

THE GIRL GUIDES' GAZETTE

Published monthly by
THE GIRL GUIDES' IMPERIAL HEADQUARTERS
(Incorporated by Royal Charter)
25, Buckingham Palace Road, London, S.W.1

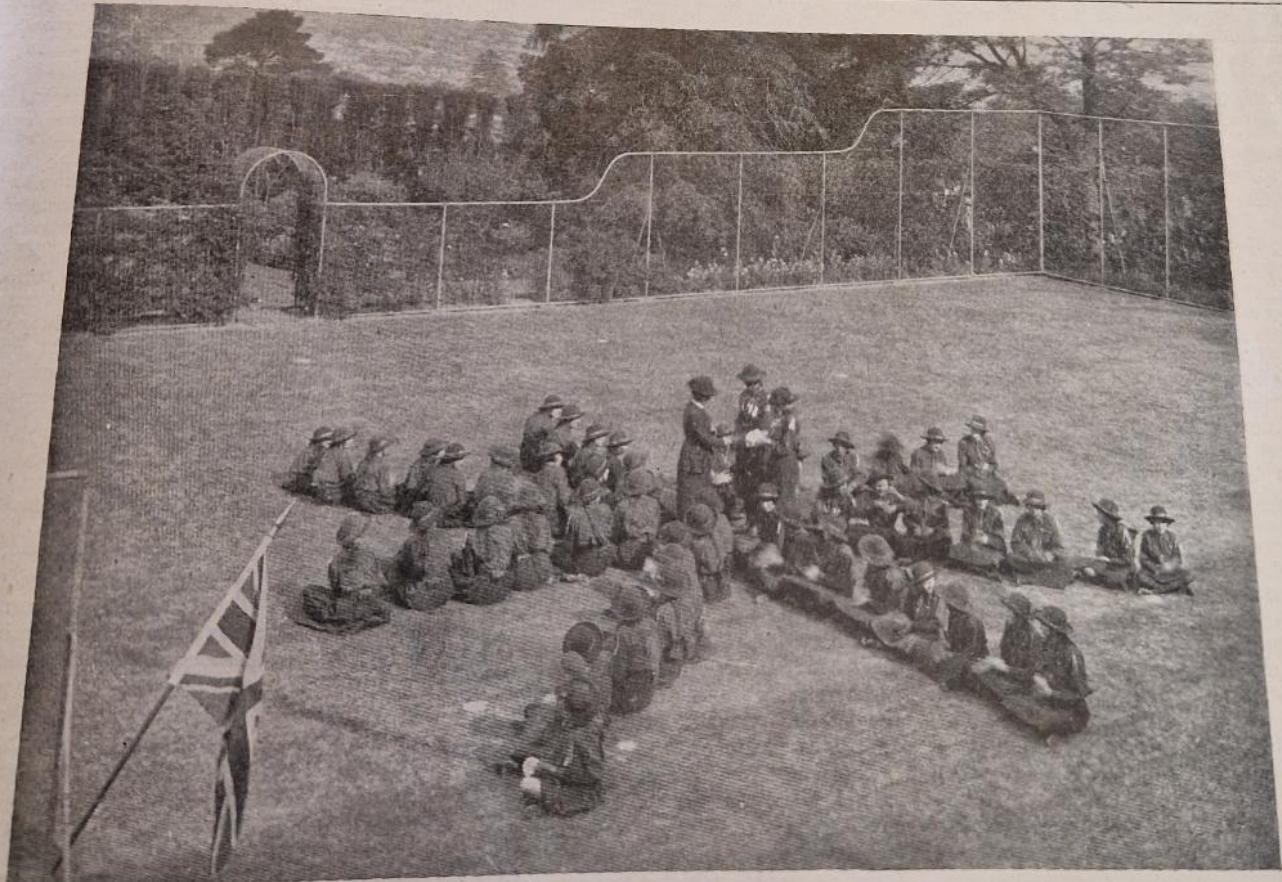
VOL. X. NO. 118

OCTOBER, 1923.

Price Threepence

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1st Malvern Toorak College Company, Melbourne, Australia.

The GUIDERS' BOOKSHELF

Fairy Tale Plays and How to Act Them. By Lady Bell. (Longmans, Green, 6s.) Stocked in the Shop.

Quite apart from the delightful collection of fourteen plays, this book is of great value for its practical introduction, which gives suggestions as to staging, scenery and acting which should be of great use to the amateur producer. The fairy tales which Lady Bell has here dramatised number amongst others: Cinderella, Beauty and the Beast, Bluebeard, Jack and the Beanstalk, The Tinder-Box, etc., and contain full descriptions of the dances and also the music for the songs. The book is not a cheap one, but it would be a real treasure for a Guider to possess or for a Commissioner to lend out in her district.

Legends of Ancient Egypt. By F. H. Brooksbank. (Harrap, 3s. 6d.)

Guiders draw inspiration for their yarns from all kinds of sources, and these quaint stories of Egyptian legend and myth should provide much help to them. The tales are told in very simple language, and they are all fascinating, the one great legend woven round the sufferings of Isis and her search for Osiris, her husband, being the chief theme. There are stories of the Sphinx, the builders of the Pyramids and the Temples, and the Great Colossi of Nenmon.

Weaving, and Other Pleasant Occupations. By R. K. and M. I. R. Polkinghorne. (Harrap, 10s. 6d.)

This delightful volume contains chapters on subjects such as tissue-paper toys, basketry, raffia work, weaving and spinning, dyed basketry, doll's furniture, pottery and clay-modelling. Truly a very comprehensive work, by the authors of "Toy-Making in School and Home," and just as attractive a book. It should be of the greatest value to Guiders in the winter months, as all details of the work are most carefully given. There are all sorts of charming little stories slipped in here and there among more technical details, such as "The Basket Maker and the Coyote," and the "Story of a Carrying Basket," which add much to the attractive quality of the book.

The Shining Way. A little book of Common Sense. By Flora Klickmann. (Religious Tract Society, 3s. 6d.)

Miss Klickmann sets out to present her thoughts on every-day matters to the every-day girl in a very simple and readable way. It is throughout permeated by a strong spirit of practical Christianity—"I would not give much for your religion unless it can be seen"—and is full of helpful and suggestive thoughts.



An excellent little book to place in the hands of Rangers, and worthy of a place on Ranger Company bookshelves, if not on a personal gift. The book is obtainable from any bookseller.

The Guide's Own Book of Poetry. Selected and arranged by Isa N. Jackson. (James Brown, 3s. 6d.)

Of the making of anthologies there is no end, and now we have one produced mainly for Guides, or girls of Guide age. It contains very little modern poetry, the compiler drawing chiefly from Byron, Tennyson, Wordsworth, Hood, etc. etc., for her material. The collection is all very nice in its way, but not very inspiring; most of the poems the children probably learn by heart at school, and as Guides we might give them something better. "Poems of To-day," 1st and 2nd Series (Sidgwick & Jackson, 3s. 6d.) are anthologies that we recommend in such a connection, and which are far more helpful for Guiders. The book is attractively printed and produced, and its title will probably appeal to many in the Movement apart from its contents. It can be obtained from any bookseller.

Plays to Act and How to Act Them. Advice to Beginners. (The British Drama League, 6d.) Stocked in the Shop.

This is a most useful pamphlet for the amateur producer. It contains a descriptive list of seventy plays for study and performance by schools, clubs, etc., and has been compiled by experts. There are very interesting notes at the beginning dealing with the Choice of Plays, with paragraphs on Casting, Reading, Organisation, etc., with Hints to stage-managers, producers, and the amateur playwright.

Community Playing. A little Guide Book of Production. By Horace Shipp. With a foreword by John Drinkwater. (The National Adult School Union, 6d.)

This is a good deal more advanced than the pamphlet mentioned above, and extremely interesting. It contains chapters on Organisation, Acting, Rehearsals, Scenery and the Stage, the Problem of Properties, and Hints upon Lighting. This book is perhaps of more help to the local Amateur Dramatic Society than for the children's productions, but it is none the less of help and interest to the less ambitious producer. The author in his Concluding Word has "assumed the existence of 'amateur' groups, whose enthusiasm would cause them to experiment; whose intelligence, practical and artistic, would achieve beauty and expression; whose faith would move mountains of difficulty. . . ." "Community

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"Playing" can be obtained from the National Adult School Union, 30, Bloomsbury Street, W.C.1, or from the Drama League, 10, King Street, Covent Garden, W.C.2.

Camp Cookery. By Horace Kephart. (Macmillan, 4/6.)

This is a very good abbreviated extract from Mr. Kephart's "Camping and Woodcraft" (Vol. I). Some of his dishes, utensils, etc., are very American and rather unpractical for us, but a great deal of the book is most useful, especially the chapters on "Meat" and "Bread-stuffs," the former giving many new ideas on how to cook meat in other ways than the proverbial Camp Stew, with very clear recipes for carrying out these new ways. Then the different methods of baking both bread and meat sound fascinating, and are in some cases quite easy to carry out. (I have tried several of them.) For a few Guiders camping together and wanting to try out new cooking ideas, this book should prove a great source of information and interest. It is full of hints on all sorts of things, which Mr. Kephart just lets fall by the way. But if anyone is going to the expense of buying this book, I would certainly advise them if possible to get the whole book "Camping and Woodcraft" (stocked in the Shop, 10/6), which, though bigger to carry and more expensive, contains, as well as the cooking, such a mine of fascinating information.

C. W.

The Girl Guides' Book : Vol. II. Edited by M. C. Carey. (Pearson, 6s.) Stocked in the shop.

The first volume of this very attractive publication appeared two years ago for the Christmas of 1921. This year the second volume makes its timely appearance, and will be welcomed both within and without the Movement as a delightful Christmas gift book for girls. The 1922 edition is a considerable improvement on the last volume, especially in the matter of illustrations; Mr. Charles Brock contributes a charming cover design showing Guides at their happiest, and an especially attractive coloured frontispiece to illustrate a new Guide story written by Miss Dorothea Moore. Hockey and Lacrosse are dealt with by International players; Margaret Stuart Lane, author of "Meg of the Brownies," and compiler of the new "Camp Fire Yarns," has written an exciting Smuggler's story, and Dorothy Furniss is at her best in both clever drawings and a delightful tale.

Guiding for the Guider. (Price 6d.). Stocked in the Shop.

For some time past there have been requests for a simple little book on practical Guiding that will help Guiders in country places or those unable to attend training weeks, and also condense the most essential information the new Guider requires under one cover.

The above booklet is now on sale, which has specially been compiled to meet this need. The chapters comprise "The Town Commissioner"; "The Country Commissioner"; "The Tenderfoot Test"; "The History of the Movement"—a chapter so needed for the First Class Test;

(Concluded on page 220, col. 1.)

COMING EVENTS



FOXLEASE NOTICES.

October 12-15.
Camp Advisors' Conference.

October 19-23.
Foxlease let (for outside Conference).

October 30- November 6. Training Week for Brown and Tawny Owls. Entries closed.

November 8-11. Hants Commissioners' Conference.

November 14-20. G.D.A. Conference.

November 23-30. Ranger Guiders.

December 5-12. General Training.

All applications for Training Course should be made to the Guider in Charge, Foxlease, Lyndhurst, Hants, and must be accompanied by a deposit of 5s., which will only be returned if withdrawal is made over two full weeks before the date of course. Applications dealt with in strict rotation.

NOTE.—Any Guider having already attended a Training Course at Foxlease and wishing to apply a second time will be entered on the waiting list only, in order that preference may be given to Guiders who have never been.

Although entries are closed for all those courses specified above, special arrangements can generally be made for Guiders from Overseas, on application to the Guider in Charge.

Fees.

Single rooms	£2 10 0
Double rooms	2 2 0
Rooms shared with others...	1 10 0	
Single day	0 7 6

PEMBROKESHIRE.

