

THE GIRL GUIDES' GAZETTE

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Table of Contents

	PAGE		PAGE
<i>View of the World Camp, Foxlease (from a photograph).</i>	213	<i>Weather Portents.</i> By A. H. Hall	226-227
<i>Coming Events</i>	214-216	<i>Guide Associates.</i> By R. Tyacke	228
<i>The Bookshelf</i>	217	<i>Only Me-Self.</i> By Mrs. Thesiger	228
<i>Public Spirit.</i> By Mrs. H. A. L. Fisher	218	<i>The Woodcraft Trail.</i> Edited by Marcus Woodward	229-230
<i>Picnics</i>	219	<i>A Guernsey Nature Diary</i>	232
<i>Conference of Headmistresses and Commissioners</i>	220-221	<i>Verse—Gold.</i> By P. M. Birley	232
<i>Cut Flowers.</i> By E. Acland	221	<i>Ceylon Girl Guides and Prison Work.</i> By Mrs. W. T. Southorn	233-234
<i>A Story for Foxlease.</i> By Norah Richardson	222-223	<i>Camp Advisors</i>	234-235
<i>Camp Fires</i>	224	<i>Appointments</i>	235
<i>Gardening Notes</i>	225		

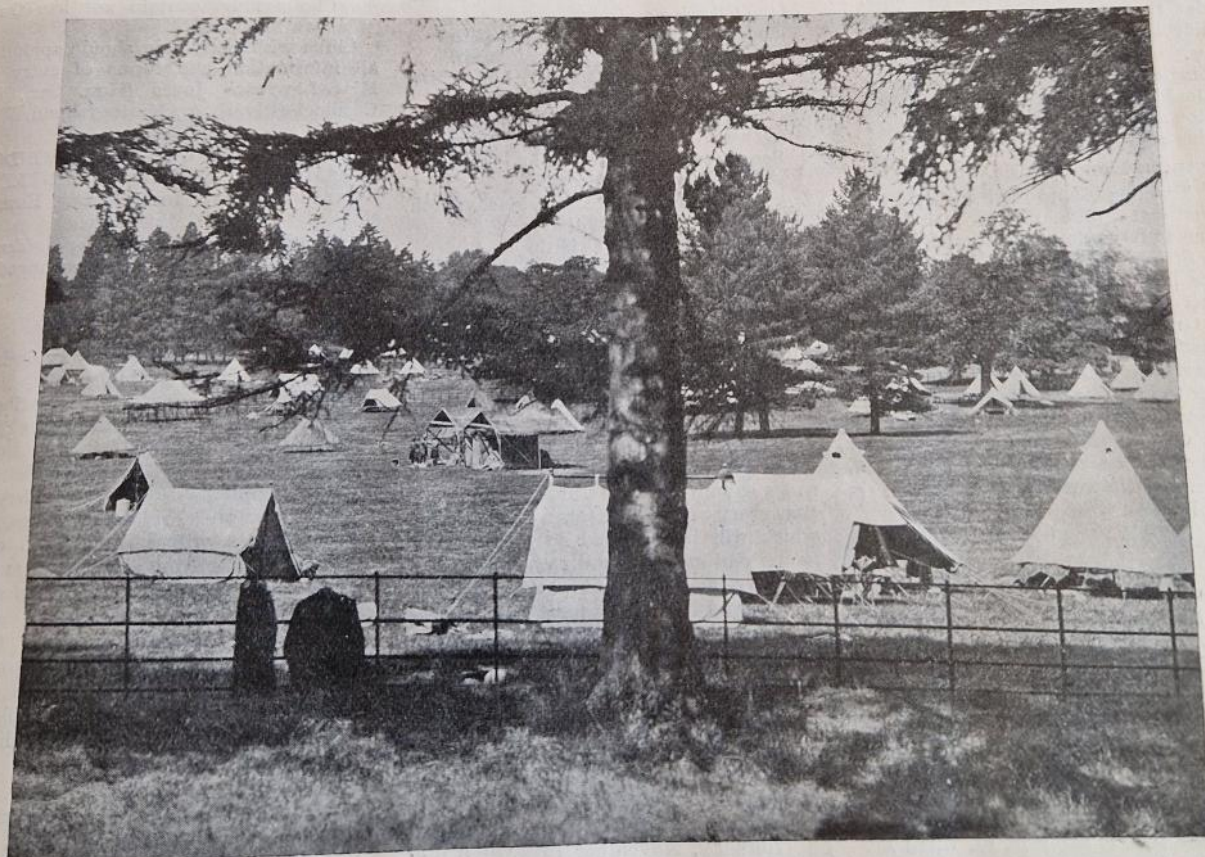
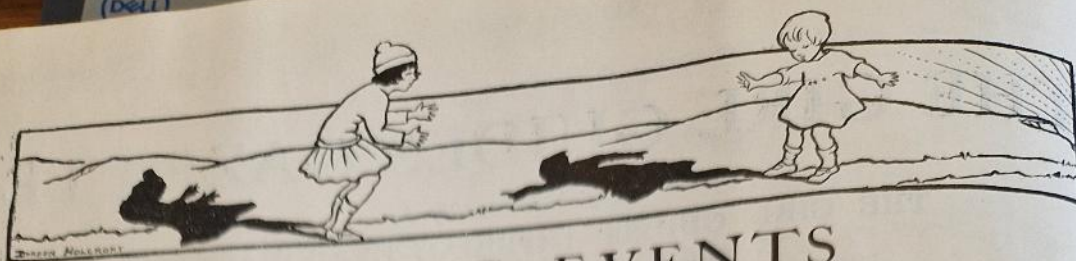


Photo No. 7.]

A VIEW OF THE WORLD CAMP, FOXLEASE.

[V. J. Riches



COMING EVENTS

FOXLEASE.

October 2-6. Camp Advisors' Conference.
October 8-15. Foxlease closed for outside Conference.

October 21-28. General Training.
October 31-November 4. General Training Week-end.

The following Training Weeks are all full and no further applications can be taken except in the case of Overseas Guiders:-

August 13-20. General Training.
August 26-September 2. Brown and Tawny Owls.

September 5-12. General Training.
September 17-24. Waiting list only.

All applications for a 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 the Course. No application for any Course will be dealt with until an official notice has appeared in the GAZETTE.

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.

Fees.

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

SUMMER HOLIDAYS TRAINING CAMP.

A Training Camp will be held from August 25th to September 1st. Applications to be made to the Camp Secretary, Miss S. Watson, Marden, Brockenhurst, Hants, and must be accompanied by a deposit of 5s.

A Guider wishing to enter for the Camper's Certificate test (first part of the Camper's Licence, which enables the camper to take her Guides to camp on the recommendation of her own C.A.) must send a written recommendation from her Commissioner on making the application. Fee 25s. for the week, further particulars on application.

CAMP ADVISORS' CONFERENCE.

Only three representatives can be sent from any one County, one of which should be the County Camp Advisor if possible. Names should therefore be sent to the Guider in Charge of Foxlease by the County Camp Advisor, with suggestions for practical work and subjects for discussion. A certain number of Guiders will have to be accommodated in Camp. Tents, ground sheets, etc., will be provided. Those willing to camp are asked to say so when the names are sent in, when kit lists will be forwarded.

The Conference is from Thursday to

Monday this year, Oct. 2nd-6th. Please state how long you are coming for.
Fees: 18s. for the house; 12s. for camp.

SHROPSHIRE.

