says it in a fainter tone, until all say for a few seconds together the final note O.....Then all together sing out the words;—

- (B) We're here to greet you,
We're pleased to meet you.

Then (B) is sung again as before, and finally, all shout as loudly as possible together short and sharp—HALLO!

(Selected.)

Provincial Headquarters Notices No. 50.

Dated 10th September, 1933.

Groups Registered.

Anantapur.			Kanara South.		
Reg. No.	Names and Addresses of Groups.	Sections.	Reg. No.	Names and Addresses of Groups.	Sections.
8.	1st Kadiri, c/o. Mr. S. Abdul Khadir	... S ...	27.	9th Mangalore, Government Higher Elementary Training School	... R
10.	1st Gooty, London Mission High School	... S R	28.	1st Kasaragod, Board High School	... S
11.	2nd Gooty, London Mission High School	... C S	29.	3rd Udipi, Christian High School	... S
Arcot North.			Madras Corporation L. S. A.		
7.	1st Tiruvannamalai, Danish Mission High School	... R	17.	17th M.C., C.B.S., Kandapillai Street, Chetput	... C
17.	1st Gudiyattam, Municipal High School	... C S R	Madras East L. S. A.		
Chingleput.			16.	19th Triplicane, Sociological Brotherhood	... R
5.	5th Chingleput, Senior Certified School	... S	Madura.		
29.	1st Arani, Board Boys Higher Elementary School	... S	5.	5th Madura, American College	... R
64.	1st Aminjikarai, Board Elementary School, Villivakkam P. O.	... S	13.	1st Battagundu, Board High School	... S
Chittoor.			21.	2nd Dindigul, Government Training School	... C S R
25.	1st Kalikiri, Board Hindu Boys School	... S	30.	2nd Battagundu, Board High School	... S
Godaveri West and Kistna.			53.	2nd Tirumangalam, A. M. C. C. Boarding School	... S
1.	1st Narsapur, Taylor High School	... C S	Tinnevely.		
Guntur.			48.	1st Nazereth, Boys High School	... C S
26.	1st Nidubrolu, Board High School	... S	Trichinopoly.		
Warrants Issued & Renewed.			14.	1st Lalgudi, Board High School	... S
Assistant District Commissioners.			Vizagapatam.		
Kanara South. Dr. K. Giridhar Rao, Mangalore			17.	4th Vizagapatam, 177, Papulla Street	... S
Vizagapatam. Bh. Krishnarao, B.A., Vizagapatam			W. No.		
Sri G. Thatraj Bahadur, Vizagapatam			48.	N. Govindaswami Pillai, 6th Tiruvannamalai, Municipal Elementary School	...
Anantapur.			49.	A. Arunachala Aiyer, 1st Kilpennathur, Bd. H. E. School	...
Scoutmaster. W. No.			50.	A. Ramachandra Pillai, 1st Vettavalam, Bd. H. E. School	...
15. S. Abdul Khadir, Board Mohamadan School			51.	N. V. Ramachandra Aiyer, 1st Vettavalam, Bd. H. E. School	...
Arcot North.			Assistant Scoutmasters.		
Group Scoutmasters. W. No.			12.	V. K. Kalyanarama Aiyer, 1st Wandiwash, Board High School	...
6. V. Desikachari, 1st Gudiyattam, Municipal High School			13.	M. Govindaswami Naidu, 1st Polur, Board High School	...
7. D. Dayanandam, 1st Ranipet, Junior Certified School			14.	K. Purushothama Naidu, 1st Polur, Board High School	...
8. P. N. Swaminatha Aiyer, 2nd Tiruvannamalai, Municipal High School			15.	I. Yesupatham, 1st Arni, Board High School	...
9. M. Venkatacharya, 1st Peranamallur, Bd. H. E. School			16.	A. L. Venu Naicker, 1st Arni, Board High School	...
Scoutmasters. W. No.			17.	I. John Lazarus, 1st Tiruvannamalai, Danish Mission High School	...
37. C. M. Venkatachala Aiyer, 1st Walajapet, Municipal High School			18.	V. Sundaresa Aiyer, 1st Kilpennathur, Bd. H. E. School	...
42. K. S. Pasupathi Sarma, 1st Gudiyattam, Municipal High School			19.	V. Vaideeswara Aiyer, 1st Wandiwash, Board High School	...
43. P. V. Kuppusami Aiyer, 1st Cheyyar, Board High School			Rover Scout Leaders.		
44. P. Vasudevan, 1st Arni, Board High School			2.	S. Sitaraman, 1st Gudiyattam, Municipal High School	...
45. T. Muhammad Ghouse, 9th Vellore, Government Mdn. High School			3.	S. Ponnurangam, 4th Vellore, Arcot Theological Seminary	...
46. P. R. Arumugam Pillai, 4th Tiruvannamalai, Municipal Elementary School			Cubmaster.		
47. V. Krishnan, 5th Tiruvannamalai, Municipal Elementary School			5.	M. V. Ramaswamy, 1st Gudiyattam, Municipal High School	...
Chingleput.			Scoutmasters.		
25. A. V. Munuswami, 1st Aminjikarai, Board Elementary School			26. M. B. Sambiah, 1st Arani, Bd. H. E. School		

Assistant Scoutmaster.

W. No.

14. P. Natarajan, 1st Aminjikarai, Board Elementary School

Godaveri West & Kistna.**Group Scoutmaster.**

4. S. Seshagiri Rao, 1st Narsapur, Taylor High School

Guntur.**Scoutmaster.**

18. S. S. Prasadaraao, 1st Nidubrolu, Board High School

Kanara South.**Scoutmasters.**

21. Mark Pais, 5th Mangalore, Milagres Secondary School

22. N. Dinker Rao, 1st Kasaragod, Board High School

Assistant Scoutmaster.

5. A. B. Hammabba, 1st Kasaragod, Board High School

Madras Corporation L. S. A.**Group Scoutmaster.**

5. K. John Natarajamurthy, 18th M. C., C. B. S. Jaganathapuram, Chetput

Scoutmaster

23. R. Natesa Nayagar, 10th M. C., C. B. S., Teynampet

Cubmasters.

20. A. Duraiswami Aiyer, 15th M. C., C. B. S. Vellala Street, Vepery

21. D. Swaminathan, 18th M. C., C. B. S. Jaganathapuram, Chetput

22. C. V. Sundarabashyam, 20th M. C., C. B. S. Strabans Road, Perambur

Madras East L. S. A.**Group Scoutmaster.**

14. D. Thambusami, 2nd Triplicane, Kellet High School

Assistant Scoutmaster.

71. S. Dorairaj, 2nd Triplicane, Kellet High School

Madras North L. S. A.**Assistant Scoutmaster.**

51. V. George Williams, 13th George Town, Y.M.C.A.

Warrants Cancelled.**Madras South Centre L. S. A.****Rover Scout Leader.**

6. S. Sundaram, 1st Mambalam

Assistant Rover Scout Leader.

7. Md. Abdul Huq, 15th Royapettah

Assistant Scout Master.

70. G. A. Abdul Khadir, 15th Royapettah

Provincial
Scout Head Quarters,
P. O. Box 424, Madras,
15-9-'33.

Madras South Centre, L. S. A.**Scoutmaster.**

77. Gulam Ahmad Abdul Khadar, 15th Royapettah

Rover Scout Leader.

7. Mohamad Abdul Huq, 15th Royapettah

Cubmaster.

30. G. Arumugham, 15th Royapettah

Assistant Scoutmaster.

18. A. Ganapathy Mudaliar, 15th Royapettah

Madura.**Group Scoutmaster.**

6. P. N. Sivaswami Aiyer, 4th Madura, St. Mary High School

Scoutmasters.

8. V. Ramasubba Aiyer, 1st Batlagundu, Boar High School

51. D. John Edward Chelliah, 4th Dindigul, A. M. C. C. Boarding School

52. R. Ramakrishnan, 1st Avaniyapuram, Board School

Assistant Scoutmaster.

15. J. Yesadian, 4th Dindigul, A. M. C. C. Boarding School

Rover Scout Leaders.

1. A. Mahalingaiyer, 2nd Dindigul, Government Training School

2. Thomas John, 5th Madura, American College

Assistant Rover Scout Leaders.

1. A. L. Seetharama Aiyengar 2nd Dindigul, Government Training School

3. P. V. Sankaran, 5th Madura, American College

Cubmasters.

11. P. V. Sreenivasa Aiyer, 5th Periyakulam, Vahambuli Municipal Ely. School

12. A. Thoosimuthu Pillai, 1st Avaniyapuram, Board School

Assistant Cubmaster.

