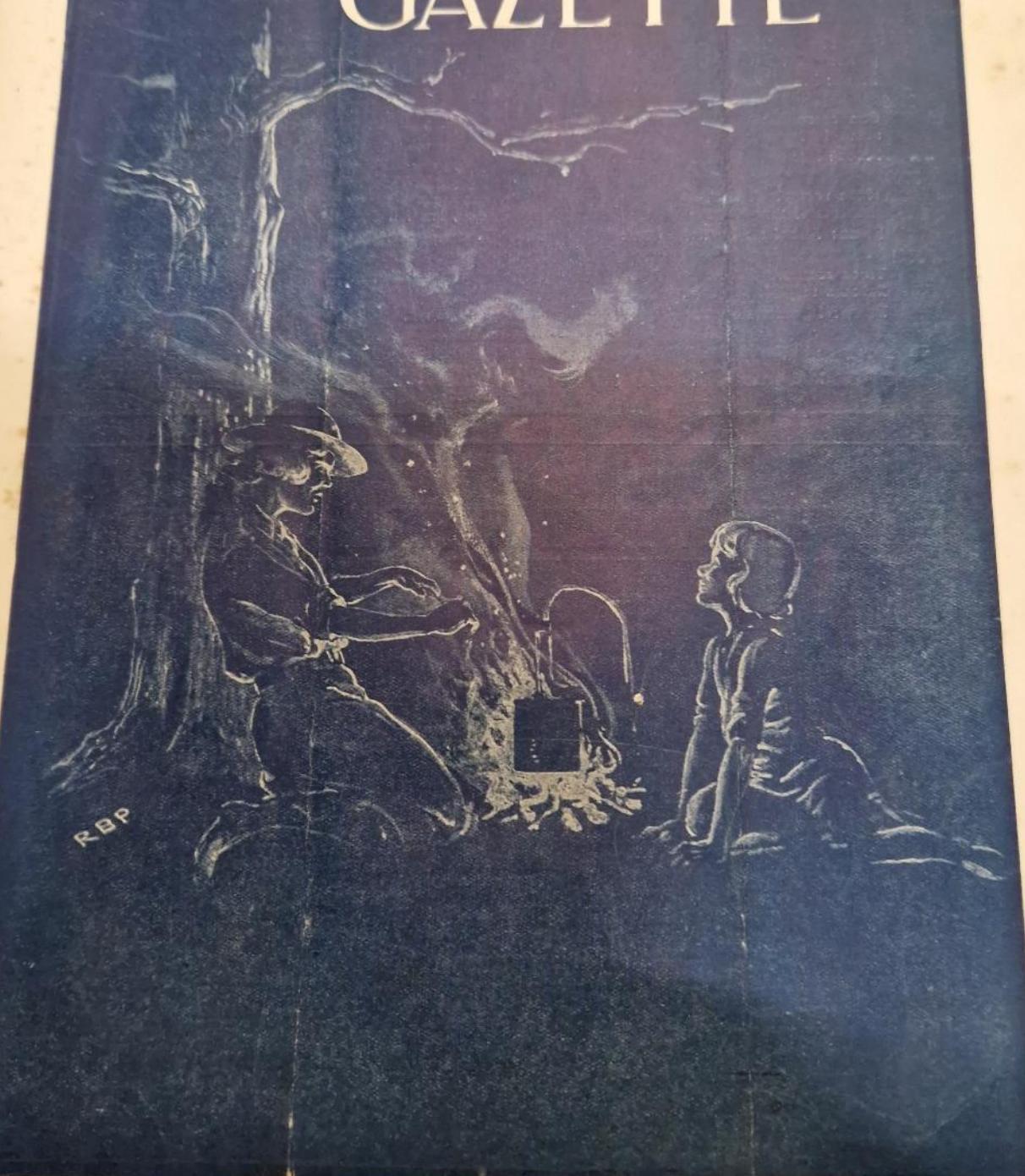


GIRL GUIDES GAZETTE



Designed by SIR ROBERT BADEN-POWELL.

October, 1922.

GIRL GUIDES' GAZETTE.

OFFICIAL ORGAN OF THE GIRL GUIDES
(INCORPORATED).

25, Buckingham Palace Road, London.

Founded by Lt.-General Sir Robert Baden-Powell, Bart., K.C.B.

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*Cornish Guiders who
have specialised in
boat work,*



*cruising in their yawl,
the "Nomad," near
Falmouth.*





MIDDLESEX COUNTY GUIDERS' TRAINING SCHOOL.

President: THE LADY HILLINGDON.

CLASSES will be held on Wednesdays from September 20 to December 20, 1922 (inclusive, with the exception of November 1 and 22), at St. Mary's Parish Hall, Crawford Street, near Bryanston Square.

Morning Session, 10.30 a.m.-12.30 p.m.

Folk Singing.

Physical Exercises and Guide Games.

Afternoon Session, 3 p.m.-4.30 p.m.

October 4.—Camping, its use and abuse.

October 11.—Camp Sanitation.

October 18.—Montessori Teaching.

October 25.—Brownies.

November 8.—Rangers.

November 15.—Guiding in poor districts.

November 29.—Guiding over seas.

December 6.—Home hygiene.

December 13.—Home hygiene.

December 20.—Psychology of the child.

Evening Session, 7 p.m.-9 p.m.

Company Management, including training in Tenderfoot, Second- and First-Class—Court of Honour.

Fees:—One session, 1s.; two sessions, 1s. 9d.; day ticket, 2s.; season, 15s.

Secretary, MISS BLAIKLOCK, 10, King's Avenue, Ealing, W.5.

NORTH-WEST LONDON DIVISION.

It is proposed to start a Training School for Guiders in the North-West Division. Meetings will be held at Divisional Headquarters, St. Mark's Parish House, Violet Hill, Abercorn Place, N.W.8, on Monday evenings from 6-9 p.m., commencing Monday, October 16.

The head of the school will be Mrs. R. Wombwell, 54, Hamilton Terrace, N.W.8, to whom all inquiries should be addressed. The fee for the term (10 weeks) will be 2s. 6d. if paid in advance, or 4d. per evening if paid at the door. The canteen charges will be made to cover the cost of the things supplied.

SCOTLAND.

A TRAINING WEEK will be held at North Queensferry from November 1-8, when there will be examinations for Diploma candidates. Trainer, Miss Maynard. Commandant, Mrs. Stewart. For further particulars apply to Miss Lorna Dalziel, Nether Kinneddar, Oakley, Fife. Guiders of all ranks will be welcome.

A Conference with training for Scottish Commissioners will be held in the New Gallery, Edinburgh, on November 21, 22 and 23, when the Chief Guide will be present. Miss Heath will speak on Brownies and Miss Lally will give lessons on speaking.

Three days' training for Brown and Tawny Owls will be held in the New Gallery, Edinburgh, on November 24, 25 and 26. Trainers, Miss Heath (Great Brown Owl) and Miss Macfarlane. For further particulars apply to Miss M. Crommelin Brown, 14, Ainslie Place, Edinburgh.

The monthly training days for Guiders will recommence in Glasgow this month at 4, Burnbank Terrace. Trainers, October 12, Miss Shanks; November 9,

Girl Guides' Gazette.

Miss Maynard, Secretary, Miss Newlands, 4, Burnbank Terrace, Glasgow. Hours, 10-1 and 2-4.30 on the second Thursday of each month. Guiders from any county will be welcome.

THE COLLEGE OF AMBULANCE.

(56, Queen Anne Street, Cavendish Square, W.I.)

Special Free Lectures for Boy Scouts and Girl Guides.

NATURAL HISTORY.

By ERNEST CRABBE, F.E.S.

THIS course of 10 lectures is intended to be a popular Introductory Series dealing with general natural history, illustrated by slides, models and specimens.

The lectures are free for Scouts and Guides, Officers, half fee; others, 10s. the course.

The October lectures will be held at 7 p.m. on Mondays, commencing on Monday, October 2, 1922.

The synopsis of the month's lectures are as follows:—

LECTURE I (October 2).—Introductory. Observation for pleasure and profit. Distinction between Natural History and Nature Study.

LECTURE II (October 9).—Outdoor observation. Nature Diary. Mammals. Two-handed and four-handed animals.

LECTURE III (October 16).—Quadrupeds—Hedgehogs, shrews and moles. Bears, badgers, dogs and hyenas.

LECTURE IV (October 23).—Quadrupeds continued—Cats, lynxes and seals. Amphibious animals and pouched animals.

LECTURE V (October 30).—The Rodents—Squirrels, voles and beavers. The Work of Beavers.

FIRST AID AND HYGIENE.

THIS course of lectures is held free for all Scouts and Guides in uniform or wearing the badge. It is not intended for officers who may only attend with their Companies.

An examination will be held at the end of the course and certificates issued to enable recipients to obtain the Ambulance and First Aid Badges of their respective Associations. Officers are not allowed to compete.

The October lectures will be held every Friday evening at 7 p.m., the first lecture having taken place on September 29.

The lectures for the current month are as follows:—

October 6.—(A) The Heart Circulatory System, Veins, &c. (B) Bandaging practice.

October 13.—(A) Splints and Fractures. (B) Improvised stretchers, flinging a life-line, &c.