A CAMPING WEEK for Guiders will be held at Stokesay Court, Onibury, Shropshire (five miles from Ludlow), by kind permission of the County Commissioner, Mrs. Rotton, from August 22nd to 29th. Fee 10s. for the week per Guider. Camp Commandant, Miss Robotham, Division Commissioner for Derby.

All applications should be addressed to the Secretary, Mrs. Davies, Aldon, Onibury, Salop, not later than August 10th. Guiders and their companies from other counties are welcomed.

SONG BOOKS.

THE Girl Guides Imperial Headquarters are hoping to bring out a series of Song Books for Guiders: National (to comprise English, Scottish and Welsh), international, part songs, and songs for general occasions (camp, rounds, ceremonial, etc.).

Will any Commissioners or Guiders, therefore, send in the words and music of the favourite songs of their Guiders, or any songs which would be appropriate, to one of the following centres:-

Songs from the North of England to
Mrs. Percy Birley, Wrea Green,
near Kirkham, Lancashire.

Songs from the South of England to
Miss Mary Baker,
Compton, near Newbury.

Songs from North Wales to
Mrs. Henry Williams,
Pennal Rectory, Machynlleth.

Songs from South Wales to
Mrs. Copeland Griffiths,
26, Bruton Street, London, W.1.

International Songs to
The Editor, GIRL GUIDES' GAZETTE,
25, Buckingham Palace Road,
S.W.1.

Songs from Scotland to
Mrs. R. H. Maconochie,
26, Northumberland Street,
Edinburgh.

A small committee has been formed to make the preliminary selections from the songs submitted, and Guiders are assured that every care will be taken of their songs, which will be returned so long as their names and addresses are clearly written on the cover, and sufficient postage enclosed. Sir Walford Davies has most kindly agreed to make the final selections and give us the benefit of his advice and experience generally.

ST. CECILIA SINGING FESTIVAL FOR WORKING GIRLS.

THE National Organisation of Girls' Clubs are arranging for the fifth St. Cecilia Festival to take place at the Albert Hall, on Thursday, November 13th, at 8 p.m., under the musical direction of Mr. Harvey Grace.

This festival is composed of working girls' choirs drawn from girls' clubs both in London and the provinces, who pay a small entrance fee and buy the music which has been chosen by the special Music Sub-Committee.

The choirs practise in their own clubs, and come together for sectional rehearsals in their own districts, and final rehearsals at the Albert Hall.

In 1922 the choir numbered over 1,000. The Press reviewed it very favourably, and it was felt to be a very great inspiration by all who took part in it.

The programme for this year is delightful, and includes both folk songs, Old English part songs, and a few good modern songs.

Clubs and choirs can enter up to October 1st, and the St. Cecilia Committee hope that many more choirs will take this opportunity of joining. The educational value of massed singing is incalculable, and the enjoyment derived by all who take part in the Festival is quite unforgettable.

The rules are as follows:-

Entrance, 5s.

Clubs buy their own music.

Choirs must contain not less than 12 members.

Clubs wishing to join should apply for all information and forms of entry to Miss Lawrence Jones (Hon. Sec., St. Cecilia Festival), 49, Marloes Road, W.8.

LONDON AND GREATER LONDON CAMP AND TRAINING CENTRE.

GREY TOWERS, HORNCHURCH, ESSEX.
(Open to all Counties.)

Week-end Training Courses for Guiders.

The following have been arranged:-

Oct. 10-13. General Training.

Oct 24-27. Woodcraft.

Nov. 7-10. Ranger Guiders.

Nov. 21-24. Brown and Tawny Owls.

Dec. 5-8. General Training.

Charge for each course, 12s. 6d. (inclusive.) A few cubicles are available at a charge of 15s. 6d. per course.

These courses will be under the direction of Diploma'd Guiders. They will commence on Friday evenings, and arrangements will be made to enable Guiders to catch the early business trains to Liverpool Street from Romford 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.

Guiders should bring blankets, pillow-case, cutlery, towel, tea-cloth, gym. shoes, signalling flags and a notebook. Those unable to bring blankets may hire them from the Secretary at 6d. per blanket.

In addition to the above courses, the

house and grounds may be booked for Conferences, or Divisional or District Training Courses for Guiders or for Patrol Leaders.

Camp Sites.

Guiders wishing to bring their Companies to camp at Grey Towers should apply at once to the Secretary. No Camper's Licence will be required before September 6th. Unequipped sites may be booked at once, but until August 30th equipped sites will only be booked subject to it being possible to hire the necessary equipment.

Guiders' Camps.

Guiders who wish to camp at Grey Towers for a few days' rest and change are welcome if there is room. No deposit fee is required. The charge for the site is 9d. per head per day. Guiders must make their own arrangements for equipment, but the Secretary has a bell tent and enough equipment for three Guiders, which may sometimes be hired. After September 1st the Secretary can obtain extra equipment from John Smith & Co. at their ordinary hire rates.

Brownie Holidays.

Entries are now closed.

LONDON TRAINING SCHOOL FOR GUIDERS.

(At the London Scottish Drill Hall, Buckingham Gate, Victoria Street, S.W.)

Commandant—Miss A. M. MAYNARD.

Autumn Term, 1924.

Programme.

CENTRAL HALL.

General Guide Training.—10.30 a.m. to 1 p.m. throughout the term, from October 10th to December 12th, taken by Miss Maynard and Staff.

Mrs. Hick will teach singing from 12 to 1 p.m. as a special subject during the first five weeks of the term, and Miss Rachel Heath is telling the legends as part of the Guide training.

The Chief Guide and others have promised to come to the School and talk to the Guiders during the last five weeks of the term.

Drill and Signalling Classes.—2.30 p.m. to 4.30 p.m. throughout the term, from October 10th to December 12th, taken by the Hon. Mrs. Roch, Miss Herbert and others.

LECTURE ROOM (at the same address).

Brownie Training.—10.30 a.m. to 12 for five weeks from October 10th to November 7th, inclusive, taken by the Great Brown Owl, Miss Rhys Davids, and others.

Ranger Training.—10.30 a.m. to 12 for five weeks November 14th to December 12th, inclusive.

Each of these five mornings will be in charge of different trainers. They will begin with a short talk, and then demonstration of work and games suitable to Rangers. One morning will be given up to Sea Guide work.

FEES.

For the whole day for the term, 11s. 6d.

For the whole day, 1s. 3d.

For the morning only, 1s.

For the afternoon only, 6d.

LECTURE ROOM.

Commissioners' Work.—2.30 p.m. to 4.30 p.m., October 31st to November 28th, inclusive. This will include:—

2.30 p.m. to 3.30 p.m.—A course of five lessons from

Miss LUCY D. BELL,
Teacher of Public Speaking,
in Speaking, Chairmanship, Committee Work, Debate, etc.

3.30 p.m. to 4.30 p.m.—"The Practical Side of Commissioners' work," Inspections, Enrolments, etc.

These classes will be taken by Miss Grace Browning and other Commissioners. Miss Browning is arranging the work of this section.

Fees: 3s. 6d. each lesson, or 15s. for the five weeks.

This training is intended to help anyone in addition to Commissioners, such as District Captains, Vice-Presidents, etc., who think that they might find it useful.

A more detailed programme of the work will appear month by month in the GAZETTE.

Any communications should be made to the Secretary, Miss S. J. Warner, 10, Brechin Place, S.W.7, with a stamped envelope for the reply.