1. P. Aiyaswamy, 3rd Periyakulam, V. M. High School

Nellore.**Scoutmaster.**

7. Mallela Joshua, 1st Tarlapad, U. L. C. M. Training School

Madura.**Scoutmasters.**

2. P. N. Sivaswami Aiyer, 4th Madura

41. K. Jaganathan, 2nd Kodaikanal

Madras Corporation L. S. A.**Scoutmaster.**

18. John Natarajamurthy, 18th M. C.

Assistant Scoutmaster.

5. D. Swaminathan, 18th M. C.

தென்னிந்திய வாலிபச் சாரணன்**தமிழ் அநுபந்தம்.**

ஆசிரியர் : த. பு. சந்தானகிருஷ்ணன், பி. ஏ., கல். பி.

பள்ளிக்கூட டிப்டி இன்ஸ்பெக்டர், திருவள்ளூர்.

தோகுதி III.**செப்டம்பர் 1933.****பகுதி 12****ஊர்ச்சங்கங்களிலுள்ள படைகளுக்குள் நடத்தக்கூடிய போட்டிகள்.****II****இரண்டாந்தரச் சின்னச் சோதனைகள்.****(1) சைகை முறை.**

ஒவ்வொருவரும் நான்கு சிறுவர்களை அனுப்பலாம். சைகை முறையில் எழுத்துக்களை அனுப்புவதையும் (Sender) சைகை முறையில் சமாச்சாரம் அனுப்புவதையும் எழுத்துக்களை யெடுத்துச் சொல்பவனையும் (Caller) அணிமுதல்வன் தேர்ந்தெடுக்கிறான். மற்ற இருவர்களும் முறையே சைகை முறையில் எழுத்துக்களை ஏற்றுக்கொள்வதையும் (Reader), அவ்வெழுத்துக்களைக் குறித்துக்கொள்வதையும் (Writer) ஆகிறார்கள்.

ஐந்து ஐந்து எழுத்துக்களடங்கிய 4 தொகுதிகளில் 20 எழுத்துக்கள் அனுப்பப்படுகின்றன. பஞ்சாயத்தில் புதிதாக வந்துள்ள சாரணத்தலைவரும், உதவிச் சாரணத் தலைவருமாகக் கலந்து யோசித்து ஒவ்வொருவருக்கும் தனித்தனி சமாச்சாரம் தயார் செய்ய வேண்டும்.

குறிப்பிட்ட எழுத்துக்கள் பெறப்பட்டிருக்கின்றனவாவென்றும், சைகைக்கொடுக்களை உபயோகப்படுத்துவதில் சரியான கோணங்களில் நிறுத்தப்படுகின்றனவாவென்றும், சமாச்சாரம் அனுப்புவதில் சரியான முறைகள் அனுசரிக்கப்படுகின்றனவாவென்றும் கவனித்தல் அவசியம். அணி முதல்வர்கள் சைகை முறையில் சமாச்சாரத்தை யனுப்பதில் கூடாது. ஆனால் இச்சோதனைக்கான சகல ஏற்பாடுகளையும் அவர்களே செய்கிறார்கள்.

இதற்கேற்பட்ட குறிகள் 5 முதல் நான்கு பிசு களுக்கு பிசுகொன்றுக்கு ஒவ்வொரு குறி வீதமும், அவற்றிற்கு அதிகமான ஒவ்வொரு பிசுக்கும் அதைக் குறி வீதமும் குறைக்கவேண்டும். சரியான முறைகள் உபயோகப்படுத்துவதானால் இரண்டு குறிகள் அதிக

மாயும் தவறான முறைகளுக்கு இரண்டு குறிகள் குறைவாயும் கொடுக்கலாம்.

(2) திசையறிதல்.

அணி முதல்வன் இச்சோதனையில் சேர்வதில்லை. இச்சோதனைக்காக தன் அணியினின்றும் ஒரு சிறுவனை அவன் பொறுக்கி யெடுக்கவேண்டும்.

சமாச்சாரப் பத்திரிகையின் ஒரு பெரிய தாளை யெடுத்து தரையில் பொருத்துப்படிப் பரப்பிவைக்க வேண்டும். தேர்ந்தெடுக்கப்பட்ட சாரணன் அந்தத் தாளின்பேரில் தெற்கு வடக்கைக் காண்பிக்கக்கூடிய ஒரு கோட்டையிழுத்து வடக்கைக் காண்பிக்கும் ஒரத்தை மாத்திரம் அப்பின் தலையிப்போன்ற ஒரு குறியால் காண்பிக்கவேண்டும். பின்பு பஞ்சாயத் தார் விரும்புகிறபடி சாரணர்கள் 'வடக்கு வடக்கு' (N.N.E.) அல்லது 'கிழக்கு தென்கிழக்கு' (E.S.E.) போன்ற திசைகளைக் குறிப்பிடவேண்டும்.

வடக்கு திசையைக் குறிப்பதற்கு மொத்தம் 2 குறிகள்; மற்ற இரண்டு திசைகளைக் குறிப்பதற்கு இரண்டு குறிகள்.

(3) தீ மூட்டேல்.

அணியணியாகவே இவ்விஷயத்தில் சோதனை நடைபெறும். அணிமுதல்வன் அணியிலுள்ள மற்றவர்களுக்கு 'தீ மூட்டேல்' சம்பந்தமாக வெவ்வேறு வேலைகளைக் கொடுக்கிறான். ஒவ்வொருவருக்கும் ஒரு விதகுத் துண்டு, ஒரு கைக்கோடாலி அல்லது அரிவாள், கால் காலன் அல்லது மூன்று ஆழாக்கு ஐலம் பிடிக்கக்கூடிய ஒரு தகரக் குவளை, இரண்டே யிரண்டு நெருப்புக் குச்சிகளடங்கிய ஒரு நெருப்புப் பெட்டி முதலியவை கொடுக்கப்படுகின்றன. அணி முதல்வனை சுற்றிலுமுள்ள உபயோகமற்ற பழைய

Thummaswami

Provincial Commissioner.

கடுதாசி, வைக்கோல் முதலியவற்றைச் சேகரிக்க ஏற்பாடு செய்யவேண்டும்.

(1) தீ மூட்டுவதற்காகச் சேகரித்துள்ள சாமான்களை ஒழுங்காக அடுக்கிவைக்கவேண்டும். பஞ்சாயத்தார் அவைகளை ஒழுங்குபடுத்தி குதிகள் கொடுக்கிறார்கள். சரியாய் ஆடுக்கப்பட்டிருந்தால் 1 ரூபி.

(2) தீ மூட்டுவதற்காக ஏற்பட்ட சைகை கொடுக்கப் பட்டவுடனே தீ மூட்டப்படுகிறது. இதற்காக உபயோகிக்கும் தீக் குச்சிகள் இரண்டிற்கு அளிக்கப்படக் கூடாது. இரண்டு குச்சிகளும் வீணாகிவிட்டால் அணி தீ மூட்டும் சத்தர்ப்பத்தை இழந்துகிறது.

இதற்கு மொத்தம் கொடுக்கக்கூடிய ரூபிகள் 10.

சுள்ளி, விற்ற முதலியவற்றைச் சரிவர அடிக்குவதற்கும், தீ விடாமல் நிதானமாய் எரிந்து வருவதற்கும், தீயின்மேல் படுப்படி தகரக்குறையைத் தொங்க விடுவதற்கான ஏற்பாடுகளுக்கும், தீக்கிரமாக நீர் பொங்குவதற்கும், கடைசியில் நெருப்பை யிணைத்து சாய்பல் முதலானவைகளை நீக்கி இடத்தைச் சுத்தப் படுத்துவதற்கும், நன்றாகத் தீ மூட்டுவதற்கும் ஏற்பாடு செய்வதில் அணி முதல்வனுக்குள்ள சாயத்தியத் திற்கும், தீ மூட்டுங்கால் அடிகப் பெச்சில்லாமலிருப்பதற்கும், சிக்கன முறையில் விற்ற, சுள்ளி முதலிய வற்றைச் செலவழிப்பதற்கும் குறிகளைப் பிரித்துக் கொடுக்கலாம்.

(4) உடனுதவி.

சாரணத்தலைவர் முன்னதாகவே சிற்சில தாள்களில் ஒவ்வொன்றிலும் ஏதேனும் ஒரு விபத்தைக் குறிப்பிடுகிறார். (இந்த விபத்து இரண்டாந்தரச் சாரணர் அறிந்திருக்க வேண்டியதாகமட்டும் இருக்கவேண்டும்.) அத்தாள்களை யெல்லாம் ஒரு அட்டைப் பெட்டிக்குள் அல்லது பைக்குள் போடுகிறார்.