October 20.—Brain and Nervous System. Faints, fits and choking.

October 27.—Fireman's Lift, Hand Seats and Artificial Respiration.

All tickets for lectures may be purchased at the College between 10 a.m. and 4 p.m., or before the evening class commences.

THE BOY SCOUTS' RALLY.

On Saturday, October 7, there will be a Great Rally of Boy Scouts and Wolf Cubs at the Alexandra Palace, before H.R.H. the Prince of Wales, K.G., Chief Scout for Wales, attended by Sir Robert Baden-Powell, K.C.B., Chief Scout.

The grounds will be open at 10 a.m. Arrival of the Prince of Wales at 3 p.m. Admission 1s. Children half-price.

Special Royal Enclosure to view the Rally, 3s.

Girl Guides in uniform will be admitted to a reserved enclosure in Alexandra Park, at an inclusive price of 2s. 6d.

Alexandra Palace can be reached by Tube to Finsbury Park, and Bus Service No. 111 to gates.

ESSEX BROWNIE TRAINING.

A BROWNIE training course will be held at Devonshire Lodge, Clacton-on-Sea, from November 23-28 (five days), for Brown Owls and Tawny Owls. Trainer, Miss M. Straight, Eagle Owl. Fee, 25s. inclusive. For further particulars apply Miss K. Butcher, Royal Hotel, Clacton-on-Sea.

COUNTRY DANCING.

COUNTRY DANCING CLASSES have been arranged for Guiders on Tuesday afternoons at the London Scottish Drill Hall, Buckingham Gate, Westminster. The instructor will be a member of the staff of the English Folk Dance Society, and the classes will be graded as follows:—

Grade I.—From 2-3 p.m. for beginners and those who have not yet attended a course under the Folk Dance Society.

Grade II.—From 3-4 p.m.

The fees for the course in either grade (beginning on Tuesday, October 10, and ending on Tuesday, December 12) will be 10s., which should be sent in advance to The Hon. Mrs. Walter Roch, 24, Sloane Court, Chelsea, S.W. 3, and applicants should state which grade they wish to join.

Guiders may introduce non-Guide friends who wish to join the classes.

The fee for separate classes (for those who cannot join for the whole course) will be 1s. 6d. per class.

LINDSEY AND NORTH HOLLAND.

A CONFERENCE for Commissioners, members of Local Associations and Guiders, will be held at Brigg, Lincolnshire, from Saturday, November 8 to 20. Commandant, Miss Maynard. Fees: about 2s. per day; meals at moderate prices. Arrangements can be made for those wishing to stay for the three days. Applications to be made not later than October 9, to the Conference Secretary, Miss E. Rogers, 36, Albert Street, Brigg, Lincs.

SCHOOL OF WOMEN SIGNALERS, ST. ANDREW'S HALL, CARLISLE PLACE, S.W.

Thursdays, beginning October 12, ending December 14.

11 to 1 p.m.—Classes for Drill, Ceremonial and Signalling.

6 to 7.30 p.m.—Signalling. Elementary and Advanced Classes.

PUBLIC HEALTH.

A COURSE of Lectures on Public Health will be given at the City Literary Evening Institute (London County Council), Graystone Place Training College, Bream's Buildings, Fetter Lane, E.C.1., by Dr. Mary Blair on Monday evenings from 5 to 6, commencing September 25. Fee for the six month's course for students resident in London, 4s.

The Lectures will deal with the human body, its working and its care. Its surroundings, housing, town-planning, air ventilation, food, disease, modern ideas, laws relating to public health, &c.

1922 LITERARY COMPETITION.

II.

SHORT STORY.

To be judged by MR. E. F. BENSON, Author of "Dodo," "Pam," "The Osbornes," &c.

Closing Date, December 1, 1922.



We have pleasure in announcing that the second 1922 Literary Competition will be judged by the well-known novelist, Mr. E. F. Benson, who has kindly consented to give a short criticism of the best three or four short stories sent in.

Three prizes are offered, which will take the form of autographed copies of three of Mr. Benson's books.

Rules. *

1. Attached to each MS. submitted must be the two competition coupons, which will be found in the October and November issues of the GAZETTE.

2. The name and address of each competitor must be sent in with each MS., and if a member of the Guide Movement, the rank and particulars of District or Company should be stated.

3. The age of the competitor should be stated if under 19 years.

4. MSS. must be typewritten, on one side of the paper only, and should not exceed 2,000 words.

5. MSS. cannot be returned unless a stamped addressed envelope is enclosed. The Editor reserves the right of publishing any of the stories submitted in the GAZETTE or *The Guide*.

6. Closing date of Competition, December 1, 1922. MSS. to be sent in to The Editor, GIRL GUIDES' GAZETTE, 25, Buckingham Palace Road, London, S.W.1, and to be marked on the envelope "Girl Guide Literary Competition."

HEADQUARTERS NOTICES.

SCHOOL COMPANIES.

At the County Commissioners' Meeting at the Cambridge Conference, the question of uniform for School Companies was considered, and after consultation at a recent Conference of the Heads of Schools, the Headquarters Executive Committee has passed the following resolution:— "Since uniform is of very great importance, as the outward mark of the Guide Sisterhood, School Companies should wear ordinary Guide uniform on public occasions, unless the expense is prohibitive. Where the time cannot be spared for changing, School Companies need not wear uniform for their weekly Guide meetings.

THE RED CORD DIPLOMA.

The following alterations have been made in the qualifications for the Red Cord Diploma Test, Rule 17, Page 24 Book of Rules, 1922:—

(1) Under the heading of *II Red Cord Diploma*, for the paragraph beginning: "A Blue Cord Diploma Guider may be recommended . . . the work of a Red Cord Diploma," substitute "A Blue Cord Diploma Guider may enter for the Red Cord only by invitation of the Head of Training, on the recommendation of the candidate's Commissioner, and the Head of the School where she obtained her Blue Cord, if she has proved by her satisfactory work in training Guiders for at least a year, that she is suitable for the work of a Red Cord Diploma."

(2) Under the heading *Qualifications for Red Cord Test*, for the paragraph beginning: "Must act as Assistant Commandant . . . Miss Behrens," substitute "Must attend a Training Course at Foxlease as an ordinary Guider, and be ready to assist in any way required."

(3) Paragraph 5. Omit.

RUSSIAN GUIDES.

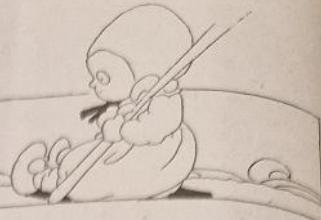
Will any Guiders or Guides who have old copies of the GAZETTE or *The Guide* that they do not want, kindly send them to the Princess Sophie Koudacheff, 14, Ashburn Gardens, London, S.W.7, for distribution among Russian refugee Guides scattered throughout Europe.

Literature and papers on Guiding are always being asked for, and any received will be forwarded on at once.

STANDARDS.

THE HON. RACHEL KAY-SHUTTLEWORTH would be very much obliged if inquiries regarding standard making could be held over until November, as she is away from home and anxious not to find an accumulation of work on her return which may delay correspondence.

If, however, the matter is an urgent one, will inquirers write to Miss Constable, Coates House, Fittleworth, Sussex, who will do her best to give the necessary advice in Miss Kay-Shuttleworth's absence.



THE BROWNIE

BIT.

ONCE upon a time there was a Brownie of 11 years old who was going up to the Company. Brown Owl was very worried about her, because though she had been in the Pack two and a half years she was only second-class, and you couldn't really count upon her to remember even that. There were two other Brownies also going up from the Pack, but they were first-class Sixers and Brown Owl was very proud of them. She felt that they were the best she had to give, and that if the Company didn't win the County Shield in the following year it wouldn't be the fault of her Winged Guides.

When Brown Owl had discussed the whole problem of "Flying-up" with the Captain and the Leaders, and had done all she could to smooth the way between the Pack and the Company, the thought of this half-prepared Brownie still weighed heavily upon her, till one of the Sixers asked sadly, "Do you think Betsy will ever be a proper Guide, Brown Owl? She isn't a very 'ficient citizen, is she?"

And then Brown Owl remembered the effort which Betsy had put into those two and a half years in spite of the fact that there was so little to show for it, and she blamed herself for not understanding better, and told the Sixer that undoubtedly Betsy would one day be a proper Guide.

Sometimes a Brownie's remark makes us think very hard. Are we really trying to make "efficient citizens" at 11 years old? Is that what the Guides expect of us? We all want our Brownies to be first-class because we know then that we've grounded them in Guiding, but it isn't the test work which makes a Brownie, any more than Morse and nature study make a Guide. The slow and shy people who seem content to stay in the Pack forever, will be just as much use to the Company as our best first-class Sixer, provided that they have the Brownie spirit inside them.

When a Brownie spends half an hour vainly trying to tie a knot or to lay the table, nobody need be discouraged by such apparent waste of time. It's the effort which counts and which gives promise of the Guide-to-be. If we can send a Brownie up to the Company, full of all the thrill and wonder of becoming a Guide, ready to do her very best, and not too sure of herself even then, the older folk will see to the rest. One day the knot will come right; one day the table will be laid; and perhaps

great drawback is that we cannot play running-about games, but have to invent games of our own, which to an ordinary Pack would seem very ridiculous. Marching is rather a difficult thing for them to conquer, for, of course, they cannot keep straight unless they catch hold of each other, and then sometimes we have minor accidents through one marching too quickly and the rest too slowly.