In addition to the above, one or two people have kindly promised to come and speak on their special subjects: Miss G. Lister, either on Mammals or another Nature subject; Commander Merriman, R.N., on Astronomy, with lantern slides. The dates and times of these special arrangements will be given later.

CHILDREN'S CAMP HOSTEL.

PARK ROYAL.

Guiders will be glad to learn that the authorities of the above hostel are prepared to open it to them at special rates in order that their companies may be able to visit London during the Boy Scouts' Jamboree at the British Empire Exhibition, and see the Pageant during the Children's Week.

These special rates will only extend to Girl Guides applying for accommodation between July 23rd and August 23rd, during which time, through the kindness of the Acton authorities, a school has been secured to take an overflow of children from the hostel, of 600 per night.

Regulations.

1. Guiders must be in the ratio of at least 1 to 20 Guides.

2. Medical certificates will be required for each Guide in the following form, and this must be strictly adhered to, as it is a regulation of the Higher Authorities.

BRITISH EMPIRE EXHIBITION.
Children's Hostel, Park Royal, Willesden Lane, N.W.

FORM OF MEDICAL CERTIFICATE.

.....
Responsible Education Authority.
Name of Child..... Age.....
School.....
Home Address.....

I have this day examined the above child, and certify that she is not suffering from any infectious disease. So far as I am aware she has not been in contact with a case of infectious disease during the past four weeks. Her head and body are free from all evidence of vermin or scabies. She is in good health, does not suffer from any grave organic disease, and is physically fit to take part in the School visit to the Empire Exhibition, Wembley.

Date..... Signed.....
School Medical Officer.

N.B.—There is evidence/no evidence that the child has been successfully vaccinated.

[Delete as necessary.]

3. Each Captain should also bring certificates from the parents or guardians of the children, stating that they are coming with their consent, and should occasion arise that they are willing for the child to be medically examined and treated accordingly.

4. Payment must be made in advance. Cheques to be made out to Major H. Rufane Sanders.

5. The charges will be as follows:—

3s. 6d. per head for Guides, and 5s. per head for Guiders per day.

For each additional meal over and above any complete day, such meal not forming part of another complete day.

Breakfast 9d. per head.

Supper 1/- " "

High tea 1/6 " "

Sandwiches for consumption at the Exhibition 7d. " "

Or ditto, with lemonade or ginger beer for consumption on return train journey .. 10d. " "

Bus between London termini and Park Royal, for parties of not less than 52 .. 10d. " "

Tram to and from Park Royal to Exhibition 6d. " "

Note.—In view of the very much reduced charges at which the Guides are being permitted to obtain accommodation, it is stipulated that they shall keep their own dormitories clean, and wait on themselves in the dining hall.

Any Company not complying with this stipulation will be charged full rate.

6. Applications should be addressed to Major J. Rufane Sanders, Children's Hostel, Willesden Lane, N.W.10.

7. Applications should be made on the regular form which can be obtained from the Hostel.

SCOTLAND.

A TRAINING WEEK will be held in the University Hall, St. Andrews, from August 18th to 25th. Special swimming facilities will be given to Guiders who wish to pass 1st Class. Fee, 8s. 6d. a day inclusive. Trainer, Miss Commander. Please apply to Miss Lockhart, Milton, Kirkcaldy.

COUNTRY DANCING.

COUNTRY Dance Classes have been arranged as follows: Tuesday, beginning Tuesday, October 7th, to Tuesday, December 9th inclusive, at St. Andrews Hall, Carlisle Place, Westminster, S.W.1. Advanced Class, 2.30 to 3.30; Elementary Class, 3.30 to 4.30. Instructor, Mrs. Kennedy North, of the English Folk Dance Society. Fee 12s. for the course of ten 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 A. M. Keith, 11, Stafford Terrace, W.8. 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 class. Both classes are open to non-Guiders.

AUGUST, 1924]

HAMPSHIRE COUNTY CONFERENCE AND TRAINING WEEK, BOURNEMOUTH.

October 3 (evening). Meeting for Hampshire Commissioners only.

October 4. The Hampshire County Conference will be held at the Town Hall and will be open to Hampshire Commissioners, Guiders, Presidents, Vice-Presidents, members of Local Associations and others interested in the Guide Movement. This Conference, as well as the Training Course, is also open to Commissioners and Guiders from other Counties.

October 5, 6, 7 and 8. Hampshire Training Course. Fee for the course, 8s. 6d., 2s. 6d. per day or 1s. per session. Boarding fees will not exceed 12s. 6d. per day, but those who would be glad to receive free hospitality should notify their District Commissioners.

The Training Course will be taken by Mrs. R. M. Manser and will consist of classes for Ranger, Guide and Brownie work each day (except Sunday, when afternoon and evening sessions will be arranged).

Entries for the Training Course and applications for hospitality should reach Miss Edith Trotter, C.B.E., 4, East Avenue, Bournemouth, by August 12th. The programme of the County Conference and of the Training Course will be issued later.

LETTERS TO EDITOR

THE TENDERFOOT TEST.

TO THE EDITOR, "GIRL GUIDES' GAZETTE."

DEAR EDITOR,—I have read with interest Miss Margaret La T. Foster's letter in this month's GAZETTE. Her plan for making the recruit teach herself seems a very good one. It is always so difficult to get one's recruits on if the Leaders are busy teaching the rest of their patrols 2nd class, etc. I have found a recruit left out with nothing to do and feeling very lost and lonely, whereas if she had to find the answers to the questions, she is happy and occupied. I shall certainly try it. I started Patrol Leaders' meetings in my Company last winter and found them a great success. The Leaders naturally want to keep ahead of their patrols, and the best and keenest leader is not necessarily the cleverest and quickest at picking up new things.—Yours sincerely,

CONSTANCE L. ACKERLEY
(Captain, 2nd Llandrindod Wells).

TO THE EDITOR, "GIRL GUIDES' GAZETTE."

DEAR EDITOR,—I have read with much interest Miss M. Foster's scheme for carrying out the "Tenderfoot Test." To my mind the scheme is an excellent one, and I am sure new recruits would find their work much more interesting if they had to work on their own, and think for themselves. The scheme, given in the GAZETTE, will be most helpful to me, and I hope a similar scheme will be printed for Second Class work.—Yours faithfully,

MARY TUCK
(Lieutenant 7th Sheffield).

RANGER TIES.

TO THE EDITOR, "GIRL GUIDES' GAZETTE."

DEAR MADAM,—I am very interested in the subject of Ranger uniform, and in particular the wearing of triangular ties by Guiders. I am very strongly in favour of Miss Bewley's suggestion.

(Continued at foot of next column.)

GIRL GUIDES' GAZETTE

RESULT OF PHOTOGRAPHIC COMPETITION

1st Prize.
Eileen Ford, Lieutenant, 2nd Havant Company.
2nd Prize.
Margaret Ramsay, Captain, 1st Shorncliffe Company.
3rd Prize.
V. Maynard, Brown Owl, 1st Burgess Hill Pack.

FOXLEASE TRAINING CAMPS.

Part of the money subscribed at the Foxlease Training Camps, May 27th to June 3rd and June 6th to 13th, has been spent on a few extra requisites for the Cowshed Site, and the remainder (£2 11s. 6d.) has been sent to the Commissioner for Deptford, S.E. London, and will enable five factory girls and laundry workers to go to camp for the first time this summer. Very grateful letters have been received from the Commissioner and Captain thanking the Guiders for their gift.

PHOTOGRAPHS OF THE WORLD CAMP.