A TRAINING WEEK will be held at Bangeston, Pembroke, from October 23rd to 31st. Trainer, Miss Vachell. Fee 30s. Names with deposit of 5s. (not returnable after October 8th) to Miss Taylor, Dial House, Lamphey, S.O., Pembrokeshire.

BROWNIE TRAINING.

THE London Brownie Training Evenings in October will be as follows:—

Tuesday, October 2nd, at St. Thomas's Church Room, 12A, Kingly Street (at the back of Regent Street, behind Robinson and Cleaver's), 7-9 p.m. Fee 6d.

Wednesday, October 17th, at the L.C.C. Schools, Caldecot Road, Camberwell (out of Coldharbour Lane, three minutes from Camberwell Green), 7.30-9.30 p.m. Fee 6d. Guiders are asked to bring rubber shoes if possible.

Both these training evenings will be taken by Eagle Owls and are open to all Guiders.

NORTH-WEST LONDON DIVISIONAL TRAINING SCHOOL.

CHRISTMAS TERM. Every Monday, 7 to 9 p.m. St. Mark's Parish Hall, Violet Hill, Abercorn Place. A course preparing for First Class Badge, including nine lectures on Sick Nurse Badge. Test to be held on December 17th. Company Drill, by A. P. Simon, Esq., alternate Mondays. Practical talk by diploma'd Guiders every Monday. Fee—full course 6s., or 8d. per night. North-West Guiders half price. Everyone welcome.

SOUTH LONDON DIVISIONAL TRAINING SCHOOL.

At Caldecot Road School, Camberwell Green (opposite King's College Hospital), Tues. 7 to 9.30 p.m. Fee 3d. Guiders from any Division may attend.

Please note change of place from Kennington Road.

LONDON TRAINING CENTRE. Country Dancing.

COUNTRY Dance Classes have been arranged as follows: Fridays, beginning Friday, October 5th, to Friday, December 7th inclusive, at the London Scottish Drill Hall, Buckingham Gate, S.W.1. Advanced class, 2.30 to 3.30 p.m., elementary class, 3.30 to 4.30 p.m. Instructor, Mrs. Kennedy North, of the English Folk Dance Society. Fee 12s. for the course of 10 classes, or for those who can only attend occasionally, 1s. 6d. a class. Applications, with fees for the course, should be sent in advance to Miss Waud, 25, Harrington Gardens, S.W.7. Both classes are open to non-Guides. Applicants are asked to state which class they wish to join. Only those who have attended Mrs. North's classes for two terms or who already hold the elementary certificate are eligible for the advanced classes.

Guiders who are unable to attend afternoon classes should apply to the Secretary of the English Folk Dance Society, 7, Sicilian House, Sicilian Avenue, Southampton Row, W.C.2, for the syllabus of evening classes. The English Folk Dance Society are generously allowing all officers of the Girl Guides to attend their evening classes on the same terms as their own members, i.e. 12s. 6d. for the course of 10 lessons.

LONDON TRAINING CLASSES.

London Scottish Drill Hall, Buckingham Gate, S.W.1

These will open Friday, Oct. 5th, at 2.30 p.m. Subsequent Fridays in the morning from 10.30 till 12.30 for General Training for the Guider. 10.30 to 12.2nd. Class work. 12 to 12.30 1st Class. Tests for warrants will be taken by request of Commissioner.

SCHOOL OF WOMEN SIGNALLERS.

St. ANDREW'S HALL, Carlisle Place, S.W.1. Thursdays, beginning Thursday, October 18th to Thursday, December 13th inclusive, 11 to 1 p.m. Classes for drill, ceremonial and signalling. Fee, 6d.

6 to 7.30 p.m. Signalling; elementary and advanced classes. Fee, 3d.

The South East London Divisional School will re-open on Friday, October 19th, at Greenwich Central Hall (opposite Greenwich Station), from 6 to 9.30 p.m. Fee, 4d. per evening.

SCOTTISH COMMISSIONERS' CONFERENCE.

A CONFERENCE for Scottish Commissioners will be held at the Hotel Hydro, Callander, Perthshire, from Monday, November 19th to Saturday, 24th.

Commissioners other than Scottish who may wish to attend will be very welcome, but should apply soon to the Conference Secretary, Beatrice, Countess of Eglinton and Winton, Skelmorlie Castle, Ayrshire, as accommodation is limited.

CHESHIRE TRAINING WEEK.

A TRAINING WEEK will be held at Darnall Hall, Winsford, from November 2nd to 9th. Fees 25s. Trainer, Miss Enid Robinson. Applications to Miss L. E. Barbour, Broxton Old Hall, Broxton, Chester.

LONDON AND GREATER LONDON CAMP AND TRAINING CENTRE.

Week-end Training Courses.

THE following Courses have been arranged for October and November, 1923:—

October 5-8. General Training.

October 19-22. Brown and Tawny Owls.

November 2-5. General Training.

November 16-19. General Training.

November 30-December 3. Brown and Tawny Owls.

Charge for the Course, 12s. 6d.

These Courses will be under the direction of diploma'd Guiders, and will commence on Friday evening. Arrangements will be made to enable Guiders to catch the early business trains to London on Monday morning.

Application should be made to the Secretary, Grey Towers, and should be accompanied by a deposit fee of 5s. This will be forfeited if the booking be cancelled within two weeks of the commencement of the Course.

In addition to the above Courses, the House and Grounds may be booked for Divisional and District Training Courses, or for Conferences, etc.

List of Kit required for the Week-end Training Courses.

Blankets.

Pillow Case.

Towel.

Tea Cloth.

Knife, Fork and Spoon.

COMMISSIONERS' TRAINING.

A COMMISSIONERS' Training Course will be held from October 23rd to 26th at High Leigh, Hoddesdon; trainers, Mrs. Mark Kerr and Miss Erskine. There are a few vacancies. Apply to Mrs. Everett, Elstree, Herts.

SCOTLAND.

TRAINING days for Guiders will be held the second Thursday of each month, beginning October 11th, in Glasgow. Programme and particulars will be published on the first page of the *Glasgow Herald* the preceding day. Secretary: Miss Ross, 4, Burnbank Terrace, Glasgow.

MEETING OF THE COMMITTEE OF THE COUNCIL.

Held September 20th, 1923.
Present: Sir Robert Baden-Powell, Bt., in the chair, Lady Baden-Powell, Miss Behrens, Miss Burges, Mr. Everett, Mrs. Mark Kerr, the Hon. Mrs. North, and the Lady Helen Whitaker.

It was agreed that the Brownie First Class Test should be simplified, and a shorter version was approved by the Committee for insertion in the Book of Rules.

It was agreed that Rule 22, Brownie Holiday Camps, Sections 2 and 6, should be altered respectively to read as follows:

"That numbers for such a holiday should not as a rule exceed three Sixes or eighteen Brownies."

"Permission must be obtained from the Pack's own Commissioner, and the Commissioner in whose area the holiday takes place should be informed."

It was agreed that a Guide World Camp should be held at Foxlease in 1924.

The Committee agreed that two new Badges for Extension and Extension Lone Guides should be approved, Collector and Book-lover.

GUIDE WORLD CAMP.

It is proposed to hold a Guide World Camp, combined with the International and Imperial Conference, at Foxlease, Lyndhurst, Hants, from July 16th to 23rd, 1924. Representatives from all the Dominions and Colonies and from all foreign countries will be invited, and it is hoped that two Patrol Leaders from each County in Great Britain and Ireland will be able to attend. It is hoped that the Counties will be able to entertain some of the visitors after the Camp. Full details of this will follow in due course.

AWARDS

GOLD CORDS.

Miss Gladys Crabtree, Captain 1st Blackpool Company.
Patrol Leader W. Lamden, 2nd Dartford Company.
Patrol Leader D. Martin, 2nd Dartford Company.
Patrol Leader C. Alderton, 2nd Dartford Company.
Patrol Leader M. W. Shepstone, 5th Battersea Company.
Patrol Leader M. Fryd, 2nd Loughton High School Company.

Guiding for the Guiders (cont. from p. 218.)
"Village Company Finance," and very comprehensive and simple help for the new Guider regarding Tenderfoot and Second Class Work. Suggestions for the Dedication of Colours in church are given at the end of the book, which will be found most helpful.

We expect a big rush for this book, and orders will be dealt with in strict rotation.

SWALLOWS.

These are the aeroplanes of God,
The swift patrols of spring,
They dart among the realms untrod
On swift and daring wing.
They bring His Presence and His Power
So near the homes of men
That even in her anguished hour
The world may laugh for leaf and flower
And life and light again.

Not these, not these are sealed and signed
To answer blow with blow;
They war but with the wintry wind
And the late lying snow.
No shadow of their wings shall wake
The grief of new-turned sod
Or shallow grave or rough-hewn stake,
They fly but for the summer's sake
And for the praise of God.

WILL H. OGILVIE.

THE GUIDING BOOK

IF ISE ?—WHITHER ?

MRSRS. HODDER & STOUGHTON are about to publish for us under this title and for the sum of six shillings a volume which will be on sale not only at the Guide Shop but at book-sellers in many parts of the world. The actual date of publication is announced for the first or second week in October.

The thought rather takes our breath away—the book rather takes our breath away—and to the question, "What is the Guiding Book?" it will be necessary, before giving a reply, to go back a little and tell how it came to be written.

Many people, in many places and languages, have asked, and are still asking of us, "What does it all really mean?" and the answer upon which so much depends has not always been very easy to express, nor the ideals upon which Guiding is based so very easy to define.

And so the Guiding Book took shape, and has come to be written by many people and in many languages, in order that the question may be answered by those who have the words to express and the art to define these things, which are, after all, but the ideals of a universal girlhood.

The book is divided into two sections—the British Empire and Foreign Countries—and although the words "Guiding" and "Guides" do not always appear, there is a connecting chain through the pages, running even through the pictures and the music and the verse, which all can surely follow.

What is the Guiding Book? It is *Romance*, in verse, by Rudyard Kipling, and a *Song of Dedication* by Walford Davies; it is *The Examples of Great Men* by John Masefield—*And Women* by Clemence Dane. It is the song of *The Mountain Trail* by Alfred Noyes, and it is a picture, *Terrible as an Army with Banners*, of which the banner is the symbolic standard of girlhood—painted for us by Estella Canziani. It is a story, *Many Doors*, written by Ernest Raymond, and illustrated in colour by Lawson Wood, and it is *Saints and Warriors* by Katherine Tynan. From India, and from the pen and brush of Tagore, it is *Uma—the Mother*, a legend poem; from Newfoundland it is *The Homemakers*, and from Bermuda *The Romance of Sea Adventure*. From Canada it is the *Images of Tradition*, and from South Africa a *Declaration*, and between the Empire and across the world it is a symbolic and beautiful picture of the *Trefoil*, painted for us, and explained in his own verses by the Chief Scout.

It is *Patriotism* by Emile Cammaerts, and it is *Beatrice—the Ideal Woman* by the late Baron Sidney Sonnino. It is *Courage* chanted from the Scandinavian shores, and it is *The Eternal Feminine* in a series of black and white sketches from Japan. It is the story of an *Awakening* from Hungary by Baroness Orczy, and it is *Liberia* calling us to *Service* through the mouth of one of her former Presidents. It is Owen Wister talking grandly to us of the *League of Nations*, and it is *Nature* in her many

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aspects sketched in words by Gerald Thayer, and sketched in ink by Graham Robertson. It is Melba writing of the *Bond of Music*. It is all this, and a great deal more, and above all, it is, as the concluding illumination says, to remind us that "Every child comes into the world with a message that God is not yet disheartened with man."

THE FLOWER GARDEN

October.

This is the month when drastic clearing should be the gardener's watchword.

It is the time to dig over all your flower-beds for the winter, and in doing so you will have to sacrifice many plants of rampant growth, such as Michaelmas daisies, Japanese sunflowers and irises, which, if left undisturbed, would soon encroach on the whole garden.