All of them are very keen on signalling, and most of them know their Morse,

I find the signalling about the most difficult thing to teach, as some of them have no idea of the figure eight, and so they just have to learn the movement of the arms. Knots are taught by a piece of rope being placed on the floor; the Brownie kneels on the ground and I guide her hands to each end of the rope, and then tie the knot with her hands tracing mine the whole time, till the knot is learnt perfectly.

Nearly all can tie the St. John Ambulance sling, head and ankle bandage.

A great point with the Brownies is to always keep their Brownie's Honour. Once I asked a Sixer to do something for me, she said she would, but at the next

meeting I found it still remained undone. I asked her why she had not done as I said. Her reply was, "Well, Brown Owl, I had no time, and I didn't say on my Brownie's Honour I'd do it, but I promise this week I will really and truly do it, on my Brownie's Honour," and she did.

Most of them are very anxious to do good turns and I never have to ask twice for anything to be done. In fact, when I enter the hall where our meetings are held, they all crowd round me and pull off my coat, hat and gloves, and start (all at once) telling me of their good turns done during the week. Sometimes I wish they weren't quite so keen on good turns!

When I first had the Pack, different children came to me and said, "Brown



Toronto Brownies at Work.

one day (when Brown Owl is comfortably buried) an efficient citizen will be teaching those same things to another new recruit.

GREAT BROWN OWL

Blind Brownies.

WHEN I first had the idea of starting a Brownie Pack at the Blind Home in Hampstead, I was somewhat doubtful as to whether the children would be able to grasp the Brownie work. Many of them have to cope with serious difficulties as their mentality is not normal, and that added to the absence of sight is a very great drawback. However, I consider I have so far been very successful. The one

Owl, Nancy has smacked me, or Ivy will talk," and so on. So one day I had a little talk with them, and explained that Brownies did not tell tales, it was only little Boggarts that sneaked. Since then, I have had very few tales brought to me.

Mentioning Boggarts, brings another thing to my mind. If a child is naughty, instead of scolding her and being cross with her, I take the Boggarts out of her, and turn her into a real Brownie.

This is done by taking her on one side and whispering some magic words, and ending up by saying, "Now, come along out, Boggart, and let the Brownie get back." All this is taken very seriously, and quite often a child will come and say, "Brown Owl, I've been very naughty to-day; I think I must have a Boggart inside me." Then, of course, I take it out, and the child is generally perfectly good.

We have quite a lot of singing; most of them are very musical and have pretty little voices. They are all very fond of a Brownie Song that appeared in "The Guide" some time ago; and, of course, they know "The Brownie Song" perfectly.

I tell them a great many stories, and they *always* ask for the same thing—"A Story of Brownies and Boggarts, and the Boggarts turn into Brownies in the end." They are very fond of stories bringing in colour, though, poor mites, many of them have no idea what colour really is.

It has been extremely interesting to watch the gradual development of the "Brownie" spirit. I have noticed it especially in my Sixers. At first, they disliked intensely to take any responsibility, and now it is, "Brown Owl, do let me show her how to tie that knot." Also the Sixers are very careful about their Sixes at Inspection, and woe betide any Brownie whose hands are grubby, or who is not standing correctly at attention.

Some few weeks ago they had a grumpy mood on, and did not wish to do any real work at all. So I just let them have their own way and took no notice, and a week or two back the Senior Sixer came to me and said, "Brown Owl, can't we have a real meeting again, with knots, games and signalling, you know, like we used to." At the end of that meeting, they all said it was "just the very nicest meeting we've had."

The Matron of the Home is very kind to us, and has often let us have an extra hour or so during the week, if we need it. She has told me that she has seen a great deal of difference in the children since they have been Brownies.

At present, we are very busy working up a play for a concert at Christmas. I have been greatly surprised at the way in which they have learnt their parts.

So, taking all things into consideration, I really do think that being Brownies has helped wonderfully to brighten up these little children's lives, and has given them an ideal to live up to and think about.

MAY GIBSON.

OUR THANKS.

EVERY Guide camper knows the saying "Leave nothing behind you but your thanks," but in a certain anxiety to leave a rather tangible "thanks" to the kind friends who help many a Guide camp to the success it achieves, there has been rather an epidemic of farewell presents and Thanks Badges this summer, which embarrasses the people who are ready to do something for the Guides on their holiday, and may develop into a serious tax on small Companies who feel they must live up to the motto in this way or "let down" the Movement through courtesy.

So many friends who have lent their grounds for camping sites, have been distressed at being the recipients of many presents from grateful Companies, and in the goodness of their hearts are afraid that the Guides may feel bound to give them gifts in return, as one correspondent so kindly puts it, "for what is a great pleasure to me."

We want just to remind Guides that if the custom spreads, for these little ways are very infectious, it will come very hard on poor Companies, who have scraped all their pennies together to get to camp, and who would delight their benefactors by a Round Robin of thanks, or a wood-crafty symbol of their gratitude, far more than by expending money on definite "presents."

Girl Guides' Gazette.

Articles and Reports, photographs and drawings for insertion in the GAZETTE, **Letters to the Editor, and Books for Review** should be sent, if possible, by the 1st of the previous month to the Editor, Girl Guides' National Headquarters, 25, Buckingham Palace Road, London, S.W.1.

MSS., photographs and drawings, cannot be returned unless a stamped addressed envelope is enclosed. No responsibility can be accepted by the Editor in regard to contributions submitted, but every effort will be made to ensure their safe return, should the necessary postage be enclosed.

The GAZETTE can be sent direct by post from National Headquarters, to any part of the United Kingdom or abroad at the rate of 4d. per month (which includes postage). Post free for a year, 4s. 6d.

EDITORIAL NOTES.

Kings' Treasures.

In the syllabus of speeches for the Swanwick Conference to be held this month there appears the title "The Three Arts," which serves to indicate the fact that the Movement is slowly passing out of its initial stages of organisation and spade work, and has now time to look around and take hold of the other sides of life that also claim their share of attention.

For these past years we have been at work on practical lines—seeking to equip the horse to pull the cart, rather than making the mistake of loading with a weight too heavy for even a willing Guide horse to pull.

But now that we trot merrily along the great road of adventure with shining harness a-jingle, and the reins in capable

hands (and as always the whip carefully left behind), we have time to look around and add a certain amount of light weight to the well-packed load at the bottom of our cart.

"Art is not the bread indeed, but it is the wine of life," says Jean Paul, and just as it is for us—for the public—that the poet writes down his dreams; the author sets down that which he thinks to be true and useful, or helpfully beautiful; the painter gives a new meaning to life, and shows us beauty in the things we are wont to call most "common," and the musician leads us to "the edge of the infinite, and lets us for moments gaze into that"—so all these artists ask of us is that we should care enough to take the trouble to understand and get to know and love the gifts that they have given to the world.

In the Guide world we must not shut out this side of life from the children in our more practical endeavours after our great aims.

"Without art the whole world would be one great wilderness," and this taken in its broadest sense, not confined to skill with brush or pencil—as is so often the case—is a truth we shall do well to recognise.

This month in the GAZETTE we are trying to encourage those who are interested in "The Art of Reading." Next month will be devoted to music, and possibly in December we shall be able to conclude the series with helpful articles on painting and architecture.

Round the Camp Fire, on page 187, will be found an attempt then to start a Guide Literary Club or Reading Circle, in which we hope interest will be taken, and helpful results follow. We should be grateful if those who are really interested in the project will send us a card to tell us of their support, whether they can help practically or not by the essay writing. We shall keep a register of "Camp Followers," and look forward to a keen correspondence and many essays.

It is difficult perhaps to give any definite advice as regards the teaching of the love of books to the Guides. It is a question often asked, but almost impossible to answer. The real friendship of books is a gain that must be experienced to be understood or transmitted to others.

"No book is worth anything which is not worth much; nor is it serviceable, until it has been read, and re-read, and loved and loved again"

But for a practical hint, remember the possibilities of the library scheme (remarked upon in these notes for August), for, though Ruskin condemns us for thumbing "each other's books out of circulating libraries," we must make the best of things as we find them, and when our pockets will not furnish our own shelves, have resort to the shelves of others.

Advice to Guides eager to read should be carefully given; the cheap paper-backed rubbish that floods the bookstalls may be difficult to combat, but once the children are given a taste of the better quality, their appetite for it is sure to increase if it is judiciously quickened, and cheap editions of good books—fiction or otherwise—are very easily procurable.

The love of books is an inestimable gift that we can pass on to the Guides; and

for friendship's sake it should not be forgotten that "there is a society continually open to us, of people who will talk to us as long as we like, whatever our rank or occupation—talk to us in the best words they can choose, and of the things nearest their hearts . . . and we . . . perhaps never listen to a word they would say, all day long . . ."

FOXLEASE PHOTOGRAPHS.