ஒவ்வொரு அணிமுதல்வனும் வந்து பெட்டி அல்லது பையினின்றும் ஒரு தாளே யெடுத்துக் கொள்கிறான். தன் அணியிலுள்ள சிறுவர்களை யழைத்து, தாளில் குறிப்பிட்டுள்ள விபத்தையெடுத்துச் சொல்லி அது சம்பந்தமாக ஒவ்வொருவரும் செய்யவேண்டிய காரியத்தை விவரமாக எடுத்துரைக்கிறான். அணி முதல்வனும் இச்சோதனையில் கலந்து கொள்கிறான். கால தாமதம் செய்யாமல் அணியிலுள்ள யாவரும் ஒரு மனதடன் வேலை செய்கிறார்களாவென்றும், சிறுவர்கள் அவ்வவர் வேலையைச் செம்மையாயும், ஆர்பாட்டமின்றியும் செய்கிறார்களா என்றும், சிகிச்சை செய்வதில் சரியான முறையை ஒழுங்காக அனுஷ்டிக்கிறார்களா என்றும் கவனிக்கவேண்டும்.

வைத்தியருக்கும், அவசியமானால் போலீஸ் அதிகாரிகளுக்கும் உபயோகப்படும்படி, விபத்து ஏற்பட்ட விவரமாக இடம், நேரம், ஊறு ஏற்பட்டவிதம் ஆகியன விவரம், விபத்தினால் வருந்துபவர் நிலைமை, காயம், வியாதி அல்லது விபத்தின் தன்மை, உடனுக்குவிபாகச் செய்யப்பட்டுள்ள சிகிச்சை முதலியவற்றைக் குறிப்பிட்டு சரியான யதாஸ்து (Report) அவசியம் எழுதப்படவேண்டுமென்பதை வற்புறுத்தவேண்டும்.

(5) 'கிம்' ஆட்டம் (Kim's Game).

அணி முதல்வனுடைய எல்லாச் சாரணர்களும் ப் போட்டிக்குச் சேரலாம். பலவகைப்பட்ட 30 சாமான்கள் ஒரு தட்டில் வைக்கப்படுகின்றன. ஒவ்வொரு ரணியாக வந்து, ஒன்றையும் கொடாமல், ஒரு நிமிஷ நேரம் வரை சாமான்களைக் கவனிக்கலாம். மற்ற அணிகள் அநுகிவிடுக்கலாம்; ஆனால் சாமான்களைக் கவனிக்கக்கூடாது. சாமான்களைப் பார்த்துக்கொண்டிருக்கும் அணியின் கவனத்தைக் கலைப்பதற்கான சப்தம் செய்யலாம். அணியிலுள்ளவர்கள் எட்டிச் சென்று, தனித்தனியாக, தங்கள் நினைவிலிருக்கக் கூடிய சாமான்களின் பெயர்களை எழுதுகிறார்கள். ஒவ்வொரு பிசகுக்கும் 3 ரூபி எடுத்துவிடலாம். அணி முதல்வன் குறிகளையெல்லாம் சேகரித்துத் தன் அணி சம்பாதித்த சராசரித் குறிகளை எழுத்து மூலமாக, சாரணிய முறையில் கையெழுத்திட்டுப் பஞ்சாயத்தாரிடம் கொடுக்கிறான். (இதற்காக ஒரு குறி பிரத்தியேகமாகக் கொடுக்கலாம்.

விளம்பரங்கள் (advertisements) நிறைந்த ஒரு சமரசார்ப் பத்திரிகை ஒவ்வொருணிக்கும் ஒரு நிமிஷநேரம் காண்பிக்கப்படுகிறது. குறிப்பிட்ட நேரமானவுடன் நேரே பின்புறம் திரும்பி தங்கள் ஞாபகத்திலுள்ளவரையில் விளம்பரங்களின் பெயர்களை யெழுதவேண்டும். எழுதுவதற்காகக் கொடுக்கும் காலம்—ஒரு நிமிஷநேரம். மொத்தக் குறிகள் 6.

பஞ்சாயத்தாரில் ஒருவராகிய புதிதாக வந்திருக்கும் சாரணத்தலைவர் எங்கேயோ ஏதோ ஒரு கிரிமினல் குற்றம் புரிந்துள்ளதாகவும், போலீஸ்காரர் அவரைக் கண்டுபிடிக்க ஏற்பாடு செய்திருக்கிறதாகவும் தெரிவித்து, அவருடைய உருவ அமைப்பு, உடுப்பு முதலியவைகள் அணித்திருக்கும் விதம் முதலியவற்றை விவரமாக வர்ணிக்கும்படிச் செய்யவேண்டும். இதற்கேற்பட்ட குறிகள் 15.

('தென்னிந்திய வாலிபச்சாரணன்' 1931ஆம் பிப்ரவரியாத சஞ்சிகையில் 138 பக்கத்திலுள்ள ஆங்கில வியாசத்தை யொட்டி எழுதியது.)

K. S. சுந்தரோகன்.

சாரணர், குருவனாய் விவனாயாடத்தக்க சில வினையாட்டுக்கள்.

(37) பிரம்பு நடை (Cane walk.)

மூன்றடி நீளமுள்ள பருமனான குச்சிகள் தேவை. போட்டிபோடும் ஒவ்வொரு அணியிலுமுள்ள சிறுவர்கள் ஒருவரின் ஒருவராக நிிற்கிறார்கள். புரப்படுவதற்கான குறி கொடுத்தவுடன் ஒவ்வொரு அணியிலுமுள்ள முதல் பையன் ஒரு குறிப்பிட்ட இடத்திற்கு முன் குச்சியின் ஒரு முனையைத் தரையின்மேல் ஓடி, குச்சியின் ஒரு முனையைத் தரையின்மேல் வைத்து நிறுத்தி, மற்றொரு முனையைத் தன் நெற்றியிலிருத்தி, கண்களை மூடிக்கொண்டு குச்சியைச் சுற்றி ஓடும் மும்முறை வருகிறான். பிரகு திருப்பவும்

ஒவ்வொருவரும் வந்து, தன் அணியில் தனக்கடுத்தபடியாகவுள்ள சிறுவனிடம் கொடுத்துவிட்டு தன் அணியின் கடைசியில் போய் நிிற்கிறான். ஒவ்வொரு அணியிலும் ஒவ்வொரு சிறுவனும் இவ்வாறே செய்கிறான். எந்த அணி சரியாகக் குறைந்த காலவரைக்குள் செய்து முடிக்கிறதோ அந்த அணி ஜயமடைந்ததாகக் கொள்ளலாம்.

(கவனிப்பு) சிறுவர்கள் கீழே விழாமல் பார்த்துக் கொள்ளவேண்டும்.

K. S. சுந்தரோகன்.

பாடி உணவு. (Food in Camp.)

II

ஒர் சாரணப் பாடியின் உணவு ஏற்பாடுகள் மூன்று நான்கு விதங்களில் ஏதாவது ஒன்றைப் பின்பற்றிச் செய்யப்படலாம்.

முதல் விதம், மொத்தச் செலவைக் கணக்கிட்டு சாரணர்களுக்குள்ளும், தலைவர்களுக்குள்ளும் சாமாகப் பிரித்து, குறித்த கேட்குமுன் அத்தொகையை வசூல் செய்தபின் உணவுப் பொருட்களை மொத்தமாக வாங்குதல். இந்த முறையைப் பின்பற்ற வேண்டுமானால் உணவுத் திட்டங்களில் அனுபவமுள்ள உக்கிராணக்காரர் ஒருவருடைய உதவி அவசியம். உக்கிரச் சாரணத் தலைவரோ அல்லது படைப் பஞ்சாயத்தினர் களில் (Troop Committee) ஒருவரோ இப்பொறுப்பை ஏற்றுக்கொள்ளவேண்டும். ஆனால் வேலை முழுவதையும் ஒருவரே செய்யாமல் சாரணர்களில் இரண்டொருவரையும் உதவிக்கு அழைத்துக்கொண்டு உதவி புரியும் முறையின் மூலமாகவே அவர்களை இத்தொழிலில் பழக்கவேண்டும். இப்படிச் செய்வதால் பிற்காலத்தில் இவ்வித வேலைக்கு ஒருவரையே நம்பியிருக்கத் தேவையில்லை. சிறுவர்களுக்கும் ஒருவர் பின் ஒருவராக இவ்வித ஏற்பாடுகளில் பழக்கம் உண்டாகும். மான சியாய சபை (Court of Honour) யில் ஒவ்வொரு விவரத்தையும் கலந்து யோசித்துப் பட்டிதயார் செய்யவேண்டும். அப்படித் தயார் செய்த பட்டியிலிருந்து இத்தனை சாரணர்களுக்கு இத்தனை நாட்களுக்கு நடக்கும் பாடிக்கு இவ்வளவு பொருட்கள் செலவாகும், இவைகளின் விலை இவ்வளவு, என்று பிறகு நடக்கும் பாடிகளுக்கும் தெரிந்து கொள்ளலாம். வாங்கிப் பொருட்களைச் சுத்தம் செய்து, தக்கபடி பொட்டலங்களிலும், பெட்டிகளிலும், புட்டி, கலயங்களிலும் பத்திரப்படுத்தி, அலுவலசியமாக இடம் அடைத்துக் கொள்ளாதபடி மூட்டைகள் கட்டவேண்டும். பொருட்களோடு சமையல் பாத்நிரங்களையும் சேகரித்துக்கொள்ளவேண்டும். இவற்றிலும் சிக்கனம் அவசியம். சேகரித்த பொருட்களை ஒவ்வொரு அணிக்கும்

வேளை ஒன்றுக்கு எடுத்துத்தரவேண்டிய விதத்தையும் திட்டப்படுத்திக்கொள்ளவேண்டும்.