Dig deeply, wherever roots of plants will permit, turning the soil over well to expose it to the action of frost, which will not only break it up very finely for you, but also destroy many insect pests near the surface.

Plant in your newly dug borders spring flowering plants such as wallflowers, forget-me-nots and polyanthus. Bulbs should also be put in, but avoid putting them too deeply, or they come up with a drawn appearance.

Hyacinths, daffodils and narcissus should be placed so that the top of the bulb is about one and a half inches from the surface, smaller bulbs, such as crocus and snowdrop, about one inch below the level of the soil.

At the beginning of the month, plant bulbs in bowls for flowering in January or February. This can be done in prepared fibre sold for the purpose, or in florists' moss or pebbles to which a little charcoal has been added to absorb bad gases.

Vegetable Garden.

Lift and store the remainder of your carrots, parsnips, turnips and beetroot and put in a dry, cool place, preferably in boxes or tubs in silver sand, in a cellar.

Potatoes should all be dug and stored during the first two weeks of October, as they are susceptible to frost and are better indoors.

Thoroughly dig all parts of the vegetable garden which are clear of plants, leaving the ground in rough lumps till the spring.

Look over winter greens and pick off any decaying leaves round the base of the plants or on the ground. These, if left, harbour slugs and other injurious creatures and prevent access of air to the soil.

Pruning of all small fruits should be done at this time, but raspberries and loganberries are the only ones which can be attempted without expert advice. These are quite easy, as the only thing to do is to cut out all the canes which have borne fruit and keep a supply of the new wood, which has grown up this season.

Tie these new canes to the wires or poles and remove any suckers which are coming out at some distance from the plant.

(Concluded on page 223.)

HOW DISTRICTS CAN HELP THE EXTENSION LONE GUIDES

JUST imagine for one moment you are a cripple. You spend your days prostrate on a couch in a hot, stuffy kitchen, and, while your brothers and sisters go off to school and games, work and holidays, you are left at home. Whenever you want to do anything, the answer is, "Oh, you can't do that; you are only a cripple."

Then, one day, a Guide comes to visit you. Her neat uniform brightens up the dingy kitchen, and her cheery smile makes you smile too. She tells you many wonderful things concerning Guiding. She speaks of the Guide Law and Promise, the opportunities awaiting those who join for service and fellowship, and of the Badges there are ready to be won. It all sounds too thrilling for words, and finally, instead of saying, "Oh, you can't join, you are only a cripple," she asks you if you would like to become an Extension Lone Guide?

She then explains how Extension Lone Companies are run. She tells you how local Guides will visit and teach you test work, and that the Commissioner will one day enrol you. You ask about the Company letter, and are filled with interest when she mentions just a few of the things it may contain: the yarn about a Guide Law, or a story possibly illustrated in colour, a letter from your Captain, Games and Competitions, Nature Lore and Photographs. She goes on to speak of tests, the Company magazine, the library, the letters you will receive from Guides in other parts of the world, and all the opportunities that will be yours for helping other people.

She explains how you will be a member of a Patrol, whose Guides will possibly dwell in different parts of the country, and how everything you do will count in points for your Patrol, so that you will not work just for yourself, but for the honour of the Canaries or whatever Patrol you may be in.

Don't you think, if you really *were* that cripple, living in that hot stuffy kitchen, that you would like to be a Guide?

Now this is where the Guides and Rangers all over the world come in. We want you to help us to bring Guiding into the lives of every single crippled or invalid girl in your district. There are, at the moment, some 150 Extension Lone Guides. Most of the large towns in the British Isles contain twice that number of physically defective children, so that we have only got in touch with a very small percentage of them. Extension Lone Companies have been running nearly two years now, and have proved that Guiding for cripples and invalids is of great use, not only to the girls themselves but to their parents and friends as well, so now we are ready for new recruits.

It would be a splendid thing if Com-

panies would unite in Districts, or, in less populated areas, in Divisions, and undertake to start a Patrol of Extension Lones. The Patrol Leaders and the Ranger Companies would be responsible for making Guiding known to all cripples and invalids dwelling in their areas. The Commissioner would first secure some Extension Lone leaflets and distribute these among the school and hospital authorities, the clergy and welfare workers, and local representatives of the Invalid Children's Aid Association and similar societies. From these sources she might secure a list of girls who would be eligible for membership under the Extension Lone scheme. The Guiders and Rangers could then meet and learn exactly how an Extension Lone Company is run, and after that they could visit each girl on the list and invite her to join.

The Guides could also look about in the vicinity of their own homes and approach any suitable girls. Extension Lones being the subject for a yarn at one of their Company meetings.

Lastly, we should want one or even two Guiders for every new Company of Extension Lones. Surely there must be a number of Guiders who have had to give up their Companies when they married, or whose family duties prevent their continuing to run their Company or Pack, and who would make excellent Extension Lone Captains and Lieutenants? I should welcome letters from anyone willing to help us in this way.

Each "Extension" Lone Guide "found" in a District might be adopted by the nearest Company. They would visit her, or, were she strong enough, invite her to attend their meetings now and then. If Districts and Divisions will unite in spreading the Extension Lone scheme, it will be a tremendous help, and Rangers are specially invited to take up this work.

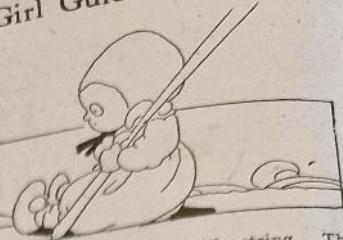
We want, if possible, Extension Lone Companies in every county in England and overseas as well. I shall be delighted to answer any questions from Commissioners and Guiders interested in our scheme, and it might be possible to arrange for an Extension Lone Captain to visit them and tell them more. We would also send specimen Company letters and Courts of Honour to any District who feel they would like to try and form a Patrol. Two Patrols make a Company, and we hope to form the new Companies in counties as far as possible. Scotland runs its own Extension Lones, and all inquiries regarding them should be sent to the Head of Scottish Lones, not to the English Headquarters.

Guiders and Guides, how many "hot stuffy kitchens" and invalids' bedrooms will you penetrate during the winter, and how many cripples can you bring into the great sisterhood of the Guides?

JOAN RAXWORTHY,
Sec. Extension Lone Guides.
Tuesley Manor,
Godalming.



A Patrol Leader of the Extension Lones, winner of the Nurse Cavell Badge, teaching some Brownies of the 1st South Park Pack.



"THE LITTLEST ONE"

CHILD nursing is a very ordinary subject in a Guide Company, but have you ever tried a Brownie version? This does not entail the wholesale destruction of babies, or the production of too-youthful mammas. But, seeing that Brownies have a strong maternal instinct, couldn't Brown Owls use that instinct to the benefit of the Pack, and as a means of quietening and steadyng the exuberance of many of their Brownies? Gentleness of many of which Brownies don't always connect with the Brownie Game, and in no other way can it be so easily and naturally fostered as through the care of something smaller than the Brownie herself.

When it was decided that Company drill should no longer form part of Brownie training, a few Brown Owls were of the opinion that nothing was left except to play with dolls. Now playing with dolls is a particular mark of the smaller Brownie, only very often the doll is her own baby brother or sister, whom she "nurses" in her spare moments. This is not always good for the Brownie, who may be overweighed with responsibility, and is sometimes worse for the baby who may suffer from too much kindness and sweets. But the instinct and the good-will are there, and Brown Owl can guide them rightly if she chooses.

them rightly if she chooses. All sorts of games and ideas can be evolved out of this natural love of babies, especially if we seek to bring out the practical and not the sentimental side of the question. There is no need to make it too definite or too educational at the Brownie age, and that is why it is better to begin with dolls, who will not suffer if the Brownie suddenly lapses from the path of motherhood and leaves her baby on the floor in order to play something else. Doll-dressing is an obvious suggestion, but doll-keeping is a much more attractive art. It includes making a doll's house out of a wooden box and odds and ends, in the course of which the Pack may discover what are, and what are not, the right things to have about a baby. One Pack of firm mothers insisted on having windows cut in the front of the box, so that the baby might have fresh air at night (a most awkward job, undertaken by Tawny Owl's brother with a fretsaw), but when the bran ran out of their baby—a limp-bodied infant with a china head—they joyfully suggested a tracking game with the means thus placed at their disposal, and the maternal instinct was temporarily vanquished by that of the hunter.

On one occasion a Brown Owl who was in the unhappy position of having to

run her Pack meetings "without any noise" on account of a committee next door, evolved a baby-carrying test. Each Brownie brought a doll which was promptly turned into a long-clothed baby by being wrapped in its mother's coat, and the test was to walk along a chalked line, carrying the baby on the left arm in the usual way, and then to sit down on a chair and transfer the baby to the lap without jerking it. For such a game could hardly be bettered, though doubtless it could not be played for very long. But surely the most adventurous undertaking ever met with in connection with Brownies is a real live Baby Show! It was promoted by a Brownie Pack to raise funds, and proved an amazing success. A doctor and a nurse obliged with the judging; the Pack provided tea at a moderate cost; and the girls were beyond all hopes.

provided tea at a party the profits were beyond all hopes. A less perilous effort was carried through by a town Pack which gave a party to the Brownies' mothers, and explained that the babies who could not be left behind might be brought to the party and left in the "home" in the charge of the Brownies themselves. The "home" was arranged like a crèche, with a pen and toys, and one earnest and perfectly capable Brownie kept two or three infants happy for the better part of an hour. In fact so keen were the Brownies for the post of guardian that they had to take it in turns. *give Babies'*

they had to take it in turns.

Then again Brownies can give Babies' Parties—at Christmas time, for instance—as a good turn, and provided that a programme and refreshments can be arranged, Brown Owl need not feel unduly harassed at the prospect, for her Pack will be fully occupied in looking after the guests. In fact there are lots of ways in which we can prepare our Packs to receive the actual training and knowledge which they will be expected to assimilate as Guides. And though child nursing, like ambulance, is a subject better left to older people, yet if the mother-instinct is guided rightly from the beginning, it will surely be a help in the days to come.

HOW TO MAKE A BROWN OWL TO SIT UPON THE TOTEM

THIS is not nearly so difficult as you might think. I am sure most Brownies have helped with the woolly balls for babies which are made by winding odd pieces of wool on to two rounds of cardboard and afterwards cutting them round the edges and tying

them in the middle with string. The Brown Owls are made in much the same way, only if you want a very fluffy and silky one it is worth while to buy a quarter of a pound of the thick rug wool for one Owl, or two beautifully shaded ones may be made with a quarter of a pound of dark brown and a quarter of a light brown or white wool.

Instead of rounds, cut two ovals from a piece of cardboard, slightly flattening them at one end and making them to the measurements given in the diagram. (After you have made one you will be able to make others in different sizes.)

Cut the skein of wool once right through the middle, just as you would a skein of darning wool before you plaited it. Then divide it into three or four parts, and wind these lengths round the cardboard ovals until the hole in the middle is nearly filled up. An easier way is to make the skein into small balls and wind them on singly, but this takes longer to do.



A—Width of card 1 in.
BC—Length top to bottom 7 in.
DE—Width across 4 in.

When all the wool is on, cut it round the outer edge of the ovals, slip a piece of string round between the two and tie it tightly. Afterwards either tear the card-board off or slip the wool out very carefully.

The Owl is then ready to be shaped. First tie a piece of wool or string tightly round, about a third of the way down, to make his neck. For his eyes cut two rounds of white or yellow cardboard and sew them on with round, shiny black buttons in the centres (those with holes at the back only are best).

Black lines drawn from the edge of the paper to the edge of the button are an improvement. The ears and beak are made from small three-cornered pieces of leather which are sewn on and pinched into shape. Tuck them well into the wool and they will hold quite firmly.

Finally cut two larger pieces of leather for his feet, shaped like the one shown here.