Photographs of the World Camp can be ordered from Headquarters.

Will Guiders both at home and abroad note that none of these photographs can be used in the English, foreign or Dominion Press unless permission is first obtained to do so. All the photographs are copyright, and must not be published without permission from Headquarters or the photographers concerned.

BUCKINGHAMSHIRE.

Mrs. Eliot, County Secretary for Buckinghamshire, will be away from August 1st to 16th and September 6th till 20th.

IN MEMORIAM.

It was with deep regret that North Herefordshire Guiders and Guides learned of the death of Miss Verdin, Garnstone Castle, Weobley, for four years their Divisional Commissioner, and lately Acting Captain of the 1st Weobley Company.

My Rangers have asked me many times if they might be allowed to wear "dress" ties, and always I have said "No," and given as my reason the fact that they are not so useful in an emergency. I think that Rangers at present are much too inclined to consider the appearance of a thing rather than its usefulness.

I was extremely pleased to read in Miss Booth's letter (Captain of 5th Ripon Rangers, etc.), that her Companies "wore correct Ranger uniform" and triangular ties. It is so refreshing in these days to hear that someone is satisfied with the uniform as it is, and not wanting to alter this, add the other and take away something else. When I started Guiding (some years ago), my Guiders wore what the Handbook said they were to wear, and that settled the matter. I should like to hear the Chief Guide and the Chief Scout's opinion on the whole subject of uniform, and let that determine the matter once and for all.—Yours sincerely,

ADELINE IZOD
(Captain, 1st Southampton (South) Rangers).

WORLD CAMP AWARDS

SILVER FISH.

Mrs. Janson Potts, District Commissioner, S. Oxford. For good work in the Movement for many years, culminating in her excellent organisation of the World Camp, in the capacity of Camp Chief.
Miss Olivia Burgess, D.C.C., South-West Midlands. For good work in the Movement for many years, and for organising and carrying out the secretarial work duties connected with the World Camp.
Mrs. Essex Reade, Hon. Secretary International Council, For good work for the Movement both at home and abroad.

MEDAL OF MERIT.

Mrs. Townley Grindrod, Division Commissioner, Wen Valley. For her capable work as Chief Quartermaster of the World Camp.

AWARDS

CHIEF'S DIPLOMA.

Miss Clarice Warren, Head of Camping.

BLUE CORD DIPLOMA.

Mrs. Mackenzie and Miss Hair of Scotland, Miss Audrey K. Bussell of Bournemouth.

GOLD CORDS.

Patrol Leader Muriel Compton, 2nd Oswestry Company.
Patrol Leader Greta Fisk, 1st Surbiton Company.
Patrol Leader Peggy Aiken, Christ Church, 2nd Londonderry Company.
Patrol Leader Eileen Armstrong, Christ Church, 2nd Londonderry Company.
Patrol Leader Ellen Marion Caunter, 3rd Ealing Company.
Guide Doris Herbertson, 4th Ayr, Wellington School Company.

SUFFOLK COUNTY CAMP.

To be held from August 11th to 18th.

Trainer: Miss de Beaumont, Diploma Guider.

Address: Tekborough Lodge, Didlington, Brandon, Norfolk.

Applications, with 5/- deposit, to be sent to Hon. M. Lowther, Campsea Ashe, Wickham Market, Suffolk, as soon as possible.

Cost for full week 25/- or 3/6 a day.

Guides from other Counties will be welcome.

SCHOOL COMPANIES AND CADET CORPS.

It will be of the greatest interest to all Commissioners and Guiders to know that Miss Sara Burstall, J.P., the well-known Headmistress of the Manchester High School for Girls and former President of the Association of Headmistresses, has now joined the Guide Movement. She has been enrolled by the Chief Guide, and is going to give us the benefit of her wide experience of girls and organisation and her wonderful powers as a speaker.

It is naturally the School Company and Cadet Corps Branch that will most eagerly welcome her help, and she has placed her very valuable services at the disposal of the head of the Branch. As her knowledge of Guide work is in some ways only just beginning, she will work with the Head of Schools and Cadet Corps as a colleague representing the schools, and as liaison officer between them and the Guide organisation.

Will Commissioners who wish to avail themselves of Miss Burstall's services as a speaker at conferences or in consultations with headmistresses please write, giving particulars, to Miss A. Judson, Head of School Companies and Cadet Corps, Heathlands, Malvern Wells, who will make all arrangements on Miss Burstall's behalf.



THE BOOKSHELF

CAMPCRAFT.

Camping and Woodcraft for Guides. By H. B. Davidson. (Price 6d. Stocked at Headquarters.)

These papers on camping for Guides appeared some time ago in the columns of *The Guide*, and have been reprinted in book form. They form a series of pleasant little chapters which Guides should enjoy on such subjects as "How to look after yourself in the Open," "How to run a Patrol Hike," "On the Woodcraft Trail," etc. As this is the first camping book definitely written for Guides themselves, it should be very popular at this season.

SONGS.

It's Best to be a Brownie. Words by Rose Fyleman. Music by Dorothy Howell. (Cramer. 2s. net.) Stocked at Headquarters.

This is a really delightful Brownie Song, the third of the special series that Messrs. Cramer are publishing for us. Not the least attractive part of it is the charming cover design by Miss D. Holcroft. We may consider ourselves lucky to have a song specially written for us by Miss Fyleman, for every Brown Owl must know and appreciate her charming verses for children and "grown-up children." This is part of the first verse:—

"You needn't think because we're brown,
And have our tasks to face,
That we are dull and grumpy folk
Who never laugh and never joke,
For that is not the case. . . ."

A Song of England. Words by Aidan Clarke. Music by Alec Rowley. (Cramer. 2s. net.) Stocked at Headquarters.

Dedicated to the Girl Guides of England, Mr. Clarke has caught the spirit of the Guides in a quite exceptional way, and he and Mr. Rowley between them have produced a really stirring song that will undoubtedly be a general favourite before many months are past. There are five verses, through which the ideals of chivalrous England are sung by the stones of Dover Castle, for "when English girls forget to sing, the stones will show the way . . ." until—"The Girl Guides sang of England, for they lived to love their land. . . ." It is a splendid theme, and sung with a swing and in full chorus should be a really excellent Guide song.

WEATHER LORE.

Everyone's Book of the Weather. By A. Francon Williams, F.R.S.G.S. (The Sheldon Press. 2s. 6d. net.)

In England, at any rate, we are all "weather-bound" to a very large extent, and for those who annually make a gallant attempt to live in the open and defy the

elements a knowledge of weather-lore is very desirable. In this little book Mr. Williams presents his subject in popular form, and his chapters on clouds, heat, rainfall, thunder and simple instruments and charts should prove very useful and interesting to the beginner. One cannot help feeling that a group of children in a thunderstorm would be greatly reassured by trying to register the distance they are from the centre of the storm by counting the seconds between the flash of lightning and the clap of thunder. The calculation is based on counting one mile for every five seconds. This is an illustration of Mr. Williams' light touch on subjects of deep scientific importance.

SWIMMING.

Swimming for Women and Girls. A Handbook of Practical Instruction. Third edition (revised). By Colin Hamilton. (Bazaar House, 54, Drury Lane, W.C.2. 1s. 6d. net.)

We have noticed this handbook in these columns before, but do so again to welcome the new and revised edition which has lately appeared. New photographs have been advisedly introduced, and special chapters have been written on costume and training by a lady champion swimmer. This is a useful little book for both the novice and more experienced swimmer.