இரண்டாவது விதம், பணமாக வசூல் செய்வதற்குப் பதிலாக, அரிசி, பருப்பு முதலியவைபோன்ற முக்கியமான பொருட்களின் திட்டத்தைத் தெரிவித்து அதன்படி ஒவ்வொரு சாரணையும் தன் விதத்தைக் கொண்டுவரச் செய்தல்; நெய், எண்ணெய், பால், தயிர் முதலியவற்றிற்கும், தாளிப்பு, வாசனைத் திரவியங்களுக்கும் வேண்டிய மொத்தப் பணத்தைத் தலா வீதம் வசூத்து அதை மாத்திரம் சிறுவர்களிடமிருந்தும் சாரணராளர் (Scouters) களிடமிருந்தும் வசூல் செய்தல். ஆனால் இம்முறையில் நெவ்வேறு சாரணர் கொண்டும் பொருட்களைக் கலந்து சமைத்த முடியாதாகையால், ஒவ்வொருவர் பலவேளைக்கென்று கொண்டுவருவதையும் ஒரே வேளை பல பேருக்குச் சமையலுக்கு உபயோகப்படுத்தவேண்டும். அதாவது, எட்டு வேளை சாப்பாட்டிற்கென்று ஒரு சிறுவன் கொண்டு வந்திருக்கும் பொருட்களை ஒரு வேளை சாப்பாட்டிற்கு எட்டு பேருக்கு உபயோகப் படுத்திக் கொள்ளல் நலம். இந்த ஏற்பாட்டினால் நெவ்வேறு வித அரிசி, பருப்பு முதலியவற்றைக் கலக்காமல் சமையல் செய்யலாம். ஆனால் இந்த ஏற்பாட்டிற்கும் அனுபவமுள்ள உக்கிராணக்காரர் ஒருவர் தேவையே யாகும். பாடிச் செலவின் முழுத்தொகையையும் ரொக்கப் பணமாகச் செலுத்த முடியாத சிறுவர்களுள்ள படைகளுக்கு இந்த முறை மிகவும் ஏற்பாது. ஒவ்வொரு சாரணனும் தனக்கு வேண்டிய உணவின் திட்டத்தைத் தெரிந்துகொள்ள இது நல்ல முறையாகும்.

மூன்றாவது விதம், மேற்கூறியதன் ஒரு மாறுபாடேயொழிய தனிப்பட்ட விதமல்ல. சிறிதளவு கூட சிறுவர்களிடமிருந்து பணம் வசூல் செய்யாமல் பால், தயிர் தவிர மற்றெல்லாவற்றையும் ஒரு சிறிதளவு அதிகமாக, அதாவது அதிகப்படியாக ஒரு வேளை ஒரு ஆள் சாப்பாட்டிற்குச் சேர்த்துக்கொண்டு

வரச்சொல்லி, தலைவர்கள் தாம் பொருட்களாகக் கொண்டுவருவதற்குப் பதிலாக, பணம் கொடுத்துதவி பால், தயிர் வாங்கும் பொறுப்பை ஏற்றுக்கொள்ளுதல். இம்முறையினால் சிறுவர்களுக்கு ஒருவிதப் பணச்செலவுமே நேராதபடி பார்த்துக்கொள்ளலாம். ஆனால் தலைவர்கள் செலவு செய்யும் பணம் தாம் பெறும் உணவிற்குச் சரிசமமாயிருப்பது சுந்தேகம். நாலேத்தனா முன்பின்னாயிருப்பதைப் பொருட்படுத்தக் கூடாது.

நான்காவது முறை எப்பொழுதும் அனுஷ்டிக்கத் தக்கதென்று சொல்வதற்கில்லை. ஆனால் இரண்டாம் தரச் சின்னப் பயிற்சி (Second class tests) நடக்கும் போது உபயோககரமாயிருக்கும். இந்த முறையில் தலைவர் உள்பட ஒவ்வொரு சாரணனும் தனக்குத் தேவையான உணவுப் பொருட்களையும், பாத்திரங்களையும் தானே சேகரித்து, பாடியில் தன் உணவைத் தானே சமைத்துக்கொள்ளுதல். பொதுவில் இது சிக்கன முறையல்ல. ஒரு நாள் இரண்டு நாளுக்கு மேற்பட்ட பாடிக்குச் சற்றும் தகாது. இதர பயிற்சிகளுக்குத் தடையாயிருக்கும். அளவுக்கு மிஞ்சித் தொடர்ந்தால் சமையலிலும், பாடி வாழ்க்கையிலும் சிறுவர்களுக்குள்ள ஆற்றலைக் கெடுத்துவிடும். ஆரம்பப் பயிற்சியில் மாத்திரமே பொது முறையாக இதைக் கைக்கொள்ளலாம். முதல்தரச் சின்னப் பயிற்சியில் சுஞ்சார (journey) ச் சோதனையை யொட்டி இந்த முறையை ஏற்படுத்தலாம். மற்ற சந்தர்ப்பங்களில் இது தேவையிராது.

சமையல் செய்வதிலும் மூன்று நான்குவித ஏற்பாடுகள் உள், முதலாவது, எல்லாருக்கும் பொதுவாக ஒரே சமையல் (Central mess). இதற்குத் தக்க பெரிய பாத்திரங்களும், அப் பாத்திரங்களில் சமைக்கும் அனுபவமுள்ள சமையற்காரரும் வேண்டும். சமையலும் நேரமாகும். சமைக்கத் தெரியாதவர்கள் பதார்த்தங்களைக் கெடுத்துவிட்டால் கஷ்டத்தை எல்லாரும் அனுபவிக்கவேண்டும்; பொருள் நஷ்டமும் அதிகம். பாடியில் முக்கியமான பயிற்சிகள் பல நடத்தவேண்டியிருந்து தேர்ந்த சமையலாட்களைக் கூலிக்கு நியமிக்கப் போதுமான பணமிருந்தாலொழிய இது நல்ல ஏற்பாடாகாது. அதிக பயிற்சிகள் இல்

லாதபோது இந்த ஏற்பாட்டைச் செய்தால் சாரணப் பாடி சாரணத்துவம் இழந்து வெறும் வண்போஜனமாகிவிடும்.

இரண்டாவது விதம் அணி அணியாகச் சமையல் (Patrol cooking). இது சாரணியத்திற்கு மிகவும் பொருத்தமானது. சமையலும் சிக்கிரமாகும். சிறுவர்களுக்குப் போதுமான பயிற்சியும் கிடைக்கும். ஒரு அணியில் சமையல் கெட்டுவிட்டாலும் மற்ற அணிகளின் ஒத்தாசையால் எல்லாரும் உணவை நிரவிக் கொள்ளலாம். எல்லாச் சிறுவர்களுக்கும் வேலை யமையும். ஆனால் இந்த அணிச் சமையலை இரண்டு விதங்களில் செய்யலாம். ஒன்று, ஒவ்வொரு அணியும் தனக்கு வேண்டிய சமையல் முழுவதையும் தானே செய்து கொள்ளல். இரண்டாவது, இரண்டணிகள் சாதத்தையும் மற்ற அணிகள் குழம்பு வைத்துக் கறி முதலிய வற்றையும் சமைத்தல். இரண்டுவித ஏற்பாடுகளும் சாரணப் பாடிக்குத் தக்கவைகளே. வேளைக்கோ நாளைக்கோ ஒரு விதமாக இரண்டு முறைகளையும் மாறி மாறி அனுஷ்டிக்கலாம்.