Sew the straight parts on to the base of the owl, tucking them well up into the wool and leaving the divided ends showing as he stands. Then twist these divided ends tightly in the fingers and you will be surprised to see what natural-looking claws will result.

Finally trim the wool into shape and your finished bird will, I feel sure, receive a great welcome on joining the Pack.

the Park.
O. M. Day.

SKIPPING

SKIPPING is a somewhat specialised form of physical training, and it is therefore important that the effects resulting from it should bear some relation to the effects of other methods of training the body. Since but a limited amount of time can be devoted to it, it is necessary to regard the position and action of all parts of the body as part of the exercise itself. The head and trunk should be held erect, without, however, any tension being felt in the neck muscles, for tension produces undue fatigue. The arms should be held sideways at shoulder height, just sufficiently relaxed to relieve all tension in the chest and shoulder muscles which are brought into play by the lifting of the arms. The importance of this position needs emphasising, since tight chest muscles impede breathing, and in skipping of all exercises it is necessary to give the lungs the utmost possible freedom. The knees and feet should be close together, the inside border of the feet touching.

The following points in regard to the actual plain skipping movement may be noted. It consists of two parts, a big spring and a small rebound. During the first part the knees are stretched momentarily in the air and the ankle joints are stretched so that the toes point downwards. During the second part the ankle movement is repeated in miniature as it were, the foot not actually leaving the ground. The softness of the landing after the spring depends almost entirely upon the relaxing of the ankle and knee-joints, and the ability to do this is worth acquiring since it results in increased flexibility and counteracts somewhat the ill effects on the foot and ankle joints of hard, stiff boots. (Soft heelless shoes are of course essential, as is clothing which leaves unrestricted arm and chest movements.) Very high springing is unnecessary, softness of landing and rebound being more valuable.

The use of the rope is important inasmuch as it affects the general poise of the body. It should be long enough to touch the ground when the arms are held in the correct sideways position. No cramping of the chest is then possible, and the rope may be swung backwards or forwards, though the latter method should be used more sparingly. Moreover,

this length gives sufficient space to allow of fancy movements in which one leg is extended forward or sideways. Handles to the rope are essential. A very small movement only in wrist and shoulder joint is necessary, any undue effort being wasteful of energy and leading to breathlessness.

Anything beyond plain skipping brings us into the realm of dancing movements, and a knowledge of the most elementary technique is necessary for any really satisfactory results. It is not possible to touch upon such a subject in a short article—nor, indeed, to give the knowledge in any but a practical way—but the following points are worth noting:—

(1) The "pointed toe" must include the last joint of the foot, so that it is not the ball of the foot but the tip of the toes that rest upon the ground when one foot is pointed forward. This involves difficult but extremely beneficial work for the muscles of the foot itself, muscles which are seldom used in any other form of exercise.

(2) In any movement where one foot is pointed or lifted forward or sideways it is the side of the leg which should be visible from the front. This involves a considerable amount of rotation in the hip-joint for both the supporting and working leg.

(3) Following from 2, the knees should be turned outward, not forward, and this is especially important when using steps borrowed from Scotch dances. (These lend themselves to skipping, and if done correctly and well are extremely useful for training the feet and general poise of the body.)

These points as to the position of the knees and feet are worth considering, as they affect both spring and rhythm. A mistake often seen in elementary steps arises thus. The step we will describe as "feet astride, change to feet crossed." In order to "cross" the feet one must be placed in front of the other. Correctly performed, the weight should be equally distributed, but if the feet and knees are turned forward and the movement is being taken to quick time, it is almost impossible to cover so much ground in a forward direction and make the necessary transference of weight. The result is a clumsy movement in which knees and thighs are also crossed and the weight kept too much on the back foot. On the other hand, if the movement is practised with both knees and feet turned out, the "crossing" is obtained without anything more than the placing of the front heel to the toe of the back foot, both knees and thighs being well apart and the balance and weight being equally distributed.

There are two distinct methods of increasing the difficulty of skipping, one being to use more advanced steps and the other to use more difficult time and rhythm. On the whole, 2-4, 4-4 or 6-8 time is most suitable. A simple step may be made comparatively difficult by omitting the rebound movement of the skipping step. For example, "feet astride, feet crossed" in its easiest form and to one bar of 4-4 time would consist of "feet astride" to beats 1 and 2, "feet crossed" to beats 3 and 4, each movement finishing with a pause or slight rebound, and the rope being turned twice during the four beats. The more



General Good Position.

difficult form consists of "feet astride" beat 1, "feet crossed," beat 2, "feet astride," beat 3, "feet crossed," beat 4, the rope being turned twice as before. In other words, the easiest form results in one movement of the feet to one turn of the rope and the more difficult, in two movements of the feet to one turn of the rope.

Generally speaking, skipping makes somewhat severe demands upon the growing girl. Care must be taken therefore to avoid long spells without rest, and for this reason it is a good plan to have "relays," each picking up the movement, say, every 32 bars. This is also a useful method of teaching a good start, since, for the first time, the rope must be swung a fraction of a second before the actual note is played. Equally, time spent on the training of the feet is never wasted, and practice of steps and movements without turning the rope is considerably less fatiguing and helps to produce finished, polished movements which are necessary before skipping has any great value from the aesthetic point of view.

S. C. SPARGER.

The Flower Garden

(Continued from p. 220.)

Under Glass.

If you have a greenhouse or frame several things can be done this month.

Cut down all the old fronds of maidenhair, ribbon fern, etc., as they die off, to make way for the new ones.

Watch the cuttings of geranium and fuchsia which were made a month or two previously, and when the pots get full of roots, put each plant separately into a three-inch pot.

Look over any cuttings of violas, calceolarias, snapdragons, etc., in frames or boxes, and remove any which have damped off or withered. Give the frames plenty of air on sunny days.

When clearing up all parts of the garden, keep the dead leaves by putting them in a pit in an out-of-the-way corner. They will provide excellent leaf mould for next year.

B. MIAIL.



Poor Position of Knee.

COUNTY LONE GUIDERS.

CORRECTION—LANCASHIRE.

For Miss Broadbent, Glencoe, Clitheroe, read Miss Broadbent, Siddows, Clitheroe.

OUR TRIP TO CANADA

By The Chief Guide.
(Concluded.)

A hurried trip to New York, a meeting with the leading navigators of the Girl Scout ship, and we were away across the border into British territory once more.

Kind friends at Quebec kept our passage through that city to themselves, and we were sent off on our hoped-for fishing expedition on the Jeannette River.

A five-hour railway journey, another hour's skin up the beautiful wooded reaches of Lake Edward, and we paused a few days with hospitable friends on their island home out in the still black water. Pouring, pelting rain, gloomy prognostications of a wet spell of weather, a breakdown to the little motor-boat, but a fixed determination to "get there" at all costs heralded our departure for the Jeannette River.

"You go seven miles up the lake in the motor-ferry, then three more in the canoe, then a portage into the valley of the river, and then half a mile on."

Following these directions, we climbed into the emergency motor-boat, and, towing the canoe behind us, were carried away up the winding lake. Island and promontories, bays and inlets make the lake into a wild twisted stretch of water well deserving its former name of "Lake of a thousand Isles."

The pessimistic weather prophets proved wrong, and the drizzle cleared off in time for us comfortably to transfer ourselves and our belongings from the panting motor-boat into the frail and wobbly craft that was to carry us on our way.

It was a perilous proceeding, changing as we did in the middle of the lake from

the safe and steady motor-boat as it rocked and rolled, bumping the minute canoe first one way and then the other, and as one stepped in as lightly as possible there were several nasty moments as the canoe swayed and lurched with our weight.

A further rough description of our course had been given to us on our departure. "Go through the narrows and then across the lake, and you come to the portage." It had sounded so simple, and we had hardly bothered to listen nor taken the trouble to ask whether to turn to right or to left.

As the motor-boat pit-a-patted away into the distance, we felt really launched on our voyage of adventure, and paddled off through the narrows and found ourselves gliding along amidst wide bays, with wooded shores hemming us in for miles around with never a landmark of any description to be seen.

Gliding on, we scanned all possible creeks, and after rounding a bend we began to feel actually and completely lost! Of course, we could turn back, but that "isn't done," and on we went paddling through acres of water on our quest for the portage.

The Chief Scout, paddling in the bow, had visited the place thirteen years before, and the guide—Louis, a French Canadian—had been there also fifteen years before. But with that space of time intervening it was no wonder that neither of them could quite find their bearings, since scenery changes as nature clothes her shores with fast-growing trees and underbrush.

At last, setting out into the middle of a large open part of the lake, we all said, "Well, now we do seem to have got lost!" and really it did seem too ridiculous to be afloat in a cockleshell with apparently no possibility of finding a home in which to live, and the nearest human being ten miles away.

But the Chief Scout is not a Scout for nothing, and though Louis thought we should go to the right, he thought we should go to the left, and after staring ahead and paddling for some ten minutes, at last we espied the rocks and short trees that bespoke an opening out of the lake.

Oh, the relief of it! With glee we landed, and carried our goods across a narrow neck of land, the canoe followed on Louis' head, and then, gliding down the swift-flowing stretch of river, we rounded a bend to find ourselves at our little riverside home.

It is a funny thing the way the first move on arrival at a camp or an empty house seems to be to light a fire! Of course, usually this is for the very homely reasons of either cooking your grub or drying your clothes, but I like to think that there is something more in this than meets the eye—that we are still near enough to primitive man to have to light a fire for self-protection or perhaps even merely to want to light it for the pure joy of getting close to it and gloating in the scent of the wood smoke.

A fire lit, a meal cooked and eaten, mattresses and blankets aired, kit unpacked, and out we went to enjoy the rest of the day exploring our new surroundings.

And what surroundings. I'll tell you about them, though the telling cannot convey one bit of the beauty and wonderfulness of it all.

Gazing through the open doorway, you look straight up the stream, a rushing, hurrying, bustling torrent, whirling along between low shores covered—right down to the water's edge—with spruce and silver birch.

Stop a minute—it is cloudy and the wind ruffles the surface of the water as a gust comes sweeping into our faces; but wait till the sun shines again, and then just look at the colours of the budding trees, the black, deep shadows in the smooth, glassy stream close to the bank, and the dazzling gleam of the middle race where the boulders break the water into whirlpools!

That is looking one way from our forest home, and from the other windows the view is equally good, whether it be towards the rapids that surge and swish, or out into the depths of the woods and tree-stems. One window view, though, held us fast—out towards the kitchen door!

Crumbs and "bits" were put outside during the afternoon, and coming home early before the others, I was preparing tea when I chanced to look out of that window, and who should I see partaking of a meal together but a bush partridge and a large hare. They didn't mind about my being there at all, but just strolled about as if the place belonged to them—which of course it did, as much to them as it did to me!

The hare was just getting his spring coat, but Nature hadn't been so quick about his hind legs as she had about the rest of him, and they were still rather a dirty white. Of course, he must have been snowy white during the winter to match the snow that here lies deep for six months of the year; but with the thaw arriving his legs looked as if they were thawing too, and really when he sat still he looked exactly like a greyish-



Louis—Canoe portaging.

brown mound sitting on a narrow whitish rock!

Looking from the window later, I espied Louis, creeping to the woodshed, returning stealthily carrying a large wooden box. Calling me to the other side of the house, he murmured, "See, I ketch heem—he good to eat," and next day we had boiled rabbit for supper! The trap set with a string through the kitchen window did its work too well; the dear wild things were not accustomed but after the assurance that we preferred trout and toast for breakfast, dinner, tea and supper, our furry, friendly, trusting neighbours were left in peace!

The woodchuck which made its home under the wood pile would come and stroll almost within touching distance as we sat on the edge of the clearing, a fish-hawk hovered overhead, and the days in the silent, impenetrable forest passed by all too quickly.