The photographs taken by Dr. Mary Blair at the Camp Advisor's Conference at Foxlease can be obtained from Messrs. Seaman & Sons, Photographers, 2 and 4, Pelham Street, Ilkeston, Derbyshire, price 3d. each as follows:—No. 5595/5, Hoisting the Colour; No. 5595/1, Picnic Tea in New Forest; No. 5595/2, The Chief Guide and Miss Behrens at Picnic Tea; No. 5595/6, The Chapel in the Wood.

FROM WELLS GARDNER, DARTON & Co.'s LIST.

THE HONOUR OF THE COMPANY.

By J. A. STAUNTON BATTY. Cloth, 3s. net. Paper, 2s. net.

This is a book for Girl Guides by an author of established reputation. The volume is not one with a purpose, but there is enough description of what the Girl Guides do, and the advantages of joining such a splendid body, to encourage parents and guardians to allow their young people to become Guides or Brownies in the local Company.

PLAYS FOR GUIDES AND BROWNIES.

By C. M. EDMONDSTON and M. L. FITZWILLIAMS, 2s. 6d. net.

HOW TO ENTERTAIN YOUR GUESTS. MORE WAYS OF ENTERTAINING YOUR GUESTS.

By DOROTHY DICKINSON. Two volumes. Cloth boards, 2s. 6d. net each.

The contents are grouped under the following heads:—Competitions, Tricks, etc., Quiet Games, Paper Games, Forfeits, Noisy Games, Round Games, Children's Games, Table Games, Pencil Games.

BROWNINKINS.

By RUTH ARKWRIGHT. Music by J. W. WILSON. Profusely Illustrated by CHARLES ROBINSON, partly in colour. Original and easy plays. Price 3s. net.

PUBLISHED BY

WELLS GARDNER, DARTON & CO., LTD.,
3 & 4, Paternoster Buildings, E.C. 4;
and obtainable from the Headquarters' Office
of the Girl Guides or from any bookseller.

RESULT OF CAMP COMPETITION, 1922.

THE models of tents sent in for this competition were in every case most neatly and carefully made, and showed that immense care and trouble must have gone to the making of them.

Unfortunately all the models sent in were for one or two occupants only; there is a great opening for the design of a well ventilated, portable patrol tent, which is a line of tent making we are most anxious to encourage. They can be made in balloon cloth similar to that of Model III, weight 9 lbs., size 7 ft. x 9 $\frac{1}{2}$ x 6 ft. 6 in. high, including three bamboo poles. Cost, £2 10s. Accommodating five Guides.

An army bell tent weighs from 100 to 112 lbs., and costs £5 10s., and does not comfortably accommodate more Guides.

At present most of the Guide camp kit is too heavy, but it is very encouraging to see what splendid work can be done at home in the way of tent making.

Cheap waterproof material can still be bought at retail shops. Government gas mask fabric, balloon fabric and wing fabric. Some is waterproof and some is not; it should feel firm and close to the touch, be almost opaque, and will hold water if gently poured into it. These materials will be very dear when once the Government stuff has been bought up, and Guiders are recommended to get it now when they see it on sale. The price is about 2s. 6d. a yard or less, and 24 yards at 36 in. wide makes a patrol tent for five or six Guides, 6 ft. high, the length varying with the width of the material.

Models.

1. **Prizewinner:** Miss J. G. CADELL, Division Commissioner for Linlithgow, Scotland.

The **Itisa Lightweight Tent**, made from plans given in the Camping Club Handbook. It is made of waterproof material obtained at the Scout Shop in Edinburgh, about 34 in. wide, at 1s. 7d. a yard. The full size Itisa tent takes about 12 yards of material weighing nearly 3 lbs., with pegs, and 4 lbs. with jointed bamboo pole.

The Itisa could be used for a hike, the pointed pole being substituted by a 5-ft. Scout staff or stick cut from the woods.

The model includes the tent and bag and camp site (a specially prepared board), skewer pegs in bag, 3 sections pole in case (with spike at top and pennant to cover spike), and a 5-ft. Scout Staff.

This is a most beautiful model, made exactly to scale, with brass jointed pole, and bone runners.

The Itisa is a one pole tent, and one of the best models for lightweight camping for one person. Its chief disadvantage is that there is no through ventilation.

The model was sent in with a marked board and pegs, and it was thus easily erected. The material—light-proofed green canvas. Full details, price, material, &c., were given clearly written on a sheet of paper. The maker is to be highly complimented on her handiwork.

2. **Miss MARGARET MIDDLETON**, Captain, 6th Ealing Company.

Chalet.—This model is also beautifully made to scale, with a fly sheet, and has the advantage of a through ventilation. Neatly typed particulars were also sent in, together with a clear photograph of the full size tent in use. Details regarding price were omitted. The model is not so easy to erect as No. 1, there being no board, and the pegs provided, though neatly made, do not admit of its erection. No sod cloth is attached to the walls—a great addition in stormy weather.

The great point about it is that all the strain is taken by cords passed under the tapes, strengthening the seams of the tent, which are neatly machined and finished in the model. There are also inside pockets, but it is difficult to know why these are made in the roof rather than the walls of the tent.

3. **Miss HELEN RHODES**, Captain, 4th Hale Company.

White Cottage.—This model is very well made and strongly and neatly machined. The material—balloon cloth—is very light yet waterproof, but if light-weight is an object, the use of sheer legs appears unnecessary, being so much heavier and clumsier than uprights. The fitting of the upright pole is not so secure as the other models, which have a hole in the material through which a pin fitted with the pole is passed.

This model was sent in neatly erected on a board, and, therefore, does not include bags and pole cases. The runners are perfect models and the tent very neatly guyed through fitted brass eyelets.

4. **Miss MARION KAYE**, Lieutenant, 2nd Harrow Road Rangers.

Green Chalet.—This is another good design, claiming to be original, well made in heavier Willesden canvas. The designer advocates the use of sheer legs at the back and specially designs the tent for pitching on steep hills, the line of the roof running down from front to back.

It does not appear clear why the carefully taped seam is made in the centre of the walls, as the loop for pegging down indicates that the sod cloth turns in to the depth of 1 ft. only. The model was neatly packed in a bag but not capable of erection, as no board was provided.

5. **Bell Tent.**—This model (evidently waterproofed at home) is well made in all details and beautifully finished in every respect. A bell tent is much more difficult to make than any of the other two pole tents and is heavy and bulky in comparison, difficult to ventilate and to keep tidy. The one sent in has a porch over the entrance, rather adding again to the weight, and making ventilation still more difficult, though protecting the occupants from the rain and thus allowing the door to be always open.

Unfortunately no name or paper could be found attached to this model. Will the owner kindly write to the Editor of the GAZETTE, and let her know the address to which the model is to be sent if it is required to be returned.

A. MAYNARD.



ROUND THE CAMP FIRE.

WE have received such a number of requests for the formation of a Guide Literary Club or Circle this winter, that the experiment is to be tried for those who care to join in the idea.

Instead of having a very stereotyped "Course" of reading, we propose to make the whole scheme as "Guidey" as possible, and a short article will be published every month under the above heading which will act as a kind of camp fire yarn on the book, or books, in question, and set the questions to be answered by those in the Camp Fire Circle for the ensuing month.

The papers sent in will eventually be discussed round the Fire, the next book decided upon and the questions set. Correspondence is invited, irrespective of the essay papers.

Prizewinners will not be announced until the end of the course in March, 1923, the writers of the best papers being mentioned monthly by pseudonym. The winner will be judged on the number of essays sent in as well as on their quality.

The following are the rules of membership.

1. Membership of the Camp Fire Literary Circle is limited to enrolled Guiders and Guides of and over the age of 18, but Scoutmasters, Cubmasters and Mistresses will be made very welcome if they care to join us.

2. Names and addresses must be sent in with each essay, as well as the necessary pseudonyms, which should take the form of Woodcraft names.

3. Readers are invited to send in their names as registered members of the Circle, whether they undertake to enter for the Essay Competition or not. In this way we hope to have some idea of the steady interest our scheme awakens.

4. Papers (not exceeding 1,000 words), and which should be typewritten if possible, must be sent in to the Editor, the GIRL GUIDES' GAZETTE, marked "Camp Fire Circle" on the envelope, not later than the 28th of each month. Late entries cannot be accepted for competition.

5. No MSS. can be returned unless a

stamped addressed envelope is enclosed.

6. Overseas Guiders and Guides are invited to join the Camp Fire Circle, one month extra being allowed on every date given above, for receipt of the essays.

Introductory.

Evening stole across the Forest. In a deep drift, rose-flushed with heather, pine shadows lengthened from the bordering wood; the skies above, losing their opal glory, grew grey and tender. Birds hushed their singing, for the day was dead, and summer too; the bracken's emerald lay touched with bronze, and mist-shapes soon would gather on the marshes.

It was the hour of dreams; a good hour, kind as a friend to tired hearts; dreaded only by cowards and small souls, since from it insight and self-knowledge are born. Few meet that hour in the hush of the Forest, face to face. Yet at the mouth of the pinewood burned a fire of twigs and bark, where Okouari* sat in shadow, thinking of many things. Thoughts and smoke, twining together, at last took human form—the shape of fellow men and women, some known, many unknown, whose toilful lives, set all around that place of beauty, needed help. For—said the Silent Hour—need of help is at the core of every human heart, and it may chance that they who most help other lives, are most sorely torn by the unsatisfied inner need. Living, loving, dying, the heart wants help which, too often, the tongue repels; and for lack of help too many fail on their life's quest through bitterness, or go heavily in their acquired armour of self-sufficiency.