SCOUTING.

Scout Pie. Edited by Ernest Young. With a commendatory note from H.R.H. The Prince of Wales. (Pearson. 6s.)

Scout Pie makes a timely appearance just as thousands of Scouts are gathering together in London for the great Jamboree at Wembley. The proceeds from the sale of the book are to go towards a fund for the purpose of training Scoutmasters, a vital need at the present time, for the boys are there if Scouters can be found to train them. Both editor, authors and artists are to be congratulated on the fine volume they have produced to further this end; nor must the publishers be defrauded of their due meed of praise, for a book of healthy, jolly stories and pictures is the result, with contributions from such well-known writers as the Chief Scout, Ian Hay, Eden Phillpotts, Sir Owen Seaman, Margaret Baillie-Saunders, Captain Evans, R.N., and many others, and ending with a thoughtful article on "Loyalty to the King" by Lord Plumer, which all Guiders should read. Amongst the illustrators Mr. Heath Robinson is at his funniest, and there is even a Studdy dog, which though not Bonzo, runs that humorist very close. Altogether we cordially commend *Scout Pie* to our readers, for they will most certainly delight in it, and by procuring a copy play their part in "cheerful

co-operation for the benefit of their young brothers," in which words the Prince, as Chief Scout for Wales, conveys his thanks to the authors and artists who have so generously given their services to make the book the success it is.

YARNS.

Good Citizenship through Story-Telling. By Mildred Forbes. (Macmillan. 7s. 6d. net.)

The object of this book is primarily to emphasise the value of story-telling in the work of Americanisation. It shows us how, through story-telling, it is possible to influence the swarm of strangers—children and adults—who enter the great continent to become in process of time American citizens. But besides this we are told, clearly and scientifically, how to prepare and tell a story so that its full force and purpose shall reach the listener. The framework of this fascinating subject is laid bare, and then we have chapter after chapter dealing with the child, the youth, the adult (for story-telling is just as valuable to the grown man or woman as to their children), the parent and the teacher. Community story-telling is also explained, and in each instance the right type of story is suggested, with the reasons for its choice fully explained. One of the best tales in the book is the Red Indian story of *The Boy Who Conquered Himself*, which, though recommended for boys, would be equally welcome to Brownies or small Guides. Lastly, there is a chapter on the attributes of the story-teller, and a series of graded questions for study and discussion, of which good use might be made in a Ranger Company or a Study Circle. The bibliography, though very full, is naturally concerned principally with American books, but the chapter headings and diagrams are of great value to the beginner who finds story-telling more of a problem than an art.

R. H.

Stories for Mary. By Lettice Fisher. Illustrated by Chas. T. Nightingale. (Blackwell. 5s. net.)

Mary was such a delightful person. No wonder the Queen of the Sea took her under her protection! No wonder Robin-a-Bobbin used to have breakfast with her, and the Prawn not mind very much being eaten by her. . . . But I'm telling you all the story, and you must find out about Mary by yourselves. This is a charming book for Brown Owls and Guiders with small people in their Companies, because Mary was not very big either—and she had such attractive grown-ups. If you are wanting a yarn with a little outdoor lore hidden in a rock pool or a November blackberry, *Stories for Mary* will supply that need and many others too.

N. J.

AUGUST, 1924]

Girl Guides' Gazette

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PUBLIC SPIRIT

By Mrs. H. A. L. FISHER.

IT would be interesting and profitable, if only it were possible, to reckon up how much time is spent every day, every week, every year in tidying up other people's untidiness. I suspect that if we only could do the sum, its immense size would leave us all gasping.

To begin with, an infinite amount of time and trouble is necessarily devoted by statesmen and administrators to clearing up the mistakes and messes left to us by our ancestors. For instance they rushed in and built horrid unhealthy little houses, because people wanted houses (as they do to-day) and wanted them before there was proper time to think out carefully how they ought to be built, and still worse, before we knew much about the laws of health. The result of all that is dismal acres of slums totally unfit for human habitation, which nevertheless are still inhabited. Well, we cannot help that. It isn't our fault, but we can do something to save ourselves and those who come after us trouble, and what is more important even than saving trouble, we can release thousands of hours, now wastefully though necessarily spent upon tidying up, for better jobs. If there were less tidying up to be done there would be far more time for music and reading and even resting, all good things, more time for making beautiful things or making or listening to beautiful sounds, more time for creating, more time for enjoying.

These thoughts are provoked by the fact that I live near a very beautiful part of the world which is frequented by holiday-makers. At all the holiday times this piece of land is covered with happy people, who come there from east and west, north and south, by char-a-banc and motor car and push bicycle and motor bicycle, and on foot, by train, and in or on every kind of conveyance. They come to enjoy the exhilarating air and the glorious views, and I hope and believe that they go back to their various homes refreshed by both. But the sad thing is that they leave for us, whose homes are near this delectable district, such sad memories of their enjoyment. In spring the lanes are littered with torn up primrose plants, ruthlessly pulled up and left to die; in spring, summer, autumn, and even winter, though in winter we are less popular, the whole countryside is covered inches deep in crumpled, dirty, torn, greasy paper, an eyesore and a misery to everyone.

Now why should enjoying oneself entail making such a horrible mess? Isn't it simply that people are not accustomed to think, to exercise public spirit? They would never dream, at least I hope they wouldn't, of littering their own floors with dirty paper and orange peel and banana skins; why should they litter the heather with these disagreeable objects? Is it that they don't realise how disagreeable they are, or is it not rather that they have never been accustomed to think of public places as their own, to see that because they use them for their pleasure they are as it were entrusted with their care, and are just as much responsible for keeping them clean and tidy as they are for keeping their own homes fresh and neat?

We are all accustomed to talk of public spirit, to say that people are or are not public-spirited. We might perhaps stop to think a little of what we mean by this well-worn phrase. What it really means is that a public-spirited man or woman

is one who cares for the good of his or her fellow creatures, for the community as a whole. A man who gives up his life to some fine public work, work for his fellow citizens, is public-spirited. But so, too, is anyone and everyone who has the habit of mind which helps him or her to understand that public places, places which are used for the enjoyment of everyone, need just as much care and respect in their use as private homes or gardens. It is a good safe rule to treat other people's property, and common property, that is property which is used by everyone, as you would treat it if you were responsible for its care. And I cannot help believing that more people would adopt this rule if they had a little more imagination, and if too they realised that someone had to clear up after them, and that if no one did the place would soon become uninhabitable or unusable.

I have great hopes that the spirit of tidying up as you go is one which Guides and Scouts can do, and do do, a very great deal to promote. I suspect that Guides above all can help for the simple reason that girls are so used to having to tidy up after small children, and even after untidy boys, that they easily realise how very much pleasanter life would be if everyone would tidy their own untidinesses, and how much leisure and space and free time there would be if everyone did. Life, anyhow, provides so much scope for helping other people that there is no need to make unnecessary opportunities for giving such help. If we didn't have to do such a very great deal of clearing up we should have so much more time and energy for making and creating, for increasing the good things of the world, as well as more time for enjoying them.