There was of course nothing to do except just to enjoy the peace of it. Louis did everything else. I have never seen anything to equal him, excepting perhaps our bearer Mahwati, who travelled with us throughout India years ago. A man of probably some sixty summers or so, Louis' appearances were against him. At least no, they were for him, for he, his clothes, his environment, all matched each other to perfection. Unshaven, rugged and weather-beaten and his hat all green with age, he fitted in well with his rough be-patched and baggy nether garments. They were home-made, from wool grown on his own sheep, woven by his devoted wife, and they must have been worn month in, month out, for more years than we would care to count.

From under his bushy eyebrows shone piercing, bright, beady eyes—just like a Scottish terrier's—taking in everything, from one's humble wants at meal-times to the track of the moose in the soft mud at our cottage door.

And he could turn his hand to anything. He borrowed my workbox one day to mend some part of his strange wardrobe; he cooked "flap-jacks" to perfection so that one would greedily go on eating and eating for the pleasure of seeing them sizzling in the pan and being daintily turned over by his skilful hand; to see him light a tiny fire and grill a trout over it, spitted on a stick was a treat in "out of door cooking craft"; he would shoulder the canoe and stride in his silent moccassins away through the portage without cracking a twig, silent as a deer; paddling the canoe, landing a fish, waiting on us at meals—it all seemed to come naturally to this gentlemanly wild man of the woods, and his simple philosophy and attitude of mind was shown in the phrase, spoken in reply to a query as to the characters of his two sons, "I trust dem. Dey no good eef dey have not de honneur."

* * *

Our time in the woods slips by. McGill University at Montreal decides to grant an Honorary Degree to the Chief Scout at its Annual Convocation, the Boy Scouts there have planned a Jam-Boy Rally, and the Guides are not far behind in laying plans for a Rally, whilst meetings are to be held under the auspices of the

National Council of Education at this, our last stopping-place in Canada.

A happy three-days visit is crowded with experience of kindly hospitality, generous reception is given of one's humble exposition of Guide work by the Imperial Order of the Daughters of the Empire, Canadian Club and the teachers of Montreal, and a wonderful greeting and display is given by the nine hundred Guides and Brownies—one that stands level with any that I have ever seen in any part of the world.

Our ship steals haltingly down the St. Lawrence River in a thick yellow haze; anchor is dropped for the night as the tide and the fog are tricky.

Early next morning as the sun breaks through overhead we are under weigh again, sliding under the huge cantilever bridge that is such a striking feature to those who go back and forth to Canada from the Old Country; Quebec, with its piled-up houses and its atmosphere of historic glamour from the earliest days of Canadian history, gradually passes out of sight, and—our trip through Canada is over.

It is finished as far as the actual travelling is concerned, but tucked into our minds warm and comforting are happy memories of the Scouts and the Guides of that country, their jolly smiles of welcome, their cheery determination to make themselves into grand members of our world-wide "brother and sisterhood," and a feeling that though three thousand miles of sea may lie between us we are all of one mind in our loyalty to our Promise, our Law, our Crown and our God.

GUIDING v. AGE

AGE in the Guide Movement is not so much a matter of years as a matter of the mind, that is why all the Chief Scout's disciples are young. There is about them that youthfulness that defies crabbed age and "ruttiness," and reaches beyond a mere succession of birthdays. No Guider is really old, because she has an open mind, a capacity for laughter and a delight in simple things. Is she not still impressed and inspired—able to retain her belief in things and to be in love with them all? Here is the symbol of perpetual youth, of which the passing years cannot rob her. The work of every Guider calls for commendation, but it is to those who are keeping an aged mind at bay through their association with the Movement that arouses a greater admiration. It has been infinitely harder for them to adapt themselves and their mental vision to the aspect of Guiding than for their younger sisters—in many cases straight from school, with pliable minds and imaginations and ideas yet to be moulded—with time, means and physical youthfulness at their command. The only time that a Guide is in danger of old age is the period when she leaves school, gets a job and a boy and exclaims: "I'm too old for Guiding now,"—but the Captain or Commissioner three times her age knows that when one is too old for Guiding one might as well pack up

(Continued on p. 227.)

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Continued from page 227.

round to a decided droop at the back. Unfortunately my solution with regard to cords could not well be adopted in the case of skirts, at any rate not at present, without causing undue comment. It would therefore be both interesting and instructive to know which mode of wearing this most indispensible portion of our uniform has the official sanction.—Yours truly,

A GRATEFUL COMMISSIONER.

ARTISTIC LEATHER WORK

I HAVE been asked to write a short article on leather work that Girl Guides can do, so I will not describe work that needs elaborate tools or paint, as that work, lovely though it can be, is not practical for the average Guide Company. So the work that I will now try to write about will need only the simplest of implements, a pair of scissors, reels of cotton (number 40) to match the leather, needles (glovers' needles are best), paper patterns, and a leather punch.

The Choice of Leather.

It is always best in ordering your skins to ask for large and fairly thick skins; Velvet Persians are the best and most attractive. The middle of the skin will make bags and blotters and covers for blocks of writing paper, etc., while the edges of the skins will make numerous small articles, such as match cases, stamp books, hatpin tops, etc., and also from the side pieces you can cut the strips for bindings and for plaited handles for bags or for belts. (See Messrs. Percy Fisher's advertisement.)

Bags.

The three kinds of bags that I have found to be most useful are: (1) Work bags; (2) Book bags; (3) Shopping bags; so I will try to describe them and give their diagrams.

Work Bags.—The most useful size is 11 in. by 9½ in., and looks like this when finished (Fig. 1). You cut both sides of the bag out together, and the measurements of the pattern for it are 12 in. by 19 in. (Fig. 2), the extra inch in the depth being for the hem at the top.

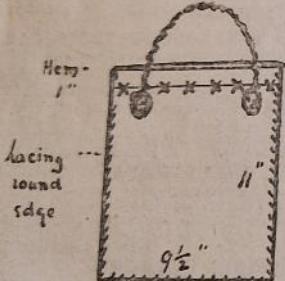


Fig. 1.

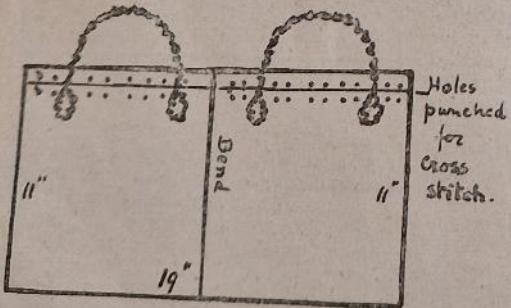


Fig. 2.

First hem the top (1 in. deep) then cut the strips of leather to plait the handles, make the handles with loops or rings at each end and *tack* them on to the bag before stitching them firmly down. Then punch holes for the cross-stitch ornamentation, cut narrow strips of leather for same, and stitch down the ends at the back. Then fold the work over and stitch round the open side and bottom with cotton; then punch holes all round, and lace round with another narrow strip of leather. (See Fig. 1.) This bag costs very few shillings to make.

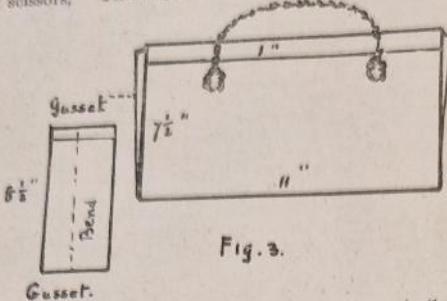


Fig. 3.

Book Bags.—This bag is very similar to the Work Bag, only it has a gusset at each side (Fig. 3). But for the pattern for this bag you cut lengthways (Fig. 4). When the hems are done, the handles stitched on, and the cross-stitch ornamentation added, bend the work over and insert the gussets, which must be stitched in with cotton, before the holes are punched for the lacing.

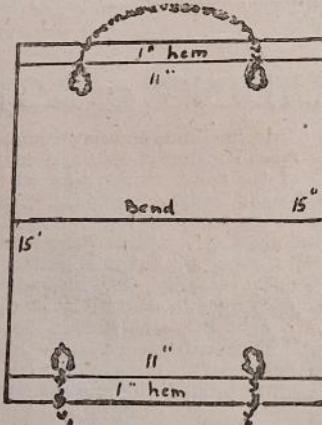


Fig. 4.

Shopping Bags.—These bags are very easy to make and take very little leather (Fig. 5). The two sides of this bag must be cut out separately and the fringes across the tops are separate pieces as well. These are then stitched on to the tops of the bag, and with a sharp penknife the six slits are cut (through both pieces of leather, bag and fringe strip) for the handles. The two sides of the bag are then stitched together with cotton, the holes punched, and the lacing added (as in work and book bags). Then cut

Girl Guides' Gazette

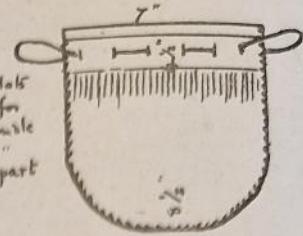


Fig. 5.

two wide, long strips of leather for the double handles, run them through the slits and stitch the ends neatly together.

In all the three foregoing articles, as indeed in all work, neat stitching and accurate measurements are essential, and the beginner should remember to cut out the patterns allowing a little for mistakes, as edges can easily be cut off but cannot be added on.

Blotters, etc.

Blotters and cases for note-blocks are very simple to make, the size of the note-block or blotting-paper having to be considered and then a little at each edge allowed for the lacing, but *always*, where there are two sides to be laced together, stitch them together first with cotton to keep them firm.

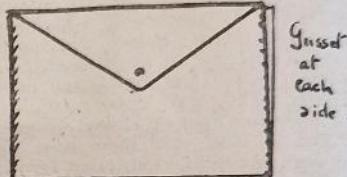


Fig. 6.

Large envelopes for letters to be kept in are most useful and attractive, and together with a block of notepaper in a case make a delightful present. The large envelope or letter case looks like this (Fig. 6), and can be made to whatever size is required.

Match cases, for flat tear-off match books and stamp books, take only a few inches of leather to make, and can be planned out quite easily, but any inquiries addressed to the Editor will be answered.

Hatpins and trimmings for hats use up the scraps very satisfactorily.

For hatpins, all that is needed is the hatpin with a tiny glass head, two circles of contrasting colours of leather, through which you pierce your pin and a little gum or sealing-wax to attach same at the back of the pin (Fig. 7).

For trimmings for hats I would suggest either a broad plait or leaves cut out of scraps and stitched on to a foundation, or flowers similar to the hatpin tops; the leaves and flowers made in contrasting colours or light and dark shades of one colour, make most attractive trimmings; and for belts, a long plait with a slip through buckle is most effective as well as useful. W. A. H.



Fig. 7

Guiding v. Age

(Continued from p. 225.)

altogether. Thus the ever-young Guider philosophically carries on, she deals the "yellow" in the months of August and September when she "packs her traps and gets"—not to a peaceful, lazy holiday world of energetic youngsters—Camp—for responsibility, makeshifts and services rendered, the gift of eternal youth. Can a Guider remain immune from inspiration at a Te Deum service in the open air, with all the campers clustered round the flagstaff, with the blue sky above, the green turf beneath, and everywhere evidence of that not made by man. If she feels no wonder at these things, and does not delight in the homely note in that final hymn—

"Guard us at day,
Guard us at night,
Guard us when Captain
Puts out the light,"

and if in her heart there is no "late lark singing," then and only then is that Guider growing old. Camp betrays one's age to one's self—the Church Parade on the Sunday morning—all the Guides packed in the village church, and the last one followed by a camp mascot—a large rough-haired terrier. A small—a very small—Guide rises to the occasion, clutches the collar and tugs; nothing happens. Above the silence in the church an eager voice full of entreaty is heard, "Oh, come on, dear, you must come out." The mascot holds his ground, and the re-

sourceful kiddie picks him up bodily, encircling him with her arms, his legs thrust stiffly forward like two pairs of parallel bars and his body almost hiding the child behind him. So the mascot makes his exit. Does a small, trivial incident such as this fail to make a whole world of Guiders kin?