Yet help may be found in the hour of dreams, when values are changed, and failure and success are both proved impostors. There is help in the warmth and silence of the camp fire, in night, and the untroubled stars. Okouari's thoughts went out to the brotherhood and sisterhood of Woodcraft, who aim at leading their nation's youth through Nature lore to God. These have found peace in many a camp fire, and joy in many a forest. But do not some crave more—the living

presence of a comrade, a greater soul than theirs, strong, proved, protective; who, having trodden the flints of Life and won the heights beyond, yet has infinite compassion for those who stumble far below? To such a friend in the starry dusk, by the camp fire's immemorial magic, could they tell all, and merge their lesser selves in a great and splendid companionship.

Thoughts and smoke passed away together, while burning pine-needles filled the air with incense. The stillness seemed to find a voice, calling on every questioning soul that ever followed the Gleam, for answer. Is there in the world of men such friendship and such help?

And from some far place of Peace the answer came: "We are waiting. Waiting to help, not by speech, but by the written word. Our speech was but human; through our writing (humbly we say it) God breathed His Will. We are the hem of His Robe, we are a glimpse of the Unseen. Philosopher, poet, dramatist, novelist—each in our measure touched the stars; yet somewhere in our ranks your living struggler can find the ideal friend, comrade, helper. Take of our immortality; learn to see with our eyes, your effort merged in our peace, and you, in turn, shall one day have a gift of friendship to offer mankind."

On such wise did the Immortals speak; and the hush of the Forest deepened.

Then Okouari called to the shadows of the pinewood, and gathering round the Camp Fire Circle these took human shape and began to make reply.

(To be continued.)

Subjects for Essays.

To be sent in to the EDITOR, GIRL GUIDES' GAZETTE, by October 28, 1922.

1. Name those books which are really friends to you, and say what help you have found in them.

2. How far, in your opinion, can friendship with books replace human affection?

Books Suggested for October Reading.

The Art of Reading. Sir A. Quiller-Couch.

Sesame and Lillies. Ruskin.

A Prayer.

We who at dawn have looked upon Thy Face,
And seen Thy glory in the afterglow
Set in its tracery of twigs; who know
Thy Love, more infinite than midnight space,
More golden than the stars; whose little race
Thou makest blessed as we live and grow
Into the light; who feel within the slow
Clear fire of Thy Life increase apace—
We make this prayer; Give us the vision clear
To see Thy Face through all life's sordidness,
Its madness and its misery and shame,
That by that light, as by a torch afame,
Thy beauty may in barren souls appear,
That erst were harsh, but now glow with
Thy loveliness.

* The Bear.

THE GUIDE CAMP IN NORMANDY, JULY 28—AUGUST 4.

THE First International Guide Camp has come and gone, and with it has vanished the fear that Guides of other nations might have other ideals. That "A Guide is a friend to all, whatever nation she may belong to," is surely proved, once and for all. France, Belgium and Great Britain were represented, and in retrospect it seems the very happiest and most memorable of camps. Each nation had something to give, and gave freely; each had something to learn, and learnt with avidity and thankfulness. France taught us to be independent of transport and outside help, because the French brought everything they needed—tents, implements, dixies and food—all literally on their backs, and after an hour's hard work their home was in order and complete in every detail. Those who know anything of the paraphernalia of an average English Guide Camp may well note this. Belgium also had something to give—a wonderful lightheartedness and buoyancy and a feeling of co-operation and *esprit de corps*.

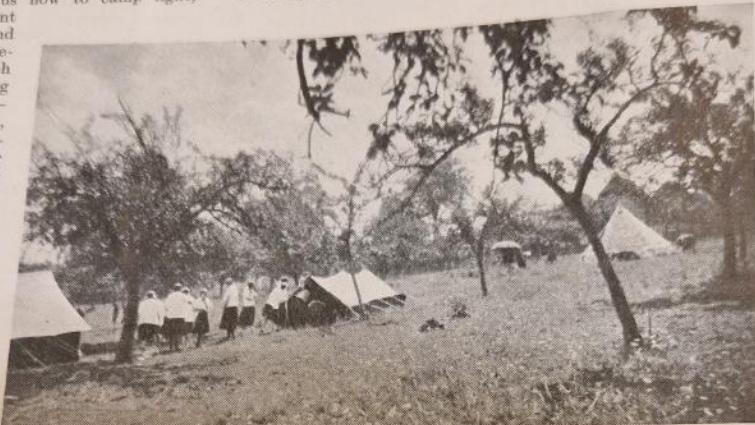
One starlight evening, when the night winds fanned our faces and the stars were at their loveliest, Belgium, France and England sat round a blazing camp fire, built of oak and larch (surely the ideal combination for a camp fire!) and discussed themselves and each other, and our allies declared that England supplied just that solidity and balance, ordered discipline and capacity for organisation so essential for the perfect running of a camp—and this camp was well on the way to perfection. The surroundings, the birds and flowers, the unfailing kindness of our hostess of Argeronne, the co-operation of one and all, and the intense interest the children took in each other, all combined to render this First International Camp unique and never-to-be-forgotten.

The camp was, of course, run on the Patrol System, and each country vied with each other in its endeavour to do all the chores. Each nation organised a day and arranged the various activities and the menu, and was responsible for the entire programme. This, during the week, included sports, a gymkhana, Patrol meals in the forest, games of many kinds, an expedition over the wonderful old château, personally conducted by Mademoiselle de Montmort; visits to

Louviers, Rouen and Paris (indeed, the fortunate British spent two days and a night in Paris).

It was at meal times that the nations really intermixed and learnt to appreciate each other, and great was the enthusiasm over the new and delectable dishes cooked by the three countries, and loud was the buzz of conversation in the intervals of satisfying camp appetites. Any specially appreciated dish was greeted with "routting"—the recognised way of showing approval.

Morning parade was an impressive



French Guides getting ready for Inspection.

ceremony, as each nation assembled round its own flag and each in turn sang its own National Anthem; then each country withdrew to its own corner to its own prayers. Inspection was taken *en masse*, and neat indeed were the various quarters and wonderful the French tents with their perfect order and compactness.

Then those delightful evenings in the old barn—the Pommier—when the talent of five nations was laid at our feet and where we had the unique opportunity of hearing such singing as probably most of us have never been privileged to hear or will hear again. Oh, the rare beauty and charm of the singer and her songs, "Tu diles, Maman," will remain with us all our lives as a most precious memory.

Many were the friends made and many the invitations given and received. A lively correspondence should ensue, and the burden of the letters will surely be, "Au revoir, a l'année prochaine," because each one has resolved to make this camp an annual affair. But next year we must have with us the Italians and Poles, who so disappointed us by their inability to make the journey this time.

The evening camp fire displayed perhaps the various national characteristics in their most striking form. Twenty-five

little English Guides sat round in ordered silence and when "Angleterre" was called, sang their rounds and songs in England was represented by Patrol Leaders from various Companies, so that they were not trained to sing as a choir.) The Belgians sang beautifully and there was both fire and poetry in their songs, but it was France who worked us all up to the great pitch of enthusiasm. Her Fire-makar looked weird and eerie in her short black tunic, bare limbs and tightly-bound hair, as she danced round the great red fire, which she poked and prodded with a three-pronged stick with almost Satanic gesture. Strange and unearthly looked the hundred bright eyes that gazed into the heart of the flames, and tall and ghostly the shadowy forms that danced in slow measure, hand in hand, round and round. Quicker and quicker became the rhythm and fast and furious the pace, brighter and brighter the eyes, and higher and higher the flaming red fire, and, looking down on us, the great dark château,

the stronghold of the past and surely peopled with the denizens of past greatness. And above and around us peace and quiet, the dark night and the evening mists, and league upon league of great silent forests, peace filled and mysterious.

Indeed, a wonderful setting for an International Camp, and surely such a week will have rooted more deeply the feeling of universal sisterhood and love among the nations.

D. C. MOORE.

Echoes of Argeronne.

Overheard in a French tent one evening:

First voice: "Tiens, the English say we may go and camp in England next year if we can manage to pay our fares as far as the port."

Second voice: "Well, if we save two sous each day, will that be sufficient?" (Long calculation.)

First voice: "Yes, that will be enough, so we will start saving to-morrow. But the English Captain says we must also speak English."

Second voice: "Oh, that is easily arranged. We will occasionally buy an English newspaper and by careful study we will soon," &c. &c. . . .

CITIZENSHIP.

By NINA BOYLE.

THREE are two things that seem to me to set the Girl Guide Movement on a very special footing. One is that those responsible for the Movement aim at setting up a standard, a standard of citizenship based not on material advantage (not on the "honesty is the best policy" principle) but on those principles of righteousness that are immovably the same all down the changing ages just as are the rules of mathematics or the figures of the multiplication table. Another is that the citizenship of the Girl Guide establishes discipline, and that discipline is self-discipline, the only kind that is of real and lasting value. Discipline that is voluntarily undertaken and maintained because it is right and good and therefore a pleasure, is as high above discipline that is enforced by coercion and punishment as the Heavens are above the earth. For these two reasons I look upon the Girl Guide Movement as one of the finest inspirations of the time.