Women now are fully enfranchised citizens, which means that they are responsible just as much as men for the affairs of their country. I cannot help hoping that one of the many ways in which the women's vote may help is in this matter of diminishing the amount of unnecessary extra tiresome work, the work of clearing up messes that ought not to have been made. I hope that this may be so, because women have always had so much tidying and clearing up to do that they have more of an instinct for order than men, or at least I think they have, though I don't always feel perfectly certain about it. But what I am afraid they also have is an unfortunate habit of regarding the mess and the untidiness as inevitable and resigning themselves to spending much of their lives in clearing up. This seems to me a mistake. Don't let us regard mess as inevitable. Let us clear it up vigorously when we meet it, but let us still more vigorously set our faces against making a mess, whether it be the disfiguring but temporary mess of waste paper after a picnic, or the much more permanent mess of bad houses built in the wrong places and in the wrong way, or the destruction of plants and the wasteful tearing up and throwing away of flowers, or the waste of letting children grow up with bad habits and selfish ways, thinking only of themselves and not of other people. Waste is an abomination, and there is far too much of it. In the wartime we learnt not to waste food and to use all sorts of things which we had been accustomed to regard as not worth troubling about. Now in the peace time we might think hard about other forms of waste, most of all about waste energy and waste effort, the result of thoughtlessness and of making unnecessary work.

All this seems rather a long story to come out of the contemplation of a wilderness of waste paper and remains of food after a bank holiday, but really and truly it is not so irrelevant as it seems. It is partly just want of thought, and want of imagination, and partly real selfishness and lack of consideration for others which makes people disfigure beautiful places. And it is just these same qualities which leads to bad housing and bad workmanship, and all kinds of social troubles, even to the culminating horror of war itself. It is up to Guides then, as the women voters of the future, to set their faces against all these bad things, and to make up their minds to do everything that they possibly can to keep the world a happy and a pleasant place. Let us not only pick up dirty paper and banana skins but still more let us do everything we can to prevent such things from being left about for someone else to clear up.

□ □ □

OVERHEARD IN A CAMP.

ONE GUIDER (old hand), as wind swishes through the tent: "Goodness! I only just stopped that piece of paper from going."

ANOTHER GUIDER (Tenderfoot): "You needn't have troubled. We've got plenty more."



PICNICS.

If you go a-picnicing and throw
your scraps about
You'll never see the little folk go
running in and out,
And if you leave your orange-peel
all littered on the grass
You'll never go to Fairy Land or
see the fairies pass.
For empty tins and tangled strings
And paper bags are not the things
To scatter where a linnet sings

So if you go a-picnicing remember
you're a guest
Of all the tiny people, and you'll
really find it best
To leave their ball-room tidy and
to clear away the mess,
And *perhaps* you'll see a fairy in
her newest dancing dress.
But paper bags and broken combs
Will really wreck the pixie homes
And frighten all the tiny gnomes.

But if you go a-picnicing and you
are elfin wise
You'll maybe hear with fairy ears
and see with goblin eyes;
The little folk will welcome you,
and they will open wide
The hidden doors of Fairy Land,
and you will pass inside,
And maybe see a baby fay
White cradled in a cherry spray,
Although it is Bank Holiday.



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CONFERENCE OF HEADMISTRESSES AND COMMISSIONERS

June 12th, 1924

IN 1921 the first Conference of Headmistresses and Guide Commissioners was held at Denison House. The second Conference, held on June 12th, 1924, was much larger and more representative. The Chief Scout and Chief Guide were both present besides the President of the Association of Headmistresses (Miss Gray, St. Paul's School) and two former Presidents (Miss Burstall, Manchester High School, and Miss Major, King Edward VI School, Birmingham), and a great many County Commissioners and Headmistresses of public, secondary and private schools.

Those who came to this Conference felt that it was a very wonderful occasion. Of the two great Movements which have an immense following amongst the boys and girls of the nation—Scouting and Guiding—the Founder of both and the Chief of each were present at the Conference. With them were County Commissioners responsible for the organisation of Guiding in their respective counties and the heads of many great English schools for girls as well as many from Scotland and Wales.

It was a genius and a master craftsman explaining his invention to fellow craftsmen. He told them not only how his tool was fashioned, not only how he handled it himself, but he shared with them some of his dreams about the work to be accomplished.

In giving the address of welcome, the Chief Scout said that it would be presumption on his part to talk about education to experts, but at the same time it would only be fair that the experts should know something of the ideas that have influenced the Movement, while he hoped that the discussions of the various points in the agenda might give some valuable suggestions. He thought that all, whether parents, pedagogues or patriots, realise that education is hard put to it in these days to keep pace with the times. For one thing the war had the effect of hastening the steps by which women came into their own in the work of the world. They have won on their own merits, a very different position from that which they occupied a few years ago, politically as well as industrially. The Victorian training no longer meets their needs nor the needs of the times.

Education, therefore, is improving its methods not merely with the idea of raising its standard in comparison with what it used to be nor even with the idea of being up to date with to-day, but rather with a view to meeting what will be wanted in our citizens to-morrow. And we have to remember that "citizens" are no longer merely of the male gender. This advance in education involves the dropping out of our syllabus many a cherished old fetish and exercising discrimination in devising new steps to replace them. The Great War, it is true, gave women their opportunity for proving their capability, and it helped to land them on a new footing in the social order. But the Great War ought never to have been. It is a reflection on our boasted civilisation, on our Christianity, and on our education, that it should be possible for leading nations of the world to revert to the primitive methods of brute force and man-killing for regulating their affairs.

It is here that the counsel of women should pull its due weight in the balance.

Instead of clearing the air and leaving a world brought to its senses and at peace, the war has instituted more nations with differing interests and more armed men in Europe than there ever were before. Fear and mutual suspicion prevail in place of goodwill and helpfulness, causing universal unrest and jealousy not only in international relations but in internal affairs too.

Evolution is too slow for some people and revolution their one resource. Class selfishness narrows men's outlook to fighting point. The masses with their characters only half developed by education fall easy victims to the persuasive talk of agitators and extremists. It is a race between education and anarchy, and by "education" is meant not merely book learning, but more especially character.

Much depends on the women. If the women's influence could be educated and thrown into the right balance there lies a big opportunity for it.

The Boy Scouts' Organisation was started with the intention of filling in the chinks which are left out in ordinary education. One of the chinks was the need of getting the children to look out of the window to see the world beyond the schoolroom

and its rough and waste places, and to think how they would smooth and beautify those places and make it a better world. Service would be taught not by preaching but by practice. In the Scouts it is done by impressing on them four points:

1. Character Training.
2. Bodily health.
3. Handicraft and co-operation of hand and brain.
4. Of service in some form or other.

Selfishness is the besetting sin of the country, and appears even in school training. Parents want success for their children and masters encourage individual effort for self. With the girls it is much the same; their mothers want them to have a good time. The enormous amount of ballroom dancing is one of the things noticed by so many of the unemployed—so much money thrown away when they lack food and shelter. Time and energy is wasted by girls who might be leaders of the masses of women who will have the direction of the country before long.

There is great opportunity in the school, and, for us who try to fill the chinks, there is a great opportunity of pointing the girls in the right direction while they are young. The girls are ready enough to take up valuable work and service if we only give them the opportunity.

The Girl Guides are even more valuable than the Scouts because they are the mothers of the boys of the future. The Chief Scout's own mother, a pioneer for the better education of women, saw the great value of the Girl Guide Movement when it first started, and approved of it.