மூன்றாவது விதம், இருவர், மூவர், நால்வர் ஒன்று கூடிச் சமையல் செய்தல். போதுமான பெரிய பாத்திரங்கள் கிடைக்காத போதும், படையின் ஆரம்ப காலத்தில் சிறுவர்களுக்குள் போதுமான சாரண உணர்ச்சி வளராததன் காரணத்தால் எல்லோரும் ஒரே வித உணவைப் புசித்த தயவாகும் காலத்திலும், சமயோசிதமயின்று இந்த முறையை அனுமதிக்கலாம். ஆனால் எப்பொழுதும் கையாளத்தக்க பொதுமுறையாக இதை ஏற்படுத்திக்கொள்ளல் நலமன்று. நான்காவது சாரணச் சட்டத்திற்கு இம்முறை பொருந்தியதல்ல என்பதை உணரவேண்டும். தலைவர்கள் தமக்காதத் தனிச் சமையல் செய்துகொள்ளும் வழக்கத்திற்கு இதை ஆதாரமாக்கிக்கொள்ளக்கூடாது. ஒவ்வொரு பிரிவுடனும் மாறி மாறிக் கலந்துக்கொண்டு நான்காம் சட்டத்தை நடையில் விளக்கவேண்டும்.

பொதுவாக, சாரணப் பயிற்சியும் சாரண உணர்ச்சி பெறுதலுமே பாடியின் நோக்கமென்பதை அறிந்து, மேற்கூறிய முறைகளை ஆராய்ந்து பாடியில் உணவு ஏற்பாடுகளை அமைக்கவேண்டும்.

சந்தானகிருஷ்ணன்.

ஓய்வுநேரத் தொழில் முறைகள்.

(Spare-time activities.)

நமது பிள்ளைகளில் பலர் தங்கள் நேரத்தில் பெரும் பாகம் வீணாக்குகிறார்கள். இதன் காரணம் முக்கியமாய் அவர்களுக்கு அந்நேரத்தை உபயோகிக்கச் சரியான வழிகள் தெரியாததேயாகும். கைத்தொழில் செய்யும் பெற்றோரின் குழந்தைகள் அவ்விதம் நேரத்தை வீணாக்குவதில்லை. பள்ளியில் படிக்கும் ஓர் ஆசிரியிட்டுப் பையன் படிப்புநேரம் முடிந்தபின் காலையிலும் மாலைகளிலும் தன் ஓய்வுநேரத்தை வீணாக்காமல் தன் பெற்றோருக்கு உதவி செய்யுமாறு தானும் பற்பல வேலைகளைச் செய்வான். நமமிடம் ஒப்புவிக்கப்பட்ட சிறுவர்கள் தம் ஓய்வுநேரத்தை வீணாக்காமல் சரிவர உபயோகிக்கவழி தேடிக்கொடுத்தல் நம கடமை

யாகும். பிள்ளைகளுக்கு ஓய்வுநேரத்தைப்போக்க வழி தேடாவிடில் வீணாக அலைதல், வயப்புபேசுதல், பொருட்களை ஒடித்தல் முதலிய விஷயங்கள் செய்தல் பழகி விடும். பின்பு அவர்களைக் குறைகூறுவதில் என்ன பயன்?

ஓய்வுநேரத்தைப் போக்க வழி தேடுதலென்றால் சாமான்கள் செய்யக் கற்பித்தல் மட்டுமன்று. அவரவர் மனத்திற்கேற்ப பற்பல விஷயங்கள் கற்பிக்கலாம். சங்கீதத்தில் விருப்பமுள்ளோரைச் சங்கீதத்திலும், சித்திரம் வரைதலில் விருப்பமுள்ளோரைச் சித்திரம் வரைதலிலும், பரிசாசப்பேச்சில் திறமையுள்ளோரை விகட கவியாகவும், கதா காலக்ஷேபம் முதலியன

செய்யக்கூடியவர்களாகவும் தக்க உபாத்தியாயர்களின் உதவியைக்கொண்டு பழக்கலாம். பொதுவாகச் சிறுவர் ஓய்வுநேரத்தை அனாவசியமான வழிகளில் போகாமல் தமக்கும் பிறருக்கும் உபயோகமான மார்க்கத்தில் செலுத்தப் பழகவேண்டும்.

மேலும் பெரியோர்களில் அநேகர் தாங்களே ஓய்வு நேரங்களில் கைசாமர்த்திய சாமான்கள் செய்து சிறுவர்களுக்கு வழிகாட்டுதல் நன்று. அப்படிச் செய்யாமல் பலர் சிறுவர் முன் சீட்டு, சொக்கட்டான் முதலியன ஆடுகின்றனர். சிறுவர் இதைப்பார்த்துத் தாங்களும் கைக்கொள்ள ஆரம்பிப்பார்கள். நாம் கொடுக்கும் பயிற்சி சிறுவரின் ஆயுள்முழுதும் நீடித்திருக்கச் கூடியதாகையால் நற்பயிற்சியே கொடுக்கவேண்டும். பொழுது போக்காகக் கற்கும் பல கைத்திறமான வேலைகள் பின்னால் ஒருசமயம் ஒருவரின் ஜீவிய தொழிலாகவோ ஏற்படலும் ஏற்படலாம்.

சிறு தேசத்தில் சிறுவர் சிறுமியர், பலர் வியக்கத்தக்க பொம்மைகள் முதலியவற்றைச் செய்து பொருள் சம்பாதிக்கின்றனர். இது எவ்வளவு மேன்மையான காரியம்! நம் நாட்டிலும் இவ்வித நோக்க மேற்படின வேலையில்லாத திண்டாட்டம் என்பதை ஏற்படாது. இவ்வித நோக்கமேற்படாமல் வேலையில்லாமல் திண்டாடுவதன் காரணம் முக்கியமாய் இப்பயிற்சிகளைச் சிறுவயது முதற்கொண்டு கற்காததுதான். இப்பொழுது கற்பதென்றால் உடம்பு வணக்கவில்லை. சிறு பிள்ளை முதற்கொண்டு கற்றிருந்தால் இப்பொழுது நலமாயிருக்கும். ஆதலின் குருளை வயது முதற்கொண்டே இப்பயிற்சியைச் சாரண இயக்கத்தில் இணைத்துக் கொள்ளுதல் அவசியம்.

குருளை நிரையில் நாம் செய்யக்கூடியதைக் கவனிப்போம். இவ்வயதில் சிறுவர் மனப்போக்கு எப்படியிருக்கிறதென்பதைக் கண்டறிய முதலில் பற்பல விஷயங்களிலும் பயிற்சி கொடுத்து அவர்களுக்கு எது தகுந்ததென்று தீர்மானித்துக் கொள்ளவேண்டும். சங்கீதம், வேடிக்கையாகப் பேசுதல், கைவேலை,

திரிசாரணியம்.

VII

திரிசாரணனுடைய சிற்றோடையாத்திரையில் தலைச் சாரணர், நான்காவதாக எச்சரிக்கை செய்யும் பாறை சுயநலம் தேடித்திரியும் வீணர்கள் வீசும் வேலைகளாகும். எல்லாச் சமூகங்களிலும் இத்தகைய இயல்புள்ளவர்கள் காணப்படுகிறார்கள். சாரணச் சமூகத்தில் இவர்களுக்கு இடமில்லை. இவர்கள் எப்போதும் சுயகாரியத்தில்கருத்துள்ளவர்கள். எப்பொழுதும், தங்கள் நலத்தை விரும்பி செய்துகொள்ள சந்தர்ப்பங்கள் எங்கு ஏற்படுமென்று எதிர்பார்த்திருப்பவர்கள். தங்கள் காரிய சித்திக்கு எத்தகைய முறைகளையும் அனுஷ்டிக்கப் பின் வாங்காதவர்கள். மெனிப்பைடையில் பொதுவான ஊழியர் வேடம் பூண்டு இவர்கள் திரிகிறார்கள். தங்களுடைய வாக்குறுதியுத்தரல், தினசரி வாழ்க்கையில் கஷ்டப்பட்டு வேலைசெய்து ஊதியம் பெரும் உத்தமர்களுடைய பொருள்களையும், அபிமானத்தையும், நய கஞ்சகத்தால் அபகரித்துக்

சித்திரப்பயிற்சி, தோட்டவேலை முதலியன வைத்துக் கொள்ளலாம். இவற்றைப் போதிக்கத்தகுந்த பெரியர்களின் உதவியை நாடவேண்டும். குருளையருடைய பெற்றோர்களில் சிலர் திறமையுள்ளவர்களாக இருந்தாலும் இருக்கலாம். இல்லாவிடில் இதர நிரைகளிலுள்ள சிலரை உதவிக்கு அழைக்கலாம். கைவேலைத் திறமை உண்டாக்கப் பல சாமான்கள் களிமண்ணாலும், சாக்கட்டி, மெழுகு முதலியவற்றாலும் கடிதம், அட்டை முதலியவற்றாலும் செய்யலாம். புஸ்தகம் பைண்டு செய்தல் கற்பிக்கலாம். மரக்கூச்சிகளைச் செதுக்கி ஸ்டீல் ஹோஸ்டர்கள், பித்தாண்கள் செய்யலாம். கூடை, தட்டுகள் முடையலாம். சிறிய தட்டிகள் பின்னலாம். நூல் கயிற்றால் வேலைபோடுதல், புத்தகப்பை, தாளி முதலியன செய்யலாம். பாட்மிண்டன் (Badminton) பந்துகள் முதலியன செய்யலாம். மெல்லிய வர்ணக்காகிதங்களால் சிறிய பூச் செடிகள் செய்யலாம். ஆகவே, சிரத்தையுடன் செய்தால் பற்பல சாமான்கள் செய்யக்கூடும். இயன்ற வரையில் நாம் செய்யும் சாமான்கள் உபயோகமுள்ளவைகளாயும், வீற்று லாபம் பெறக்கூடியனவாயும் இருக்கவேண்டும்.