Principles.

Few people realise how difficult it is for older women so to keep their minds supple and elastic as to be able to address the younger generation with full effect. I never address an audience of the younger Guiders without murmuring to myself, "Fools rush in . . ." Change is so very much the order of this world that what seemed fixed and unalterable when one was seventeen, has gone like a dream by the time one reaches fifty. Can one honestly "guide" and counsel the young with so much scrapped waste method behind us, so much new and unknown before them? One must be very careful to *find* the guiding principle before insisting on it; and one thing is essential, not to mistake methods for principles.

I illustrate this last point in the following manner:—Many people talk, loosely and foolishly, of the immortal principle of Free Trade, or the great principle of Imperial Preference. Neither of those things are principles at all. They are methods of securing the trade interests of the country. Neither of them is right or wrong from the point of view of righteousness and wickedness, they are sound and unsound, wise or unwise. It would be just as appropriate to talk of the undying principle of washing flannels in hot water, or of rubbing the paint with paraffin. Methods must not be confused with principles; the latter always involve a question of righteousness or wrongfulness and so are easy to distinguish from methods or policies.

National Character.

A broad line in noble citizenship was laid down by an old Quaker gentleman, who said:—

- "In small things, Liberty.
- "In great things, Unity.
- "In all things, Charity."

Seldom has so much been said in so few words.

Citizenship has its beginnings in the very smallest things—the expression of one's face at breakfast, the refraining from pushing one's way rudely in a crowd, the endeavour not to forget the smallest task or errand entrusted to one—of such or even less are the strands of the rope woven. There is one thing to remember. It is the only obligation in life that we cannot break loose from. One begins life as a daughter, but one's parents may die. One may never be a wife or mother, one may have neither sister or brother, one may lose one's friends, one may never be a worker or an employer; one may take no part in public, social, philanthropic or organised life as a colleague, in any form whatsoever. Yet no matter how bare of interest or association one's life may be, one is always a citizen. This is the one obligation none can escape. It is the primary responsibility laid on us at our birth. In private life, we can make those round us easy or uneasy, happy or unhappy, by our conduct, our manner, our fashion of speech, our attitude towards our daily duties. A scowling, ungracious daughter, a scolding wife, an impatient mother, a forgetful and careless help, an unwilling worker, brings discredit on all those offices. Each can help to make them honourable or dishonourable. In public life, in organisations, in national work, you can bring nothing but what you have in private life. If you are a "slacker," your public record will sooner or later show signs of it. If you are immoral, or careless in matters of honour in private life, in public life you will be drawn into evil association and induced to allow corrupt dealings and to sanction dis honourable practices. Citizenship begins in infancy; it ends only in the grave; it means, in the aggregate, the national character.

That is what being a nation means. We are all part of it; we can each raise or lower the average of honour and decency. The Girl Guide Movement, I believe, will give the average a very decided lift.

Do Not be Afraid of Big Ideas.

Experience—the sad gleanings of age and mistakes—are poor food for the young and hopeful; but out of that scrap heap of the past I know I have gathered some jewels. This is one that I offer to share with my readers, young and old. Learn and teach the love of abstract ideas. Do not be afraid of the big words and the big ideas. If you make them your

fellows in your citizen's journey, you will find them splendid mates. Truth, Honour, Liberty, Justice, Loyalty, Friendship: they are a splendid company, and keep one from foul ways, from petty dealings, from ignoble practices and mean pretences. Not only to *tell* the truth, but to *find* the truth, and finding it, be not afraid to face it. No cowardly "Oh! I should hate to believe that." If it is *true*, it can stand. It must be acknowledged. Do not be afraid of justice. She is stern, but she needs no apology. Do not seek to substitute for justice a sloppy sentimentalism that fears to protect the weak by punishing aggressors. Mercy is the handmaid to justice; but justice must be established before mercy intervenes. Remember that while you may and should forgive your own wrongs, you may not too readily forgive wrongs inflicted on others. Learn to love, not to fear liberty. It is the greatest test of good citizenship if you can enjoy liberty without taking advantage of it to injure others.

One last word on loyalty. You are taught loyalty to King and country and to the Guide laws. What about loyalty to the institutions around you? I will tell you what I mean. There are people who say they believe in representative government, yet whenever a decision is arrived at—by the machinery of votes and majorities, or by the decision of the Government elected by those votes and majorities—with which they do not agree, they proceed to try to make that decision unworkable, instead of trying to make it a success. If the decision of a majority of Girl Guides, in some matter honestly put to the vote, were perpetually fought and wrangled over by those who had been outvoted, what hope for decent government or order in your Movement? Fight hard for your cause *before* the decision; when the decision is made, on an honest majority, accept it and work loyally to make it a success (unless it is absolutely unrighteous) until it is clearly proved to be a failure. This applies to matters ranging from the Terms of Peace to the local soup kitchen; it is the only way national life on a representative basis can be carried on with dignity.

Citizenship is a Great Trust and a Great Power.

Give your fellow citizens who differ from you credit for equal honesty with yourself. Respect their convictions as you respect their religion. Remember that citizenship is a great trust and a great power, and that the Guide Movement is one of the surest roads to making it effective and beautiful.

and kneels to pray. "O Christ, my King and Captain, fulfil to me to-day Thy plighted word. Help me to deliver this maiden and this city, and the glory shall be Thine for ever."

The conflict is long and terrible. St. George's spear is broken, but at last he pins the dragon to the ground with his lance. With a bellow that is heard far beyond Silene the creature rolls over, not dead but plainly dying.

"Take off your girdle," says St. George quickly, "and pass it from behind over the head of the beast. He cannot harm you now."

With small, trembling fingers the Princess unites the silken cord which holds her dress, and like a docile hound the great creature follows them.

The horror of the people at such a sight can well be imagined. But St. George speedily sets their fears at rest by smiting of the dragon's head. He tells them in whose power he is conqueror, and prays them to embrace Christianity. Many thousands are baptized, and though the dear saint is offered treasures and rewards, he only takes such things as he bestow on the needy, and goes quietly his way to Palestine.

his story reads very much like what it have been accomplished by the real George. If there was a city to be and a princess in peril, and he near pot, would he not have been likely to been in the thick of the fray? d any gigantic crocodile have had to dismay him? Would gifts and have appealed to him?

any case there is a lesson to be

ere are many old dragons left—
world scourges,

a few St. Georges."

in says, "Instead of one St. George could be armies of St. Georges," on of a single knight should be the of knights innumerable, as is the on of sins and trials innumerable." h says, "The legends and folk-people are in some respects their story. They represent not so it has been, as the desires and of the national heart."

REFERENCE BOOKS On St. George.

Tannica. Article "St. George." in Matson. *St. George and*

*Faerie Queene, Book 1, Legend
the Red Cross.*

e Voragine. *Legenda Aurea.*
uld. *Curious Myths of the*

George of Cappadocia.
Transactions of Royal Society

ing. Book of Saints and

unson. Seven Champions of

rey. Reliques of Ancient

sacred and Legendary Art.

ook of Saints, 12 Vols.

re of Chivalry.

Clavigera, Vols. 1 and 2.

Peter Heylyn. *Historie of that most famous Saint and Soldier of Christ Jesus, St. George of Cappadocia.* (Published 1631.)

Bulley. *St. George for Merry England.*
Balleine. *Herons and Holy Days.*
(Lesson 12.)

Rhoda Power. *Union Jack Saints.*
Reeks. *Saint George, Protector of*
England. (Booklet, 2d.)

Guy Pearce. *St. George, Patron Saint of England* (Children's Library of Saints, 1d.)

(To be concluded.)

The Place of English Literature in Guide Training.

THE Literary Competitions, the suggestion in the GAZETTE for August, for the use of the Women Workers' Library, show that the importance of literature is not overlooked by those in charge of the Movement. Still, I feel so strongly that its value is not sufficiently emphasised in the usual schemes for training Guides and Guiders that I should like to suggest a few ways in which a love of literature, and especially of poetry, could be encouraged. The Movement has proved that enthusiasm is the best of all teachers, and it is only as an enthusiast that I dare to write upon so large a subject.

We Guides make a great deal, but not too much, of the arts of singing and dancing; should we not make at least as much of the wider art of literature? We know that we all speak and write prose, and most of us speak and write it badly because we are not sufficiently aware of the difficulties and fascination of speaking and writing it well. The "Booklovers' Badge" for Rangers is excellent, and I think that the same sort of test should be instituted for Guides. They should first learn to read, and by reading to discriminate and appreciate, before they are asked to write. Those who have some natural aptitude for writing would then have a standard of good writing before them when they go on to take the "Authoress' Badge," for which a "Reader's" might be the necessary preliminary.