Goodwill is an important part of character training and broadens the outlook in relation to other classes, creeds and countries. Training in *Leadership* will be an important asset for women taking up work in the world. This begins with the Patrol Leader and goes on to higher stages. There is no school in which such valuable practical training in *Mothercraft* is given as in Guiding. The Guide has to get into touch with the individual character of the girl and she realises that each is different and needs different handling. She gets the experience before she has children of her own, and this ought to make a difference in the upbringing of the next generation. Service is made the aim of every bit of work done in Guiding. Like mercy, it benefits not only the girl who receives it, but the Guider who gives it out. It is largely a matter of example, and in giving it out, the Guider gains the only true happiness there is to be found in the world. There are Communist schools training children in hate, surely there are schools that are endeavouring to train them in love, that can remove hate and keep it at a distance. We are teaching that spirit of goodwill and helpfulness to others, which, after all, is religion, for the basis of religion was laid down, "Love the Lord thy God with all thy heart, with all thy soul and with all thy strength and thy neighbour as thyself." Guiders, school teachers and school mistresses have a most glorious opportunity of doing a great work for the child, incidentally of bringing happiness to themselves, helping our country and the peace of the world—above all of doing a great work for God and for humanity. If we carry out our work with the higher aim, all the little minor differences will fade away. The inspiration given by Socrates to his followers in the old days is just as true for us to-day: "No man goeth about a more God-like purpose than he that careth for the right upbringing of his own and other men's children."

Miss Gray (President of the Association of Headmistresses), then spoke, and said that there was the friendliest feeling in experience of school and other companies of Guides and said that it was well worth while for differences of opinion and method to be discussed, because the ideals of the Movement and the ideals they had for school girls was one and the same. Headmistresses do not want to turn out merely charming society so that they can go into the world with a sense that God has given them powers to cultivate for the help of others. They want their girls to go into the world with no sense of patronage other than that felt by a young officer when he helps his men along a toilsome march. He is *with* them and yet *above* them.

But there is great difficulty in sending the girls out with the idea that there is a great ideal about the word "service," and yet recognising that they have powers and opportunities not given to others. In the Guide Movement, however, there is a wonderful harmony between these ideals of leadership and those of the poorer parts of London and those to whom greater opportunities have been given—take their place in one great organisation in a most delightful and sisterly way. Another most valuable thing about the Guide Movement is that it gives dormant, a remarkable example of this was seen in one of the very finest Guides Miss Gray knew. She was a girl brought up in the East End. She helped so wonderfully in the school with the younger children that she managed to come out of the school without learning to read, but her gift for leadership was extraordinary. The headmistresses are very grateful to the Guide Movement for helping them to recognise what can be done in the case of girls like that, and no other organisation would have called out the powers of such a girl and would have filled up the chinks in that girl's education.

Miss Gray then thanked the Chief Scout for the way in which he welcomed the Conference members, and the Chief Guide for having organised the meeting.

Discussion then took place on many points of interest in the organisation of Guides in schools.

Miss Burstall (Headmistress, Manchester High School for Girls), in supporting the third resolution on the necessary points of conformity, said that she was extremely glad to have the honour of bringing this resolution before the Conference, because she always felt that the main purpose of a Girl Guide Company in a school was to train the girls so that when they leave they shall be able to act as leaders in connection with their places of worship and other areas. At one time, though she knew what the Movement meant, she had felt that its ideals were the ideals of the school, and therefore the headmistress should be giving the girls these principles. Then she realised that unless girls got hold of the technique of Guide work while they were at school, they would not be so likely to help when they left school. The reason for allowing the company in the Manchester High School for Girls was that the girls should go out and start companies in connection with their own homes. But the Movement had brought much good beside. The girls in the school who want extra help beyond the ordinary teaching, moral training, etc., are gripped by the Movement; it appeals to them more than the ordinary school routine.

Miss Burstall said that she was a whole-hearted believer in the Movement, and very glad to bear witness to the value of it, but she felt that it was only just to take the opportunity of quoting from a letter from a Lancashire headmistress, who felt a difficulty: "Guiding interferes with school work I am convinced as the years pass, and I am opposed to it in my own school." This letter indicates that there are practical difficulties which conferences may overcome, and it is worth while trying to overcome them.

It was a source of intense pride to her that the Manchester High School for Girls should be associated with this magnificent Movement.

Other speakers were: Miss Anthony (Liverpool College, Huyton), who pleaded for greater freedom for the school companies, especially in the matter of uniform, and was supported by Miss Parker (Princess Helena School, Ealing). The Hon. Mrs. Walter Roch (C.C. for Monmouthshire); Miss May Bruce (C.C. Gloucestershire); the Lady Lilian Digby (C.C. Dorsetshire), from the Commissioner's point of view, pointed out the importance of uniform to the Movement as a whole in emphasising the idea of sisterhood.

Miss Wolseley-Lewis said that uniform was an excellent part of the school girl's training. In supporting a resolution about inspection, she also said she was very grateful for the opportunity of speaking both as a Commissioner and a headmistress, for there was reason to be thankful to school companies. A sense of honour and a desire for a high standard of work was found amongst the girls, and in most cases the staff were most anxious to co-operate. But, as a headmistress, she felt that she owed a debt of gratitude to the Movement for the opportunity it gives of creating public spirit that can be brought into the body of the school. She felt the need of outside inspection for school Guides, for, as a result of these inspections, the girls learnt to realise that other companies with less opportunities have the right spirit and a very efficient standard.

Miss Gardner (The High School, Blackburn), spoke on the subject of badges. She urged that school girls should offer of their very best. Only a few Badges should be taken and the examiners should know something of the opportunities and capabilities of the girls. Miss Behrens (C.C., S.E. Lancs., Headquarters Executive), pointed out that according to rules, the test should be based on the individual effort made by the Guide. Miss Wright urged that no difference in standard should be made for schools. The badge represented certain knowledge and skill which should be possessed by all holders of that badge.

Miss Hall (Loughton High School) spoke on the danger of pressure being put on the girls to join the Movement. Tradition and public opinion are very strong forces in a school, but compulsion, direct or indirect, must be guarded against.

Another point that arose was the position of Guides in schools where there are no Guide companies. Miss A. Baird (C.C. Worcestershire) said that Guides could not work satisfactorily as individuals in a school and had better give up Guiding in term time and join their home companies in the holidays.

Miss K. Baird (Abbots Hill, Hemel Hempstead, District Commissioner for Hemel Hempstead), pointed out the necessity for close co-operation between the Guider and the school authorities.

It was announced by the Chairman, in reply to a proposal by Miss Burstall, that a sub-committee had been formed of commissioners and representatives of the schools to discuss questions of organisation. The next meeting of this committee would be on October 8th, and she would be very glad to have suggestions or problems to bring before that meeting.

The meeting was concluded by a short speech by the Chief Guide, who, in thanking the organisers of the Conference (Miss Judson and Miss Montgomery) said that the school companies had done a tremendous piece of work throughout the whole world. She and the Chief Scout had found here, there and everywhere, Guiders working splendidly, and they just explained, "I was a Guide at school." So the Movement owed a great debt of gratitude to the school companies. She hoped that the Conference would lead to a greater keenness all round.

[A full report of the speeches at the Conference will shortly appear in pamphlet form.—ED.]

CUT FLOWERS

HOW disappointing when your lovely bunch, brought back from the country, wilts that very day! A little care, however, will prevent the disaster.

Plunge the flowers at first up to their necks in water.

Flowers with woody stalks (wild roses for instance) should have the ends pulped under your shoe-heel before being put in water.

Flowers with hairy stalks, such as poppies, must have the hairs scraped off with the blunt side of a knife, because these hairs hold a thin film of air and so prevent the water coming in contact with the stalks.