பலவித சிறு சாமான்கள் சேகரித்தல் பிள்ளைகளுக்கு ஓர் இயற்கைக்குணமாகும். எதைக் கண்டாலும் எடுத்து பெட்டியில் போட்டுவைப்பார்கள். இந்த வழக்கம் பிரயோஜனப்படுமாறு பலவித இலைகள், பூக்கள், மரப்பட்டைகள் முதலியன பறித்து, பதம் செய்து, ஒழுங்காக ஒட்டிவைத்துப் பெயர் எழுதும் படிச் செய்யலாம். தானியவகைகள், பல தேசத்து நாணயம், ஸ்டாம்பு, பலவித நெருப்புப் பட்டம்பட்டம் முதலியன சேகரித்து வைக்கலாம். இவ்விதமாகச் சிறுவருடைய ஓய்வுநேரத்தைப் பற்பல தொழிர்களில் செலுத்தி நல்ல விதத்தில் நேரம் உபயோகமாகும் படியும், சிறுவர் நற்குணங்களிற் பழகும்படியும் செய்யலாம்.

G. சுந்தரம்.

கொண்டு, தலைமைப் பதவியையும் அடைகிறார்கள். குடிகளின் சேவகரெனக் கூறி ஏகபோகமாக தலைமையின் அதிகாரத்தை வகிக்கிறார்கள்.

சில நாட்களுக்கு முன்பு ஒரு பிரசங்கியார் கிராமத்தில் தயாரத்தில் ஆழ்ந்தவர்களுடைய நிலைமையைக் குறித்து, தான் தூக்கமுயின்றி கஷ்டப்படுவதாகக் கூறினார். நகரத்தில் பெரும்பாலும் காலம் ஈழிக்கும் பிரசங்கியாருக்கு, கிராம வாழ்க்கையில் ஈடுபட்டிருப்பவர்களுடைய கஷ்ட நிலைகளில் எவ்வளவு ஆதங்கம்! அதுவும் நகரவாசிகளிடம் இதைப்பற்றி பிரசங்கிப்பதில் பயனென்ன? நமது அனுபவத்தாலாவது, புத்தி நுட்பத்தாலாவது, நாம் அறிந்து கொள்ளக்கூடாத விஷயங்களைப்பற்றி நமது நலத்தை உத்தேசித்து சமயோசிதமாகப் பேச்சுத்திறமையால் நம்பிக்கையை எழுப்பிவிடுதல் பெரும் தவறாகும். எல்லோரும் இத்தகைய வார்த்தைகளில் நம்பிக்கை

తెలుగు పర్యాయపదాలు—వాటిని నిర్ణయించటం.

(Telugu Equivalents for Scouting Terms).

(III)—కోర్ట్ ఆఫ్ ఆనర్: పెట్రోల్ ఇన్ కాంసిల్: గ్రూప్ కాంసిల్:

గ్రూప్ కమిటీ: క్యాంప్: క్లబ్ హౌస్.

వెనుకటి అనుబంధములలో బాయ్ స్కౌట్ ఉల్ ఫాకట్ కోవర్ స్కౌట్ అను మాటలకు బాలవీరుడు కిశోరవీరుడు యౌవవీరుడును, స్కౌట్ మాస్టర్ కు బాలవీరుల నాయకుడును, స్కౌట్ ట్రూప్ కు బాలవీరుల బృందమును, స్కౌట్ పెట్రోల్ కు బాలవీరుల వ్యవస్థాపకమును తెలుగున ప్రశస్థముగ పర్యాయపదములుగ సహేతుకముగ నిర్ణయించియుంటిమి. ఇప్పుడు కోర్ట్ ఆఫ్ ఆనర్, పెట్రోల్ ఇన్ కాంసిల్, గ్రూప్ కాంసిల్, గ్రూప్ కమిటీ, స్కౌట్ క్యాంప్, స్కౌట్ క్లబ్ హౌస్ అను అరుపదములకు తెలుగు పదములను నిర్ణయించవలయును.

కోర్ట్ ఆఫ్ ఆనర్ (గౌరవసభ).

వీరోద్ధ్యమములలోని కార్యాచరణ విధానమునంతలలోను సాధ్యమైనంతవరకు యెన్నో విధముల భారమును వహింపజేయుటచే బాధ్యతలను భరించి కొనసాగించ బాలురకు నేర్పబడుచున్నదనియు, అట్టి నాయకలక్షణములను వ్యక్తి వికాసమును తరిబీతొనర్చుటకే వ్యవస్థాపకవిధాన ముపయోగింపబడుచున్నదనియు, వ్యవస్థాపకమే వీరోద్ధ్యమమునంతకును మూలాధారమనియు వెనుకటి సంచికలో వ్యక్తపరపబడినది.

అట్టి వ్యవస్థాపకములయొక్క బాలనాయకులచే కూర్చబడి బృందముయొక్క కార్యక్రమము నంతను నడుప యేర్పరుపబడు సంస్థయే కోర్ట్ ఆఫ్ ఆనర్ అని పిలువబడుచున్నది. ఈ మాటకు యంతవరకు నూచింపబడిన పర్యాయ పదములు— నాయకసభ, గౌరవసభ, కులీనమండలి, గౌరవకార్యసభ, బృందపు పంచాయతీ అనునవి.

ఈ సంస్థయొక్క కార్యవిధాన మెద్దియో ఆలోచించిన యే నామము సారక నామముగ నుండునో తేలగలను. బృందమును నడుపుట, దాని కార్యక్రమములను తయారుచేయుట, దోషులను దండించుట— యిటువంటి విషయము లన్నిటిలో బాలవీరుల నాయకుడు తనంతటతాను యేమియుచేయక వ్యవస్థాపకముల నాయకులకు యీ పనులన్నిటిని ఒప్పగించి తాను సలహానిచ్చుచు, అవసరమొచ్చిననే (బాలవీరోద్ధ్యమముయొక్క మూల సూత్రములకు భిన్నముగ వర్తింపబోవుట, లేక, దాక్షిణ్య కూన్యమైన తీవ్రమగు న్యాయనిర్ణయ సమయములు వచ్చినప్పుడు మాత్రము) తన సలహాను తనమాటను వ్యవస్థాపకముల నాయకుల నిర్ణయములకు వ్యతిరేకముగ నడుపుచు, బృందములోని బాలుర నందరను వీరమార్గమున నడుపుచుండును. అట్టితరి

వ్యవస్థాపకములను (బృందము చిన్నదిగనున్న వ్యవస్థాపకముల ఉపనాయకులను కూడ) సభ్యులుగను, బాలవీరుల నాయకుని అధ్యక్షునిగను, సహాయ నాయకులను తోడువారుగను కలిగియుండు యీ సంస్థయొక్క పనులు ముఖ్యముగ రెండురకములుగ నుండును:—

(i) నారల తరిబీతు క్రమమును—బృందపు సమావేశములను జరుపుటెప్పుడు, యేయే శోధన విషయములలో తరిబీతును యేయేనాడు పొందుట, శిబిర వాసములకు యెప్పుడు యెక్కడనుపోవుట, యే యేర్పాటులను చేసికొనుట, యే సమయములలో ప్రజాసేవను చేయబోవుట, యెట్లుచేయుట, నూతన అభ్యర్థులను యెవరెవరు తరిబీతు చేయుట, మొదలగు బృందపు కార్యక్రమము నంతను యేర్పరచి కొనసాగించుట యీ సంస్థయొక్క సామాన్యపు కార్యక్రమ నిర్ణయవిధి.