Optimism and hope go hand in hand with youth and the youthfulness of Guiders is put to severe tests at camp. If a Guider had not the optimism of youth she could not travel there happily on a very hot day in a very full train with twenty-one in her carriage, and a baby and a dog. Everything at camp pertains to youth, even the cute little devices in the camp kitchens, for actually on the great friendly trees are pinned written notices concerning orderlies' duties, rules of the camp, etc., looking for all the world like Orlando's sonnets by youth's greatest exponent, and with her thought still reverting to the play the Guider discovers why it is easy to be young at camp.

"And this our life, exempt from public haunt,

Finds tongues in trees, books in the running brooks,
Sermons in stones and good in every-
thing."

M. R. G.

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LETTER TO THE EDITOR

Sept. 5th, 1923.

TO THE EDITOR, "GIRL GUIDES' GAZETTE."

DEAR EDITOR.—May I be permitted to thank the writer (and the illustrator) of those illuminating articles on the wearing of hats and cords, which have appeared in your columns. With regard to the vexed question of cords (a form of decoration which has military appearance when correctly worn, and a sadly untidy look when incorrectly put on), the best solution might be to dispense with them altogether. Surely some less conspicuous and gaudy mark of rank might be devised, which, combined with the Commissioner's natural dignity of carriage, would set her apart from the lesser lights. This however is a matter of opinion, and I believe of some controversy.

May I express the hope that the writer and illustrator of these most helpful articles on the wearing of uniform will not content themselves with the upper woman. Many of us would be grateful to learn, for instance, the correct (and official) method of wearing the skirt. We meet the Commissioner whose skirt descends with sweeping grace down to her ankles, and again we come upon the Commissioner or Guider who appears to think that smartness consists in a fine display of the legs, which limbs are often merely veiled with stockings of diaphanous texture. Others favour a medium length in front, sloped

Continued on page 225.

IF WINTER COMES

and of course it will,
you will be thinking of

Leather for Clothing & Gloves

It will also mean longer evenings to be spent indoors and you will probably seek some PROFITABLE HOMEWORK.

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FANCY LEATHERCRAFT?

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Instead he still manœuvred at some ten inches distance from her. That he had good reasons for not pressing his suit too closely the climax showed.

It came quite suddenly. Mr. Garden Spider was not even making one of his stealthy approaches. His anticipated bride quietly raised herself and moved in the gentlest possible manner towards him. Mr. Garden Spider was so taken by surprise that he forgot to drop off the net, or even to run away, he just stood motionless, watching (or more probably *feeling*) her approach. Then came the surprise. Without the slightest warning her gentle approach instantly developed into a desperate and savage charge, which Mr. Garden Spider entirely avoided by hurling himself well out into space, a yard or more of silk instantly separating him from the ravenous monster on the spot where he rested a fraction of a second before, where she was now shaking the net with rage. Meanwhile Mr. Garden Spider's line was continually increasing in length. That kind of embrace was not to his liking. Presently, in descending, he touched a branch, and, getting a foothold, he cut the thread of communication with the lady on the snare. Had he not have escaped on his life-line, he would most certainly have become a victim to her cannibalistic appetite. Even the accepted suitor has a mysterious way of suddenly disappearing, which leads one to fear that the worst has befallen him.

The economy of the lady garden spider is somewhat amazing, for not only does she consume her superfluous lovers, and, at times even her husband, but she likewise eats up her own cast skin after moulting: her old snare are also eaten up and re-digested. Perhaps all those things are necessary for her to produce her silken egg-cocoon containing 700 to 800 eggs; but, even allowing her that, it is difficult to appreciate the unamiable traits of her character.

Hints on Knotting

OME method of making knot-tying interesting as well as instructive, is often a problem both to Guiders and Patrol Leaders. The following are suggestions and stories which may be found useful when teaching the knots for the Tenderfoot and Second Class Badges. **Bowline.**

The loop is a rabbit-hole and the long end of cord a tree; the short end is a snake, lying in front of the tree. Make the extreme end of the cord come up through the loop—this is the rabbit coming up out of his burrow. He jumps over the snake, runs round the tree and jumps back into his hole again.

A neat way of tying a bowline is as follows: Put your end across on the top

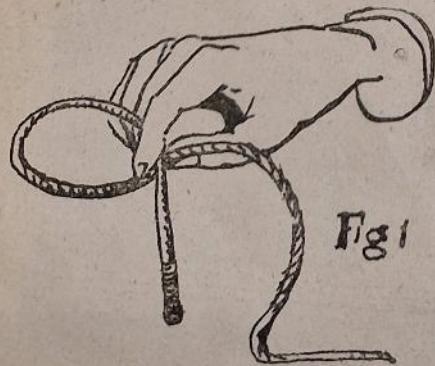


Fig 1

Reef.
Two frogs set out to play leap-frog (each should be represented by a different coloured piece of cord). The green frog (left hand) got under the red frog (right hand) and jumped right over his back (this makes first knot). They then turned to meet each other again, and once again the green frog (now in the right hand) got under the red one and jumped over his back.

Clove-hitch.

A mole began to burrow his way uphill, but as it was steep he soon came down again (end of cord twists round stick and diagonally down again), but he soon started off once more, and this time turned off under his own original run (end passes under first twist).

Guides should also know how to tie a clove-hitch by making two loops to put over the top of a post.

Fisherman's.

Place the two pieces of cord side by side with ends overlapping. One end is a hedgehog, and the other piece of cord is a wall, under which he is going to take shelter for the winter. The hedgehog goes under the wall (short end passes

of your standing part and hold it between your finger and thumb, finger uppermost (Fig. 1). Turn your finger and thumb right up, bringing thumb uppermost, which makes the short end come under the standing part, so that the standing part makes a loop round the short end (Fig. II). Pass end A in Fig. II under B, and pass it back down through loop C. Pull tight. (Note: End A goes under the string below the thumb in Fig. II.)

Sheepshank.

To remind Guides how a sheepshank works, there is this story: A sailor climbed up a bell-rope, cut the rope at the top, climbed down the rope, and pulled it after him. It sounds impossible, but this is how he did it. He climbed up and sat on the beam from which the bell hung, while he made a sheepshank at the top of the rope. He let himself down onto the rope again and cut the bottom loop of the sheepshank. He then climbed down, his weight keeping the sheepshank in position, and when he got to the ground he could shake the knot undone and pull the rope after him, the rope being cut a few feet from the top. If you make a sheepshank and cut one of its end loops, this should be quite clear.

An easy way to make a sheepshank is to bend your string as in Fig. III and make little loops on the string beside either big loop, and slip the little loops over the ends of the big loops.

Sheet-bend.

Two trees grew side by side in a wood, so close to each other that their roots grew together. (This makes the loop, with the two ends sticking up.) A snake (a separate piece of cord) coiled his way up between the tree-roots (through the loop), round the two tree-trunks, and was so long that he could twist under his own tail (end of rope passes under standing part).

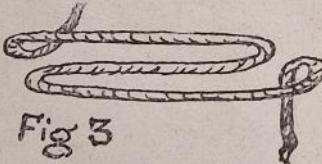


Fig 2

Girl Guides' Gazette

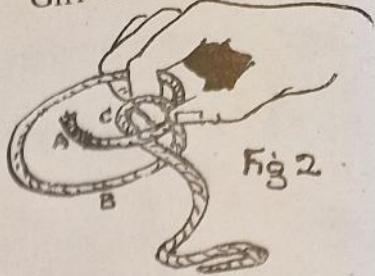


Fig 3

under longer). In the spring he looks out and sees that someone has built a second wall in front of his original one (the end must be looped *backwards* so that it now has to pass over two standing pieces). But as the weather is not very warm he goes back between the two walls and goes to sleep again (end put into loop and pulled through). If this process is repeated again at the other end of the cord, the result will pull up into a fisherman's knot.

Remember that a "knot" is made on the rope itself; a "hitch" secures rope to a pole; and a "bend" secures rope to rope.

Guiders are wise if they use knotting games from the very first, beginning with simple races and team games in which the quickest, not the slowest, Guide drops out first. H. B. DAVIDSON.

CADETS.

A GREAT many Guides seem to wonder what Cadets are for and how they differ from Guides.

I suppose the principal object of the Cadet Movement is to train future Guiders, which seems to me an excellent one; because although a person may be an extremely efficient Guide, with many badges, etc., she probably would not know in the least how to start a Company or how to run it when started; all of which she would have learnt had she been a Cadet.

When a Guide becomes a Cadet she takes a fourth promise; when she promises to do her best to extend the Guide Movement after she leaves school.

Some people object to taking this promise, their argument being that if they have worked with Cadets they can run a Company just as well if they do not take the fourth promise.

In some ways I agree with these people, because having once taken the promise one would not like to break it; but I am told that if one always upheld Guiding and helped when the chance came along, it would not be breaking the promise.

I think a Cadet Corps is a very good thing to have in a school, as in a Guide Company one is mostly taught how to be smart and tidy, and to work up for First and Second Class, all very important things, but if there is no Cadet Corps that they can see at work, and realise by their work that smartness and badges are not the first things to aim at in Guiding, these aims are apt to become too prominent, and the true spirit of Guiding is lost. By this I do not wish to imply that Cadets should not be smart and tidy. I think they should be just as tidy as the Guides who have inspection every week, but they should do it without thinking or spending too much time over it.

C. FORDHAM,
(Patrol Second, Blackbird Patrol,
1st Abbot's Hill Cadet Corps).

RED TAPE

By DAME KATHARINE FURSE, G.B.E.

WHEN the Chief Guide appointed me as her assistant, she warned me that some experienced Guiders were afraid I should bring in too much Red Tape. So when I took my first plunge into the Guide Movement at Swanwick in 1922, I put a bunch of red tape in my pocket and produced it during my talk. It seemed a pity that people should be disappointed.

What is Red Tape? I suppose the people who speak of it with loathing mean a tangle of regulations tripping them up and preventing free movement. They see a lot of knots symbolising drill and inspection and "EFFICIENCY" of the "spit and polish" type. Poor Red Tape. It seems hard that such really nice stuff should be given so bad a name.

We had white tape at the Admiralty, and perhaps the difference in the colour accounted for the wonderfully human understanding shown by that Government Department. I have certainly not found greater or more real freedom in the Guides than we had in the Wrens, except among the two or three well known but equally well beloved rebels who say: "Don't pay any attention to what Headquarters says, but do it this way. I know its different to the book."

Where you have a large number of people joined together in a Movement, you must necessarily have a few cut and dried rules for their guidance or else the movement instead of being orderly and self-respecting, becomes a rabble. The fewer the rules the better, but such as there are should be loyally carried out for the simple reason that if anything goes wrong the whole movement is held responsible by the public, and it is not honourable to risk the Movement being blamed for something which the carrying out of a regulation might have avoided.

Some women have great difficulty in accepting rules made by other people because they tend to analyse and see where they think improvements might be made. They argue, or what is infinitely worse, they sit silent through discussion at open session and then return to their job and carry on in exactly the opposite direction to what has been accepted as best by the majority in Conference.

The Guide Movement is a so called voluntary one. Guiders are not paid and they are therefore very independent. If we don't like something, we can resign or if we don't like our senior Guider we need not hold our meeting at the time she proposes to come and see it. There are plenty of bolt holes for the voluntary worker, but once she has realised that she is in honour bound because she is a willing worker, she will soon give up the rat habit and play the game in the open.