Now what books should be set for an imaginary "Reader's Badge"? I am quite sure that poetry should take the first place. Most girls need little encouragement to enjoy a good story such as "Treasure Island" or the "Jungle Book" when it is given to them, but the taste for poetry, latent in many, has to be more carefully developed, and should be developed before the imagination of childhood is dimmed. I should take about six poems, not too different in length, and require a Guide to read all, and choose one to learn by heart for the test. She should give her reasons for her choice. Some of these might be suitable—Matthew Arnold: *The Forsaken Man*; Shelley: *The Cloud* and *The Question*; Keats: *Ode to a Nightingale* and *Ode to a Grecian Urn*; Gray: *Elegy*; Coleridge: *Ancient Mariner*; Words-

worth: *Broughton Castle*; Browning: *Andrea del Sarto*; Mansfield: *August, 1914*; Rupert Brooke: *1914 Sonnets and Grantchester*.

The context of such poems as the *Grecian Urn* and *Andrea del Sarto*, besides the poems themselves, might, if well explained, widen and illuminate the whole field of the imagination. Very likely some of these poems will be considered above the heads of girls of Guide age. I would reply: "So much the better." We want to stir the imagination, to develop a sense of the beauty of words and of the images they evoke. A more complete understanding will come with time, but the glamour of mystery and magic lingers about the half-comprehended. And from 13 to 16 it is

(Concluded on page 196).

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MOTHER'S A GUIDE!

GUIDERS! Many of us are so full of our wishes, our hopes, our aspirations for the girl that we forget about her Mother. Let us look back. For the first seven years of the girl's life, generally speaking, mother is the chief and only star in the firmament. She holds the precious position of being the centre of the little one's life. Then school comes in. What an adventure! How that first morning at school adds years on to the child's life and inches on to the mental stature. It is fine to run home and tell mother all about it. But now see what has happened. Mother feels just the same, the child is still at the centre of her life but she cannot hide from herself that other things now loom large in the life of the child; that other people wield a great influence in it's world. Time goes on and sooner or later she will hear this said: "You don't understand, mother, you are not at school with me. Things are different from what they were when you were at school. You don't know what happens at school." It is quite true. The school life brings experiences which the mother cannot live with her child, she can share in its interests but only as an onlooker. I have spoken of going to school as an adventure and so it is. Full of joys and sorrows and stumbling and triumphs. A

great adventure. The mother stands as close as she may and watches the race being run. We do not wonder that she often looks back to those seven years. . . . Now I want to speak of another adventure which is undertaken by an increasing army of young humans hot on the trail of romance . . . GUIDING. The first adventure took us into another world, as it were; mother had to watch and help from the outside but what about the second adventure? Need it be an adventure for the child only? Has not the mother of to-day got a great deal in common with her child? Is she, too, not glad to discover the spirit of romance and adventure which still lives in her heart, however deeply hidden? Then why should she not join in this wonderful thing called "being a Guide"? Guiders! I appeal to you to welcome her in, too.

Let me tell you my own experience. I had long been thinking out things from the mother's point of view as I have shown you above, and it had struck me what a

lamentable thing it was that a Guide of mine should ever be able to say "You don't know anything about it, you don't understand, you're not a Guide." I thought "Why shouldn't mother know all about it? Who so able to help and perhaps be helped? Who could know so well what the Guide is like at home, away from the glamour of parades? We Guiders are out mainly for character training, how shall we attain our ends without the mother?"

In the 1921 Book of Rules was the paragraph about Branch B of the Lone Guides (look it up if you have forgotten what it says). The very thing! I wrote about it in a circular letter to the parents

welfare of her child will find it impossible to give two hours once in three months, then the enrolment of any new Lone Mothers, and then comes tea (different Lones have the meeting at their houses in turn and kindly give us tea). During tea we discuss Guide affairs in our Company. Difficulties can be talked over and helpful ideas suggested. The best ideas are adopted; if I had time I could pass on some to you. In this way mother has a share in things. It is so helpful to the Guider to know her Guide's mother, and I venture to think that it sometimes helps the mother to know her daughter's Guiders. Our meetings are delightful, for a cheerful

Guide spirit pervades the atmosphere and we all feel the better for having the privilege and opportunity of getting to know one another.

I am very proud of having been the pioneer of Lone Mother Guides, but my pride in that will be small indeed compared to the real gladness I shall feel if other Guiders will "go and do likewise" so that from all over the land we shall hear our younger sisters saying with a tone of the greatest satisfaction

"MOTHER'S A GUIDE."

I shall be more than glad to answer any questions or give any help in any way possible. Just write to me, "LONE LEADER," c/o Girl Guide Headquarters, Buckingham Palace Road.

LONE LEADER.

There are, I feel sure, many Guiders who will read "Lone Leader's" article on "Guiding for Mothers" with much interest, and I hope that many will feel inspired to try her scheme for themselves, as it would seem to be one well worth developing.

As "Lone Leader" says, it is of such importance to secure the help and interest of the mothers in their daughters' Guide work, but owing to household duties and the many other cares, this is often something of a problem.

Now, however, by means of Lone Circles, run on the lines suggested by "Lone Leader," even mothers—busy though they may be, can perhaps be drawn into the "net"—their interest and sympathy in us aroused in the most effectual way, by making them Guides themselves

E. BEAUMONT-NESBITT,

Head of Lones.



43rd Edinburgh. Baking in a Camp Oven.



THE IMPORTANCE OF THE COURT OF HONOUR.

By V. DALY, Captain 9th Leamington Company.

THE Court of Honour is often looked upon as an unnecessary and tiresome piece of formality that can be very well left out of one's programme of training the Guides. Many Captains have most vague ideas about what it is supposed to do, and so they make the excuse to themselves that there is really not time to have it. Others entirely misunderstand the functions of the Court and think it is a kind of special jury that should be only called together when there is a criminal to be tried for some offence or other. Now, of course, this is quite the wrong idea. The Court of Honour is the governing body of the Company: it should be like a little parliament with the Captain as Prime Minister. It is much more fun for Guides to manage their own affairs, instead of having everything managed for them, and so the Court of Honour came into being, in order to bring the Guiders and Leaders together to discuss the best method of running the Company. The Court should be able to find a solution to any little difficulties that may arise, plan the weekly training programmes, and deal with such varied questions as camp, sports, company finances, patrol and open competitions, &c.

A Court of Honour usually consists of all the Guiders and Leaders of the Company, but for special purposes the Seconds may be asked to come, or the Captain and Leaders alone may form a Court. When a Leader is unable to be present, her Second should represent her Patrol. The constitutions and powers of the Court of Honour must be clearly defined in the beginning, and it should be understood that the Captain has the right to veto any decision which she considers would be harmful to the Company.

The Court of Honour should meet regularly, and not less than once a month. It is quite a good plan to have the meeting on a separate day to the usual Company Parade, as otherwise it may happen that discussions are not finished by the time the Guides begin to arrive. Most Companies also have weekly meetings for 5 or 10 minutes, and it gives the Leaders just that opportunity of a few minutes quiet talk with the Captain that is sometimes difficult to find during a crowded and busy Parade.

A Guide should be appointed Secretary (Company Scribe) to the Court, and it is her business to keep an accurate record of the proceedings. At an ordinary Court of Honour, the Captain sits in the chair with the Company Scribe on the left, and after the minutes have been read each Leader gives a report of her Patrol. The report should contain an account of the progress that has been made in 1st- and 2nd-class work, any tests passed, badges

gained, or being worked for, games report, attendances, and total points won in the Patrol competition. The Leader should know all about each of her individual Guides and be able to explain the reason of any non-attendances, &c. If she has any little difficulties with her Patrol, or it is not getting on as well as it ought to, now is the time to bring it up, and the Captain will give sympathetic advice, and the other Leaders helpful suggestions. The new programme of training can next be planned, and the merits and disadvantages of the old one discussed. Other business, such as the re-election of Leaders, the purchasing of equipment, or arrangements for camp can be dealt with, and any remaining time devoted to open discussion. There is no better way of creating a sympathetic understanding between Guiders and Leaders than the free expression of ideas, ideals and opinions at the Court of Honour.

Every Captain knows that a number of small, unimportant though necessary arrangements are continually arising in connection with the Company. If she tries to deal with all these details herself she will find that they make great claims upon her time, and often become a worry to her, though she may not realise it. It would make a good deal of difference if all these minor arrangements were brought to the Court of Honour and handed over to the Leaders to carry through. The Captain would thus be left free to devote her whole attention to the programme for the evening.

But this is from the point of view of character training rather than an organisation that the Court of Honour opens up such vast possibilities. The aim of every Guide should be to draw out sound judgment, resourcefulness and originality in her Guides rather than display these qualities too obviously herself. A sense of judgment can only be developed by letting the Court of Honour manage the affairs of the Company as much as possible. The Captain who takes on herself the responsibility of deciding most of the questions herself with a very limited amount of consultation with her Leaders is depriving them of countless opportunities of exercising the very qualities one wishes to encourage and develop.

When a Court of Honour is first started, the Leaders will probably feel shy about expressing their opinions, and the Captain must, by asking questions, gradually get them to say what they think. Very soon the Captain will find that she has not to contribute more than her share in the discussions—rather her part will be to see that the members of the Court of Honour consider both sides of a question; to

keep them from becoming narrow-minded; to bring them back to main issues when the discussion diverges into side tracks; to keep before them justice and fairness as principles; to insist on strict accuracy and truthfulness in making statements. Given these elements and fair amount of humour and common sense, a Court of Honour will not go far wrong in the management of Company affairs.