(ii) బృందపు బాలురలో వీరప్రమాణ చట్టముల వేసి నైన నుల్లంఘించి, బృందపు మార్గములకు వ్యతిరేకముగ నడుచుకొనుచున్న వారెవరైననున్న, అన్ని యుపాయముల వినియోగించినను సరియగు దానికి రానివారిని శిక్షించుట యీ సంస్థయొక్క రెండవ న్యాయనిర్ణయ దండశాసన విధి. ఇందులో బాలుర న్యాయవిచక్షణ, న్యాయవిచారణ, వాదించుకత్తి, విషయముల నన్నిదిశల చర్చించి సారమును గ్రహించుట, యిటుల జేయుటలో న్యాయమునకు దాక్షిణ్యమునకు పరస్పర వియోగము లేకుండ చరించుట— యిట్టి లక్షణములన్నియు వికసింప నకకాశ ముండును, ఇట్టి న్యాయవిచారణ సమావేశములలోని విషయము లన్నియు రహస్యముగ నుండుటయు వారి ధర్మముగ నుండును. తీర్మానములు విపరీతముగ నడచుచున్నతప్పు, బాలవీరుల నాయకుడు యీ బాలనాయకుల విధానములను మానముతో చూచుచుండి, అవసరమున్న నే సలహానైనను యిచ్చుచు, వారలకు తరిబీతొనగుచుండును. కనుక, యీసంస్థయొక్క రెండుధర్మములు యేవన, బృందపు సామాన్య కార్యక్రమ నిర్ణయము, న్యాయవిచారణ దండనవిధి అయి యున్నవి.

ఇట్టి ధర్మముల నిర్వహించు సంస్థకు నాయకసభ, కులీనమండలి, గౌరవకార్యసభ, బృందపు పంచాయతీ అను, యితర అన్వయములు కలిగియు, యేదియు స్పష్టమగు అన్వయమును లేకయు నున్న పేర్లకన్న గౌరవసభ

అను నామము పూర్తిగ నర్హముకనుగును ప్రత్యేకముగను సార్థకముగను నుండును కదా!

పెట్రోల్ ఇన్ కాంసిల్

(వ్యవస్థాపకపు) కార్యాలోచన సభ).

బృందపు నడకకంతకును కీలుగ గౌరవసభ చరించును; ప్రతి వ్యవస్థాపకముయొక్క ప్రత్యేక కార్యక్రమ నిర్ణయమునకు, వ్యవస్థాపకపు వ్యక్తినిర్మాణ జీవితమునకు తోడ్పడునది, వ్యవస్థాపకమునాయకుని అధ్యక్షునిగను వ్యవస్థాపకములోని బాలురనందరను సభ్యులుగను కలిగి యుండు, పెట్రోల్ ఇన్ కాంసిల్ అను సంస్థ. ప్రతి వ్యవస్థాపకము విడిగా వారపు చివర శిబిరములకు పోవుట, తన బాలురకు ఒక్కొక్కరికి శోధనల విషయములలో తరిబీతు నిచ్చుకొనుట, యితర వ్యవస్థాపకములకున్న అన్ని వీరవిషయములలోను మిన్నగ నుండ ప్రయత్నించుట, యిట్టి వ్యవస్థాపకపు ప్రత్యేక కార్యక్రమములను నిర్ణయించుకొను సంస్థ యిది.

ఈ చిన్న సంస్థయొక్క సమావేశములు బాలుర సాంఘిక లక్షణములను వ్యక్తపరచి, బాలనాయకుని నాయకత్వమున నడువ నభ్యాసమును కలుగజేసి, వ్యవస్థాపకపు వ్యక్తిత్వము నేర్పరచి నిలుపుకొన సాధ్యపరచును. ఇటుల తమ కార్యక్రమ విధానమును నిర్ణయించి కొనసాగించుకొనుటయే యీ సంస్థయొక్క పని.

ఇట్టి పెట్రోల్ ఇన్ కాంసిల్ అను మాటకు దళవిచారణమాటమి, దళసమావేశము, వ్యవస్థాపకపు కార్యాలోచనసభ అను పర్యాయపదములు వాడుకలో నున్నవి. దళమునందలి పైనిక సముదాయమును స్ఫురింపజేయు పదమని వెనుకనే, పెట్రోల్ అనుమాటకు తెలుగుపదమును నిర్ణయించు నపుడు, వ్రాయబడియున్నది; విచారణమాటమి అనునది విచారించు ధర్మమును నూచించుచున్నది. నిజముగ న్యాయవిచారణ గౌరవసభవారికై యున్నది. ఈ సంస్థయొక్క పనియేదో పైన వివరించినటుల గ్రహించిన వ్యవస్థాపకపు కార్యాలోచనసభ అను నామము నర్హవిధముల తగునటుల తోచకమానను.

స్కౌట్ గ్రూప్ (వీర సమూహము).

బాలవీరుల బృందములోని బాలురేగాక కిశోరవీరగణము (కబ్ ప్యాక్)లోని బాలురును యౌవవీర నావిక బృందము (కోవర్ స్కౌట్ క్రూ)లోని యువకులును అందరను వీరుల తరిబీతును పొందుచున్నారు. కిశోరవీరులనుండి బాలవీరులును, బాలవీరులనుండి యౌవవీరులును క్రమేణా అభివృద్ధి పొందుచుండుటచేత, బాలవీరుల బృందము కిశోరవీరగణముతోను యౌవవీరనావిక బృందముతోను కలిసి యుండుట సహజము. అట్టి యీమాడు కాఖులును కలిసి స్కౌట్ గ్రూప్— వీర సమూహము— అనబడుచున్నది. ఒక వీరసమూహములో— యీ— మాడు కాఖులును లేకున్న

యేరెండో యేఒక్కటియో ఒక్కొక్కప్పుడు ఉండ తగియున్నను, వీరుల తరిబీతును బాలురకు పూర్తిగ అందజేయుటకు సాధ్యమగునటుల ప్రతి వీరసమూహమును యీ మాడు కాఖులను, కిశోర బాల యౌవన వీరులను కలిగి యుండవలయును.

స్కౌట్ గ్రూప్ కాంసిల్

(వీరసమూహపు) కార్యాలోచనసభ).

ఇట్టి వీరసమూహమున కంతకు వీరసమూహపు నాయకుడును (గ్రూప్ స్కౌట్ మాస్టర్), ప్రతి యొక్కొక్క బాగమునకు నొక్కొక్క నాయకుడును, ఒకరిద్దరు సహాయనాయకులును, వాటిని నడుప నుంచురు. వీర సమూహములోని వేరువేరు కాఖులలో నెట్టి తరిబీతు నిచ్చుచున్నది తెలిసికొనుటకును, ఒకరితో నొకరు సంప్రదించుకొని పరస్పర సహాయమును సలహాలను పొందుచుండుటకును, అన్ని కాఖులకు సంబంధించిన పనులలో యేకోన్యభిమును కలిగి యుండుటకును, కిశోర బాల యౌవన వీరుల నాయకులు సహాయనాయకులు అందరు వీరసమూహపు నాయకుని అధ్యక్షతక్రింద సమావేశమై యీ తరిబీతు విషయముల గూర్చి చర్చించుకొని తీర్మానించుకొని కొనసాగించుకొనుచురు. ఈ వీరసమూహములోని అన్ని కాఖుల నాయకుల సభకే గ్రూప్ కాంసిల్ అనుపేరుగలదు. దానికి తెలుగు పర్యాయపదము వీరసమూహపు కార్యాలోచనసభ అనిన సమంజసముగ నుండునని తోచును. ఇట్టి వీరసమూహపు కార్యాలోచన సభలోని సభ్యులెవరో వారందుచేయు కార్యము లెవ్వయో పైన వివరింపబడినది. ఈ సంస్థ వీరసమూహములోని వేరువేరు కాఖులలోని ఉద్యోగులను కూడజేసి వారివారి కార్యక్రమములలో వ్యాపక కలాపములలో సాన్నిధ్యమును కలుగజేసి వీరసమూహపు కాఖుల నన్నిటిని యేక కుటుంబముగ పనిచేయ వీలిచ్చును.

గ్రూప్ కమిటీ

(వీర సమూహపు) కార్య నిర్వాహక సంఘము.)