No one enjoys the making of rules, and the fitting together of ideas put forward by every type of individual in every type of town or country and for every type of girl or woman is worse than any Chinese puzzle. "The north country is so different to the south." (It's odd how you never hear this said in the south.) "My village is so different to a town." "I don't know, but I think the

girls in Glebeshire are quite different to anywhere else." Of course this is all true. Just as true as that a child in Finland needs a different uniform to a child in West Africa. The wonderful thing is that our Guide Rules provide for almost every contingency and yet leave almost unlimited freedom to every Guider or Commissioner to carry them out as she thinks best. But surely they should be invariably adhered to. Independence of action is splendid and much to be encouraged so long as its results do not affect the whole Movement adversely. Every Midshipman in the Navy is Captain of his picquet boat when he is on duty away from his ship. Every Commander is Captain of his Destroyer and every Admiral commands his Fleet. But each of these is required to adhere to certain very definite lines which are laid down for him by the Board of Admiralty. If anything goes wrong he risks Court Martial because he is acting for the Navy and the Navy belongs to the country, and H.M. ships are paid for out of public funds.

Nelson put his telescope to his blind eye, but had he been defeated in the battle this would never have been quoted as a rather fine thing to do.

We usually get back to finance as the basis of Rules and Regulations. Money subscribed by a number of persons for the use of a movement can never be looked on as the responsibility of any one individual. And the way in which it is spent is the concern of the people who subscribe it. How much is this realised throughout the Guide Movement? Are Captains and Brown Owls invariably business-like, and are the Company or Pack accounts always brought before the Court of Honour, and are they properly audited at intervals?

It seems to me that all this is of very great importance and that it should be put in the forefront of Guide training. We talk a lot about citizenship, but do we always teach it? Good citizenship must necessarily include the keeping of the law of the land and the management of public funds. Good keeping must surely include tape of some sort. Let it be blue or green or orange or any colour you like, but do realise its use. We do not want petty restrictions or tiresome fads. Merely some broad lines to follow and certain definite technicalities such as drill, uniform, ceremonies, camp regulations and office administration, standardised. These are all matters which affect the organisation as a whole.

There are undoubtedly more Rules than any ordinary woman who has other interests besides Guiding can grasp and it is probable that they will presently be reconsidered and abridged.

In the meantime the Guide Movement, which was sown only about twelve years ago is now growing like a tree. The roots are distributing themselves in all directions and the trunk is strong and sturdy. Branches spread out and flowers are blossoming at the end of every twig. The leader is shooting up straight towards the sky and the foliage shows all the colour of health and strength.

The gardeners who planted the tree are wisely watching the growth and are not applying the usual methods of pruning though they are staking the tree in order

to support it, and they are trusting to the sunshine and rains of heaven to make the tree a sturdy one.

Cold winds blow sometimes however and frosts nip. The sun is often hidden by fog and damp produces mildew, especially where the branches of the tree are so in-grown that they prevent the air from penetrating healthily. The roots of the tree spreading further in search of sustenance and strength are often rebuffed by underground rock or dry sand, or they reach stagnant water which chills the tiny rootlets. Grubs and beetles gnaw their bark, while caterpillars and cock-chafers devour the leaves above. Wise gardeners acknowledge these dangers to their tree and do everything in their power to protect it. They would achieve nothing if they merely sat in offices and said to each other: "There are no winds or rocks or blights or grubs or caterpillars." The wise gardener sees all these difficulties and dangers. But he also sees the butterflies loving to alight upon his beautiful tree. And he sees the bumble bees or the little honey and wood bees busily buzzing among the flowers spreading the pollen and carrying it off to fertilise other trees in distant places. He watches the sun blazing and ripening the wood and after a spring shower he imagines the sap rising and carrying life to every branch and leaf. He knows that when autumn comes the fruit will ripen and presently towards winter time the sap will retreat to the roots and starch will be stored for future use.

The tree is strong and will outlive the dangers and difficulties which face it so long as the gardeners are really wise and help its development. This they do by wisely supporting the tree with a stake while it is young, and possibly by planting a hedge to shield it from the prevalent wind. Now and then they free the branches which are being suffocated, or water the roots when a drought threatens to destroy.

So it is with the Guide Movement. Difficulties must exist in a big surging movement like this. They do exist. Why should we blink at them? What would be the fun of anything or where would be the forward surge of any organisation which had no difficulties to overcome?

Who prefers a dull walk along a good flat road to a difficult climb up a mountain path? Of course there are difficulties and probably dangers in our Guide path. So many keen, impulsive, intelligent, enthusiastic, competent people are jostling with so many old-fashioned, experienced, slow, prudent, wise and sometimes (in their eyes) incompetent people. Impatience kicks against caution while prudery tries to control emancipation from conventions. What a jolly turmoil it is! The great and important aim for us all, however, is to let this turmoil lead to construction and not to destruction. It is so easy to criticise and so difficult to build. If only we remember that a movement like the Guides needs all sorts to make it a success — just as it is theoretically not sectarian so it must be non-type. There is room for everyone and everyone's ideas are wanted.

The ideas which penetrate to Headquarters are the foundation of the Rules,

and these are gradually being built into a structure of great beauty and great strength which will shelter the Guide Movement round the world. For we must never forget that this little island of ours is the home of Guiding and that what we do here is being watched and copied and adopted throughout other countries. It is a big responsibility and it is through real loyalty that we shall be worthy of the honour of guiding the world to peace.

So let us accept the necessity for Rules and let us adhere to them honourably, in spite of the fact that they may often be irksome and in the case of older and experienced Guiders apparently unnecessary. They are intended for the whole and not for the individual, and if we all keep smiling and accept our Rules we shall soon find that the bond between us becomes stronger and better every day and that the Movement becomes more solid.

What an inheritance we are handing on to the next generation! Let it be strong and compact and firm to resist whatever it may be called upon to face.

SCOUTS AND GUIDES

AN ADDRESS BY THE CHIEF SCOUT AT THE IMPERIAL EDUCATION CONFERENCE.

SIR ROBERT, speaking on the Scout and Guide Movements, said that he had recently returned from a visit to Canada, where, at the invitation of the National Council for Education, he attended their great conference in Toronto. One realised there that education on traditional lines was not altogether what was wanted for life, nor for a new nation building itself up under conditions which differed in very many ways from those in England. No doubt the same feeling existed in other oversea States, with their varied local circumstances. Even here at home it was scarcely denied that education, however greatly improved it was in scholarship, did not as yet meet the social needs of to-day—and still less those of to-morrow. Crime, vice, poverty, disease, irreligion, misery, class and international warfare—these were evils that still prevailed; they were largely man-made, and, therefore, largely by man curable. Their solution lay mainly in the development of character in the rising generation of citizens.

The order of importance in which the different constituents of character stood might be open to discussion, but it would seem that if goodwill and co-operation, that was, active love for one's neighbour, were given the genuinely leading place in a really practical scheme of character-training, it would make all the difference in the welfare of the nation. That might only be a fad, too Utopian in its nature to appeal at first sight, but none would deny that character training, if not in these, at any rate in certain qualities, was the great necessity in education to-day. How it was to be carried out practically was the problem. It was here that possibly the Boy Scout scheme might be suggestive. When he

spoke of the Boy Scout scheme he would have it understood that he included in it also the still more important movement, that of the Girl Guides—more important, because it dealt with the mothers and trainers of the future boys. The principles on which both worked were practically alike; it was merely in the details that they differed.

A Wide Appeal.

The aim of the movement was to turn out healthy, happy, useful citizens. Its methods were chiefly through the agency of backwoodsmanship and healthy outdoor activities. It had appealed to the children so that in the comparatively few years of its life (fifteen years, including five years of war handicap) it had now an active membership of close on two million boys and girls. Also it had appealed to educationists and parents as giving the much-needed healthy environment and activities for the children in their leisure hours outside the school walls, so that it had now been adopted in almost every civilised country. The four main avenues of its training were towards character, health, handicraft, and service for others. The training in these ran in progressive stages for juniors, middles and seniors. Incidentally, since it possessed an army of adult leaders, these were themselves gaining a practical training in parenthood through studying the different types under their charge, an experience which so far none besides the school teachers had ever had, but it was a training which, in its turn should tell in the upbringing of the next generation.

The results of the Scout Training were perhaps the most remarkable point about it. Although given by untrained voluntary workers, the character development and other points arrived at had exceeded all expectation. That was where it had its special interest for teachers. It seemed to apply with equal force to all classes of children, from Eton to the East End, for they made no distinction of social standing, nor, indeed, of country or creed of their members. Now that it was realised that there was nothing military about the Scout training the ministers of almost all the known forms of religion had taken up scouting as an agency that was helpful to them. Owing to the fact that every country had adopted it and that Scouts looked on each other as mutual friends, the movement had grown into an international brotherhood which, as its numbers increased, might mean an element to be reckoned with in future Empire and world politics. However, its ultimate possibilities were beside the question of the moment; this lay rather in the suggestion that here was an experiment in character training which even in the hands of amateurs had had a notable measure of success and therefore could not fail to have its interest for educationists in every country, since it had been tried in all.

Experience in Canada.

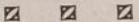
The system had a further quality—namely, that of elasticity, so that it had been found adaptable to many different local conditions. He quoted as an instance the fact that in Canada they found scouting not only used by the Churches of all denominations, and by the elementary and secondary schools, but also among the undergraduates in universities; and,

Girl Guides' Gazette

thanks to its organisation in units of six, it was found applicable to small scattered settlements on the prairie, and even, through its "Lone Scouts," to single far-away farms. Its system of self-education, moreover, kept the youngsters busy through the long winter months when the schools were closed to them. It was also found particularly useful in the schools for Red Indian children, just as it had also proved useful in a like manner on the West Coast of Africa and in Baghdad, etc. In the words of one prairie school mistress, whose scholars included various nationalities, but not a single English-speaking one, "It has done more in one year to Canadianise my pupils than could otherwise have been brought about in one generation."

They had schools of training for the leaders, "Scouters" and "Guiders," as they were called, in the respective branches of Scouts and Guides, and they gladly welcomed visitors, who now came from all parts of the world to look into the curious methods of training which had evolved themselves there. The school for Scouts was close to London, in Epping Forest, at Chingford, while that for Guiders was in the New Forest at Lyndhurst.

In conclusion, the Chief said that at the Toronto Conference the question was propounded, "Cannot humane and Christian principles of sacrifice and unselfishness of service be enthroned in the schools of a nation?" He believed that they could, since one had seen their successful experiment in the Scout and Guide training. He believed that if education took this line in its aim it would not only develop a material boon to the world, but would be actually bringing into our everyday work the practice not only of goodwill, but of God's will on earth, and the consequent peace among men.



THE RETURN OF PAN.

Little God Pan crept out from a tree,
Sorry and shrunken and chained was he.
"Nobody cares for my pipe or me
In all the wide world over."

"Where are the emperors who bowed
to my will?
Where are my altars on heathland and
hill?
Is not my piping the sweetest still,
In all the wide world over?"

And as he looked through the sultry
night,
A camp fire burst into quivering light,
And its curling smoke was the sweetest
sight
To Pan, the wide world over.

Little God Pan came out from his oak.
"There," he said, "go my own true folk.
And the wispy line of that camp fire
smoke
Shall travel the wide world over."

The smoke surged up and cracked his
chain,
And he drummed his hoofs in a wild
refrain,
Crying "Great God Pan shall rule again
In all the wide world over."

MARGARETTA H. BENNETT.



THE INTERNATIONAL REUNION HELD AT ARGERONNE

ONCE again, thanks to the kindness of Mlle. de Montmort, Guides from five different nations have had the opportunity of meeting each other and of living in the beautiful surroundings of Argeronne.

In the old château, where each room is a treasure in itself, where all the furniture is in keeping with its surroundings—here in an atmosphere of peace and beauty were united the representatives from France, Belgium, Holland, Sweden and England.

Out in the orchard camped 30 English Guides, whilst 14 Dutch and 14 Belgian Guides made their homes in the picturesquely Pommier and Grenier.

The conference at the château consisted of speeches, dealing with various Guide activities, followed by most helpful discussions, and it was very interesting to see how, although fundamentally the ideas underlying each subject are the same, the methods of attaining them differ according to the various characters of each nation.