When the conduct of a Guide is under discussion, any one junior to her in rank must be asked to withdraw, and in many Companies the Members of the Court stand up and promise not to discuss with the rest of the Company the proceedings of the Court. In any case the Leaders are put on their honour not to repeat the private opinions of any particular Guider or Guide. This is most important, and a girl who breaks this rule may do endless harm by repeating "what so-and-so said" and unwittingly play the part of mischief-maker in the Company.

The Court of Honour is undoubtedly the Leaders' great opportunity. They must bring to it a mind free from prejudice and personal bias; they must be perfectly fair and just and not allow their personal likes and dislikes to influence them. A Leader must neither tolerate slackness nor condemn too hastily the misdoings of others.

Companies which disdain the use of the Court of Honour will find sometime or other (probably after the Company has been running two or three years) that all sorts of preventable difficulties will arise. For instance, the Guides may be getting stale, they find the training dull, and require a complete change of programme. Nobody openly says anything about it, dissatisfaction spreads, and perhaps Guides may leave the Company before the Guiders realise what is wrong and what is needed to put things right. This could not happen if there were a Court of Honour, because the Leader would bring the matter up for discussion, and the Court would plan how to make the meetings more interesting and exciting.

The Guides should be made to feel that the successful running of the Company is just as much *their* affair as the Captain's. How many Girl Guide Companies would go to pieces if they suddenly lost all their Guiders? That is the very thing that could not happen where there has been a healthy Court of Honour, whose members have been trained to think ahead, plan the programme of training, and arrive at wise and just decisions.

A Company which is run entirely by the force of the Captain's personality may achieve brilliant results for a short time, but one of the fundamental principles of

the Guide Movement is being neglected if the Captain represents the brain, the judgment and the organising ability of the Company, for these things belong to, and should be exercised by, the Court of Honour.

Report of the Suffolk Competition in Woodcraft.

THE County Competition for the award of the Babington Shield took place on the terrace of Culford Park on the afternoon of July 15. It consisted of two parts:—

(1) Five districts sent a team of their Guides to present themselves for a test in the outlines of woodcraft, such as the recognition and main features of common plants and animals

(2) The same five districts sent in a Company's Nature Diary and other practical work, such as collections of pressed plants and models of natural objects. The five teams consisted of:—8th Ipswich, 1st Rushmere, 1st Bramford, 1st Mildenhall and 1st Hadleigh. The result of the competition was that the shield was presented by Mrs. Shann (in the absence of Lady Cadogan) to 1st Bramford.

Judge's Remarks.

The test in Part 1 consisted (a) of naming 30 specimens of birds, mammals, insects and leafy twigs of common trees; (b) of naming 10 wild flowers and trees growing in the Culford grounds; (c) of answering 10 questions on woodcraft (no answer requiring more than two or three words).

(a) and (b) were well done by all the teams.

(c) proved more difficult—Mildenhall shone brightest!

In Part 2 Ipswich, Bramford and Rushmere were bracketed first for different reasons. 8th Ipswich sent in a very charming diary, full of literary and artistic merit. 1st Bramford excelled in weather observations, having made them attractive as well as interesting, by means of pen sketches in coloured inks. In originality, 1st Rushmere deserved very special commendation. Their collections of nest materials, of plasticine birds' eggs stained with colour tints and of birds' feathers provide hints for bird-study that may well be adopted by Guides in general. The diary of 1st Hadleigh showed a very good power of observation.

The marks gained on the combined Parts caused the award of the shield to 1st Bramford, to whom hearty congratulations are due.

All five Companies, and indeed, Guides in general, may feel encouraged to continue their search after Nature-lore. Some Guides had felt bored at the start but groaned at the finish that so lovely a thing had "come to an end." Yes, the year's competition was over, but the study of Nature is a life-long joy, for "Nature never did betray the hearts that love her."

So we hope that some such plan as that of the Suffolk pioneers may soon

become an integral part of the corporate life of the Guides.

(a) Specimens given for Identification.

1. Thrush
2. Starling
3. Bullfinch
4. Greenfinch
5. House Sparrow
6. Jenny Wren
7. Kingfisher
8. Blue Tit
9. Chaffinch
10. Swallow
11. Great Tit
12. Lark
13. House Martin
14. Gold-Woodpecker
15. Cuckoo
16. Goldfinch
17. Pied Wagtail
18. Pigeon
19. Jay
20. Hen Blackbird
21. Squirrel
22. Mole
23. Weasel
24. Dragonfly
25. Grasshopper
26. Beech
27. Birch
28. Willow
29. Sycamore
30. Elm

(b) Flowers and Trees named in Field.

1. Yellow Bedstraw
2. Bird's-foot Trefoil
3. Yarrow
4. Willowherb
5. Meadow-sweet
6. Mountain Ash
7. Alder
8. Elder
9. Spruce Fir
10. Scots Pine

(c) Questions on Woodcraft.

1. Distinguish between a cock and hen house sparrow.
2. Mention one difference between a rook and a crow.
3. How does a blackbird move on the ground?
4. How does a starling move on the ground?
5. What is a hen robin like?
6. What is a baby robin like?
7. How does the lining of a thrush's nest differ from that of a blackbird?
8. How many legs has (a) a spider (b) an insect?
9. What is a baby butterfly like?
10. Mention one difference between a butterfly and a moth.

A. HIBBERT-WARE.

The Place of English Literature in Guide Training.—(Concluded from page 193.)

so easy to learn by heart, and later it is so difficult to forget what we learnt then. In this I speak from experience, for I am afflicted by having the whole of Tennyson's *May Queen* indelibly stamped upon my memory. We should recognise that what we are giving the Guides to learn by heart we are giving them for ever; and should they not have the best?

Further, it is a part of Guiding to love and observe Nature. Our poetry is peculiarly full of the knowledge and love of Nature, and Guides should be made free of its treasures.

To some, poetry makes no appeal, just as some are born unmusical or with no eye for colour. These defects cannot be remedied. Therefore I would urge no Guide to take up serious reading unless she evidently enjoys what she reads; unaffected enjoyment should be the first qualification. The work for such a badge must be no lesson, but the opening of a door to the most enduring and secure of pleasures.

Not every Guider can open this door to her Guides, but I should advise any

Girl Guides' Gazette.

Guider who is eager to do so, but doubts her own capacity, to read "Q" on the "Art of Reading" and "The Art of Writing," and then to make herself thoroughly familiar with the poems and stories to which she wishes to introduce the older Guides. She might then invite all more to an informal weekly meeting or to which they could bring sewing or knitting, and at which she would read, explain, and hear their opinions about what had been read. I say the older Guides only, for one should not risk losing their interest by any need to talk down to the younger ones.

English is now taught well in some schools, but very badly in others; and it is important to avoid ground which the Guides may have traversed, perhaps rather laboriously, in school hours. Literature should be treated as something familiar, delightful and unacademic. The Guider should not concentrate but should try to convey, by touching on many kinds of poetry, and on the work of many writers, including the moderns, that literature is as wide as life itself.

B. DEW ROBERTS.

APPOINTMENTS.

(September, 1922.)

BERKSHIRE.

Dist. C. for Newbury Miss Ann Kindersley, 18, Hyde Park Square, London, W.2, *vice* Mrs. Cyril Tubbs (resigned).

CHESHIRE.

Dist. C. for Alderley Miss Scott, Brookwood, Alderley Edge, *vice* Miss Hervey (resigned).

Dist. C. for Sandbach Miss Sladen, Wellbank, Sandbach, Cheshire.

CUMBERLAND.

Dist. C. for Wigton.. The Hon. Mrs. Gilbert Rollo, Highmoor, Wigton, Cumberland.

DERBYSHIRE.

Div. C. for South-West Derbyshire Mrs. Okeover, Okeover Hall, Ashbourne.

Dist. C. for New Mills Mrs. Seggar, The Vicarage, Mellor.

DORSET.

Div. C. for East Dorset Lady Lees, South Lytchet Manor, Poole, *vice* Mrs. Llewellyn (resigned).

Div. C. for North Dorset Miss C. Mount Batten, Shillingstone, Dorset, *vice* Mrs. Langden (resigned).

Dist. C. for Weymouth. Mrs. Langden, The New Bungalow, Buxton Road, Weymouth.

DURHAM.

Dist. C. for West Hartlepool Miss B. M. Herskind, Staley House, West Hartlepool, *vice* Mrs. Dumbleton (resigned).

Dist. C. for Sunderland-South-West. Miss Helen Pickup, 9, Athol Park, Sunderland.

ESSEX.

Dist. C. for Chingford Miss Muriel Gravatt, 5, The Ridgeway, Chingford, *vice* Miss Stratton (resigned).

Dist. C. for Hedingham. Miss Pauline Adams, The Cottage, Halstead.

HAMPSHIRE.

Dist. C. for New Milton Mrs. E. R. Cecil, Passford House, Lymington, *vice* Miss Butterworth (resigned).

Dist. C. for Hereford City. Miss E. P. Waterfield, The Deanery, Hereford, *vice* Miss B. Lilley (resigned).

Div. C. for Isle of Wight. Lady Tennyson, Farrington, Freshwater.

HEREFORDSHIRE.

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(INCORPORATED).

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