ఇటుల వీరసమూహపు కార్యాలోచనసభ వీరసమూహములోనున్న వేరువేరు కాఖులలోని తరిబీతు కార్యవిధానములను నిర్ణయించి నడుపుచుండ, వీరులనాయకులకు వీరసమూహమునకు కావలసిన వస్తుపరికరములను సేకరించి తెచ్చియిచ్చి, వీరులనాయకులకు బయటి భారమును తీర్చి బాలురను తరిబీతొనర్చుటకు మనశ్శాంతి యేకాగ్రతలను ఒనగూర్చు అభిమానుల సంస్థ నొకదానిని ప్రతి వీరసమూహమును కలిగియుండును. శిబిరగలములను వెతకి యేర్పరుచుట, బాలవీరుల శిబిరవాసములను దీసికొనబోవ నేర్పరుచుట, బోధనలను శోధకులను యేర్పరచుట, అవసరమున్న ధనమును ప్రోగుచేసి యిచ్చుట— సమావేశసలమును వీరసమూహమునకు కలుగజేయుట— మొదలగు విధ

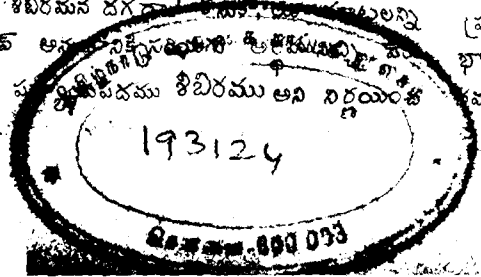
ముల యీ సంస్థ పీఠల నాయకులకు తోడ్పడి, బహిరంగ కార్యముల యెడల వారి భారమును తగ్గించు గ్రూప్ కమిటీకి పర్యాయపదముగా వీరసమూహపు కార్యనిర్వాహక సంఘము అని ఉపయోగించుట ప్రశస్థముగ నుండును.

క్యాంప్ (శిబిరము).

పీఠల తరీఖీతు విధానములో బహిరంగ ప్రదేశముల చరించుట అతి ముఖ్యము. 'వంటయింటి వీరసమూహ' బాలరస పీఠలను చేయగల, పీఠల సమావేశ స్థలముల నియదగు తరీఖీతు వారిని స్వయం సహాయులుగను స్వయం ప్రయత్న పరులుగను సమయస్ఫూర్తియు క్షయక్షయము చేయ జాలను. ప్రకృతిలో భగవత్ సృష్టి విచిత్రముల జూచి ఆనందించును, వృక్ష జంతుజాలముల పరికించి సహజ పరిస్థితులలో వాని జీవిత విషయములగుర్తి నేర్చును, తెలియని ప్రోవల నడచి, అడవులలో నాచ్ఛాదనల నిర్మించు కొని విశ్రమించి, లేని వనతుల సృష్టిచూకొని, పండిని స్వంతముగ తయారుచేసికొని, యితరులమీద నాధారపడ వలసిన స్థితిలో తాముండ నక్కరలేదని ప్రత్యక్ష స్వానుభవమువలన బాలురు తెలిసికొనుటకే యీ బహిరంగ ప్రదేశముల చరించుట వినియోగంప బడుచున్నది. ఇట్టియున్న శక్తులతో పీఠలు బయటకు క్యాంపుకు పోవుచున్నారు. అట్టి క్యాంప్ అను పదమునకు తెలుగులో నింతవరకు వాడబడుచున్న పదములు— పరసానము, సలాంతరగమనము, మకాము, శిబిరము. వీనిలో నెది క్రీతమనదో విచారించుము.

పరసానము అనదగునా? ప్రకృతిలోనికి చూరబోవుట స్వస్థానమునకు చేరుకొని పరులయింటికి పోవుటకాదు. సలాంతరగమన మనకును సానచలన ముండునుగాని గ్రామాంతర దేశాంతర గమనముకాదు. మకామా? ఎప్పుటికో దూరమునకు ప్రయాణము చేయుచు మధ్య మధ్య మకాములు చేయుట జనులకు వాడుక; బాల పీఠల బహిరంగ ప్రదేశవాసము లట్టివికావు. సామాన్యముగ నిర్మాణవ్యయ నిర్మల ప్రదేశముల, ఏటి వనతిగలచోట్ల తమకున్న డేరాలను పాతుకొని (లేకున్న వీరదండములు, తాద్రు, దుప్పటిగుడ్డలతో డేరాలను గుడిసెలను నిర్మించు కొని), తాము యేర్పరచుకొనిన వీరకార్య కలాపములను ఒకనాడో రెండునాళ్ళో లేక వారమురోజులలో జరపుకొని, ఆస్థలమును వచ్చినప్పుటికి న్ను శుభముగ జేసి, ఆనందము అభిగ్రహముల వెంటబడుకొని స్వగృహములకు తరవదలుచోటు శిబిరమున దగ్గర వాటిని నిర్మించుట అని అర్థమగుచున్నది. ఇందులో ముఖ్యముగా మాటలకు తెలుగు పర్యాయ పదముల నిర్ణయించుట పూర్తియైనది. ఇంకను యితర పర్యాయపదములను వచ్చు అనుబంధములో ఒక జాబితాగా ప్రచురించెదము. అందరును వీనిని పయోగించి తెలుగు భాషలో నాకే పర్యాయపదములను వాడుదురని మా ముక్తము.

అరమునియని పుస్తకము శిబిరము అని నిర్ణయించుటకును.



స్కూట్ క్లబ్ రూమ్

(బాలపీఠల సమావేశ స్థలము).

బాలపీఠ బృందమునకుగాని కిశోర పీఠగణమునకు గాని అత్యవసరముగ నుండవలసిన వాటిలో నొకటి వారు నియమిత సమయములందు కూడుటకు ప్రదేశము, ఇట్టి ప్రదేశము నొక దానిని సంపాదించుటకు శక్తి బాలపీఠల నాయకుని అధికారపత్రిక (వారంట్) నొసగుటకు ముందు వలసిన వొక అవసరత. ఇది కూడను. అట్టి ప్రదేశమును సంపాదించి యేర్పాటుచేయుట వీరసమూహపు కార్యనిర్వాహక వర్గమువారి పనులలో నొకటి. కనుక, ప్రతి పీఠ సమూహమునకును అట్టి యొక స్థలము ఆత్మావశ్యకము. దానినే యింగ్లీషులో క్లబ్ రూమ్ అందురు. ఈ మాటకు వాడుకలోనున్న తెలుగు పర్యాయపదములు— బాలభటు మందిరము. బాలభటు నియమము, బాలపీఠల సమావేశ స్థలము.

ఎట్టి స్థలములను బాలపీఠలు కూడుట కుపయోగించు చున్నారో అలాంటివి వరుసగా. దేవాలయములలోని మంట పములు, పాశ్చాత్యులలో తలుపులుగల (తలుపులులేని) గదులు వసారాలు, పశువుల కొట్లములు, ఉత్త చెట్లక్రింద, పరుల బాధలేక నేకాంతముగ తమకార్య కలాపముల సాగించ వీలగు నెట్టిచోట్లనునైనను బాలపీఠలు కిశోరపీఠలు తాము కూడు స్థలముగ నేర్పరచుకొనుచున్నారు. అట్టితరీ దానిని మందిరమనిగాని నిలయమనిగాని పిలుచుట సరియో? అందుచేత, స్కూట్ క్లబ్ రూమ్ అనుమాటకు బాలపీఠల సమావేశస్థలము అననది ఉత్తమముగ పర్యాయపద మనవచ్చును. కిశోరపీఠలు కూడు చోట్లకు కిశోరపీఠల వాసస్థలము (ప్యాక్ లేర్) అనియు, యావనపీఠల చోట్లకు యూవన వీరగృహము (రో వర్ డెక్) అనియు ప్రత్యేకముగ వాడబడును.

ఇటుల; క్లబ్ రూమ్ అఫ్ అనర్ అనిన గౌరవసభ, పెట్రోల్ ఇన్ కాంసిల్ అనిన వ్యవస్థసంఘపు కార్యాలయ సభ, స్కూట్ గ్రూప్ కాంసిల్ అనిన వీరసమూహపు కార్యాలయసభ, గ్రూప్ కమిటీ అనిన వీరసమూహపు కార్యనిర్వాహక సంఘము, క్యాంప్ అనిన శిబిరము, స్కూట్ క్లబ్ రూమ్ అనిన బాలపీఠల సమావేశస్థలము అని నిర్ణయింపబడినవి.

ఇందుతో ముఖ్యముగా మాటలకు తెలుగు పర్యాయ పదముల నిర్ణయించుట పూర్తియైనది. ఇంకను యితర పర్యాయపదములను వచ్చు అనుబంధములో ఒక జాబితాగా ప్రచురించెదము. అందరును వీనిని పయోగించి తెలుగు భాషలో నాకే పర్యాయపదములను వాడుదురని మా ముక్తము.

పరిగ వెంకటరమణరావు, (రంసావరము).

My library

193124

Badges available at the Provincial Scout Headquarters, Madras.

WILL BE ISSUED ONLY TO REGISTERED GROUPS.

N. B.—All indents for badges from within the province should be forwarded to the Provincial Headquarters through the district officers only. Indents from other Associations outside Madras Province should be sent through the respective Provincial Officers.

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

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

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

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

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

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

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

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