Reports were given of each of the five countries, showing how well Guiding is making progress, and the Ideals of Guiding were beautifully set forth by France, and were an inspiration to us all.

Perhaps the most interesting of all the Sessions was the one dealing with Company Management, when we heard from the Captains how they run their individual Companies. It is also interesting to note that undoubtedly the mentality of our Guides is younger than that of Guides of the same age in other countries. This was particularly evident in the French model Meeting, which was run far more as we should run a Ranger evening in England; they also allow their Brownies to do things we would not dream of allowing ours to undertake.

The other nations all think that the British attach too much importance to drill. They also do not think it advisable to take in Guiders at haphazard as we do; they require certain qualifications—the power to lead, and the complete understanding of the ideals of Guiding.

This led to the vital question of the taking of the Promise, which they consider as the ultimate aim of Guiding, and not as the starting-point. In France and Holland it is often two or three years before a Guide feels herself worthy to take her promise, whereas we think it is just the taking of the promise which makes the girl feel she is part of the Sisterhood.

The Debate on Organisation was, needless to say, a very lively one.

We are, of course, far more organised than the other countries, and it is very interesting to hear how the various

nations, whilst taking our ideas as their basis, are developing along their own lines.

We, dealing in such large masses, must have more rules, but we have, by experience, learnt the value of decentralisation. It was very interesting to note that, whereas we keep in touch with public opinion by means of our Local Associations, the others are very self-contained and rely on their own organisation and resources. They are afraid of interference from outside committees.

The other countries showed great curiosity over our system of Commissioners, and there was a most amusing Session when an English Commissioner gave her personal experiences.

Belgium told us they fully realised the importance of Commissioners, but that up to the present it had been very difficult to find people to act in that capacity, as they had not been able to interest older women in Guiding. In France, too, Guiding is essentially a movement for the young and run by them.

There was a great discussion on Ceremonial. The French and Belgians, whilst acknowledging its use, do not give it so important a place as we do. They all think it is not wise, for instance, to hoist the flag every day in camp; they fear it may become a purely mechanical performance and so lose its meaning.

The Brownie work was most attractively described by the French head of the "Petits Ailes," who gave us a delightful picture of her work. In France great stress is laid on handicrafts as a means of teaching the little folk that life is not only a game, and also of training them to finish whatever work they start. The speaker insisted on the importance of balancing games, which produce self-control, not only of body, but of mind. They have no drill, but dancing is considered of great educational value. The Fairy element does not appeal to the French child, so they have adopted Birds instead. They have no badges, as it is thought that specialisation should come later.

Camping naturally held a very important place in the discussions. Their conception of character training in the face of difficulties leads them to consider we do too much for our children. In France, they only take to camp that which they are able to carry for themselves. They do not feel the necessity for so much preparation, as they contend the best way to learn is by actual experience. Each day they have an hour's silence, when everyone must be alone. The Guide may rest or wander as she feels inclined, provided she does it apart, so she may find for herself the beauties of

Nature. In camp, the Patrol is the self-contained unit, which brings its own tent and cooks its own meals.

Each nation gave a typical Meeting. The first was given by Belgium, who showed an excellent wand display, which is a revival of the old way of teaching the preliminaries of fencing. The games were excellent, especially one called *Bal au Camp*, which is a form of basket ball.

The English Meeting demonstrated a great many Patrol games, and showed how we teach nearly everything by them. We have a great deal more ceremonial, and open and close our meetings with far more formality.

The Dutch began by singing, and then showed us some capital games, especially a blindfolded one, which is a preparation for night adventures. They also reconstructed a story by means of prints made on wet sand. Their dances in costumes were very charming.

The French Meeting was the most varied. It was preceded by the *Conseil des Chefs* or Court of Honour. One extremely interesting feature was when a Guide took one of the Laws as her theme, expounded it, and then asked for the opinion of the others.

Every evening we all met round the Camp Fire, each nation taking turns to light and tend it.

The French lit theirs out on the moors, and that night the moon was especially beautiful, whilst in between the songs one heard the screech of the owl, which added to the romance of the scene.

The English gave a dramatic entertainment which was very amusing as it took the form of a skit on the events of the week. If the British did not shine in their singing, they made up for it by their dramatic art.

The Belgian songs were full of spirit and *entrain*, and they sang many old favourites.

The Dutch showed us their Camp Fire Ceremonial, which was very impressive.

England and France were the only two who camped under canvas. The English camp was very well pitched, and was of intense interest to the many visitors who came to see it, and who were greatly impressed with the many gadgets made by the Guides.

So has ended, not only a very happy week, but one full of inspiration, and the Guide Movement owes a great debt of gratitude to our hostess, Mlle. de Montmort, who has realised the power of personal intercourse, and has made her beautiful home a meeting-place for Guides from all parts of the world.

CHATS TO GUIDERS ON THE HEALTH RULES

By DR. NAPIER JONES.

Health.

I have no patience with people who treat health as a subject in itself, the be-all and end-all of existence. It is to go back to the old Greek Pantheism, under which, whatever you wanted, there was always a god or goddess who was supposed to preside over that particular interest, and you went off to the appropriate shrine and made your sacrifice to the tutelary deity. So the sailors sacrificed to Poseidon, the soldiers to Ares, the lovers to Aphrodite, and those who were in search of health to Hygeia.

Our better way is to co-relate all good and useful effort to one deep, religious motive. When we "sacrifice to Hygeia" it is with a higher aim than just the health of the body. These chats are based upon the principle that, while health has to do with the body in the first place, man consists of body, soul (or mind) and spirit, and that these three constituent parts of man are interdependent and indivisible during life; that we ought to keep our bodies in good health in order to allow our minds and our spirits free play; therefore the pursuit of health is not an end in itself but a means to an end. No condition can be more unhealthy than that in which every thought and every action is controlled, governed and limited by considerations of what may be good for the body. It is better to risk a limb or even life than not to learn courage, self-reliance and discipline by playing outdoor games, etc., if we can. Very well then, we agree to sacrifice to Hygeia, but with the higher aim in view.

Prevention.

To begin with, I must assume that you are healthy. If you are not you should see a doctor. It is a personal matter. In these articles I can only deal with health on general lines.

"Prevention is better than cure." What can we do to prevent disease? Though most diseases are caused either by germs, or by neglect or self-indulgence and are, therefore, preventable in theory, in practice we cannot always avoid infection, contamination, unhealthy surroundings, improper food and the lack of good food. With regard to the germ diseases, small-pox can be prevented with certainty by periodic vaccination, diphtheria and tetanus by a timely injection of antitoxin, and typhoid, influenza and common cold sometimes by a vaccine; for the rest, we have to depend on getting as much fresh air as possible and keeping fit, so as to build up that power of resistance which we all possess in varying degrees. Science is, however, advancing and will doubtless find us other preventive vaccines before long.

The question, then, is how to avoid or minimise the risk which we cannot prevent. Most infectious disease is spread by the breath of the patient and (or) the secretion from his mouth and nose; the notable exception is typhoid or enteric fever. Infectivity has been found to depend in exact proportion on closeness

of contact and the length of exposure, so that, to avoid infection, you must avoid any close contact and stopping for any time in the same room with an infectious person. That sounds simple enough; but how are you to know that a person is infectious? You can't.

The thing that surprises me is that every nurse and mother does not at once treat as infectious any child who suddenly develops a temperature. It is long odds that the cause is one of the common infectious diseases, and in the case of measles especially infection may begin on the first day.

Until this is done and the housing problem has been solved, so that isolation can be carried out properly, we shall continue to have a case-incident in measles of 95 per cent. in all classes, and the common practice of exposing all the children in a family to infection, so that they may "get it over" will be justified. For the longer an epidemic lasts the worse the type of case. Another way of avoiding infection, and one that is commonly practised and widely advertised, is the use of drugs as disinfectives. Of these a gangle of eusol or potassium permanganate (Condy's fluid) and a nasal douche of salt water are useful, and an early dose of quinine will sometimes abort a cold; the rest are best left alone, especially eucalyptus. The fresh oil, obtainable in Australia, may have real antiseptic properties; what we get here has only a beastly smell which upsets some people's hearts and is a common cause of fainting in church.

I meant to say something more about "close contact." Kissing goes by favour; the perfunctory peck is fairly harmless and the really loving kiss is "worth it." We must not, by sacrificing our kisses to Hygeia, seriously offend Venus Aphrodite. There are, however, indirect methods of contact which are even more dangerous because they are more prolonged. Tooth-brush, handkerchief and towel are treated as private and personal, but less so where children are concerned. Pipe and cigarette-holder, the telephone, cup and glass, whistle and mouth-organ, pen and pencil (what a lot of things we put into our mouths!) are more often the source of infection. I have known children infected with tubercle by that well-meant but fatal "drink out of daddy's cup."

So much for that; but I excluded typhoid from the diseases commonly imparted in those ways, and typhoid is one of the most dangerous and the most expensive of them all. It lasts six weeks at least with a prolonged convalescence afterwards; and though the attack may be so slight as to cause no symptoms, it is none the less infectious. The germs are found in the excreta, and are usually conveyed by water or food, and not always through faulty drainage systems. Everyone who has to handle food should be scrupulous in washing their hands before they do so. And—let me be perfectly frank, though one does not willingly dilate upon these matters in print—no visit to the necessary-house is complete unless followed immediately by scrubbing the hands in soap and water. Yellow soap and a nailbrush are the best disinfectants we have for this purpose. Make that sacrifice to Hygeia and you will placate all the gods at once.

Girl Guides' Gazette

Fresh Air.

Let us turn now to the prevention of those ills which arise from unhealthy surroundings. I prefer to start with the brighter side of the picture. Shakespeare made old John of Gaunt say to his banished son,

"All places that the eye of Heaven visits
Are to a wise man ports and happy
havens."

We cannot say of any place in England that the eye of heaven does not visit it; our troubles come chiefly from the fact that we are too close on the ground. There is no really unhealthy place in England; there are some very ugly ones that are a weariness to the spirit, chiefly from the lack of vegetation and from the noise and dirt. If fate compels us to live in Canning Town or Bermondsey, for instance, we ought to make a weekly pilgrimage to some green and open spot. It can be done by a little determination and self-denial; call it a sacrifice to Hygeia. Living in such places tends to make one lazy and depressed; against that one must fight, though, as a matter of experience, the West End is stiffer than the East, and those who live there ought to make a similar effort. Fresh air is to be had, and one of the best places in London to seek it is the river. It is a standing disgrace that a good, cheap river service of passenger boats has never been maintained. In the early morning—a far better time than the evening—the air on the embankments and bridges is often joyously fresh.

Exercise.

Next to fresh air, exercise is our great desideration. Don't deceive yourself by thinking that you get all the exercise you need while you are at work. If you have a job which keeps you on your feet all day you want good exercise more than other people to keep your leg muscles in condition. Only you must take it in the open air and *not* when you are already tired. Again I will quote the poets. Do you remember the sugar broker who suffered from "adipose deposit"? He used "to dance from his abode in Fulham Road through Brompton to the City." It is perfectly true, as W. S. Gilbert pointed out, that "you do not often get the chance of seeing sugar brokers dance from, etc.," but a person, young or old, fat or thin, male or female, running to catch a train in the morning is one of the commonest sights in London and not the least likely to excite "the vulgar chaff and ill-bred laugh of clerks on omnibuses." And if it did, who cares nowadays? Running is one of the finest exercises, too little employed by those who are young enough to enjoy it. It must be done lightly, easily, gracefully and without effort. Directly your "style" falls off, walk for a short spell and start again when you are ready. There was a time when I lived near West Kensington Station and had to present myself at Paddington at 9 a.m.; by cutting diagonally across Kensington Gardens and using various by-ways I made three miles of it and ran the whole, to the saving of my purse and the good condition of my person. I don't remember any "vulgar chaff or ill-bred laugh." I can't think that a Guide in uniform would excite anything but admiration. And,