Flowers with hollow stalks—lupins, for instance—can't begin sucking up the water because there is air in the stalks. Put them into water and then with a sharp pointed knife slit the stem under the water. A little bubble of air will come up, and that means the water has started to run up the stem.

Flowers with jointed stems should be cut above the joint as the joint hinders the flow of water.

If you want to keep a button-hole fresh, soak some tissue paper in a little water into which an aspirin tablet has been crushed, and wrap this and a piece of tinfoil paper off a chocolate slab round the bottom of the stem.

Flowers that have wilted a little should be put head first into a tumbler; fill this nearly full of water, cover it with a saucer, and then quickly turn it upside down; the stems will stiffen up in a few hours. This works specially well with a bunch of violets, though alas it will not restore their full fragrance.

Country Guides, in packing flowers to send by post, remember too tight is better than too loose. Pick them early in the morning, put them till post time up to the necks in water, dry carefully on a towel before packing. A layer of leaves such as laurel, to ward off bruises through the box, is a help, also a piece of soft paper round any specially delicate blooms.

E. ACLAND.

A STORY FOR FOXLEASE

By NORAH RICHARDSON.

THERE was little that the great king loved. For the barons who had helped him to the winning of his kingdom he had not even trust; and for his new subjects a bare justice and scant ruth; while for his three headstrong sons, Wild Robert and Red William and Clerk Henry, his heart stirred with an affection that was more than half contempt. But of the tall deer men said that he loved them as though he were their father. And it was for them he made the forest. Fifty villages did he lay waste, and six and thirty churches with their schools wherein the good monks taught, that oak, ash and thorn might flourish where the peasants' huts had stood, and fleet hooves wander where Saxon feet had trod. So that men, women and children fled eastwards and northwards, to Hampton and to the Wiltshire Downs, seeking new homesteads and fresh callings. And as the Norman knights passed to their hunting in the forest glades, many a Saxon churl looked after them with eyes in which smouldered the dull hatred of the wronged, and fair-toussured priests shook wild hands towards heaven as they bethought them of their ruined churches and the little singing children they had taught.

But as the years passed over the forest, and pine and chestnut mingled with the oak and thorn, and soft furred wild things sped bright-eyed through the dappled shadows, there were two that walked therein. One was a small thick-set fellow, hardly of man's height, with queer shrewd features and eyes as tawny-grey as forest tarns. There was naught in the forest that did not know and love him, and with all he had free speech, as brother to brother, for he was old as the land itself, and more than mortal. Of the other you shall hear anon.

Now there came a day on which this one walked in the forest alone. A badger rolled at his heels, and he nursed a baby rabbit in his poke, and a great stag stepped beside him with royal gait and nuzzled at his shoulder. Perfect friendship and understanding was betwixt them all, so that as they passed within a certain sunless glade, he marked how the badger at his heels followed suddenly closer, and felt the rabbit coil more snugly within its leathern shelter, while the stag threw up its head uneasily and sniffed the air with quivering nostrils. His hand stretched upward, smoothing the silky skin of the beast's red neck.

"There is somewhat troubles you all, I think," said he. "What is it, tall brother?"

The stag trembled a little, and his beautiful brown eyes clouded with fear.

"It is that other who walks here, Master Robin," he answered. "Have you seen her yet? She is more terrible than the huntsmen, although she harms us not. I have met her in this glade."

"I am come to meet her," answered Robin, "for I know her not, and we should all be friends together in the greenwood, surely. Look you, I think she comes. Leave us awhile, tall brother. We must have speech together."

He doffed his green cap with its white owl feather as he spoke, and the great stag bounded away into the high bracken. A woman moved slowly across the shadows of the glade. Slender and tall she was, and beauty lingered in the curves of her cheek and about her brows; but her fair hair tossed matted and wild upon her shoulders, and her mouth was twisted to a bitter cruelty, and hatred blazed starkly from her splendid eyes.

"Greeting, lady," said Robin smoothly. "And what do you in the forest?"

"I am of the forest, Robin Goodfellow," she answered sadly. "Here have I ever to do, for I am its very Spirit. And I seek a quarry."

"What then is your quarry, oh, Spirit of the Forest?"

"My quarry is revenge," she answered, and her voice was shrill as an autumn wind among dead leaves. "Always I seek it. Always I remember my poor folk harried and homeless, and my little children whom the good monks taught, and who played upon their village greens and beneath the woodland trees. My little children who played"—her wild eyes searched the empty glade as she spoke. "It is because of them I seek my quarry, Master Robin."

"And yet it is poor hunting, lady," Robin answered. His wide mouth took a scornful curve, and he stooped to gather the frightened badger within his arm. "Poor hunting," he said again, "and an evil quarry. I wish you no joy of it, Spirit."

He turned on his heel as he spoke, but she laid a fierce hand on his arm.

"Yet have I found," said she. "Good hunting, Robin. For my children who played, and whom the great king robbed, there is a king's son who will play no more. Came you by Malwood the day? The Red King lies dead beneath the oak trees with an arrow in his heart."

"Ay," answered Robin grimly. "A foul king foully slain—and a pretty sight, truly. Would it comfort your children that played, think you? would they play the more happily for the sight you and I have seen to-day? Leave revenge to the Red King and his like. I tell you again, O Spirit, you hunt an evil quarry. No wrong is righted so."

"Yet still I hunt, O Robin," she answered, "and still shall I find. King's children who will play no more, for my children who played. Ah me! my children who played."

And of a sudden she bowed her head upon her hands and passed adown the forest glade in a grey mist of weeping. But Master Robin set his small comrade gently upon the ground.

"Play you, little brother," said he. And his face was very pitiful.

And the years passed over the forest. The great oaks grew more tall and stout, and the ashes bent beneath the aftermath of a summer gale; and Robin Goodfellow walked yet in the dappled shade with a squirrel upon his shoulder and great dragon-flies of green and blue, brilliant as kingfishers, flickering about his path. It was in the same glade that he met the Spirit of the Forest once again.

"Greeting, O Spirit," said he gravely.

"And to you, greeting," she answered. "For I have good hunting, friend Robin. Saw you the sailor who passed from Hampton northwards through the forest? He brought great news from sea. The *White Ship* is lost, and the king's son dead and drowned. For my children who played, a king's son who shall play no more—and Fair Clerk Henry has none other."

Robin eyed her shrewdly. She had altered somewhat with the years. Hatred is a sorry babe to nurse—he pines and wilts unless you feed him ceaselessly. And Robin fancied that the beautiful mouth had grown less cruel, the angry eyes less terrible than of old. It was as though she must steel herself to remember her revenge, and would forget it else. And there was a flower at her breast, he noted, a tiny spray of palest pimpernel from the forest bog-lands.

"'Tis true tidings," he made answer at last, "and sad withal. Bitter sad, O Spirit." He leaned towards her, and his voice was deep and low. "Looked you ever," said he, "in the eyes of a man who had lost his only son? They look much the same, lady, king or peasant."

She shrank from him a little, and bent her head.

"Yet must I seek," she answered, scarce above her breath. But Master Robin saw the red blood mount slowly to her cheek and brow as she turned away and shook her lovely hair about her eyes, and passed him by without another word. He curved a gentle hand around the squirrel's warm softness.

"Methinks," said he, "our lady Spirit feels the prick of shame. That is a hard teacher, but there is none more thorough. Is it not so, little wise one?"

The squirrel said nothing. But she put her little peaked head on one side as she nibbled at a nut, and tried to make her bright eyes very wise.

And the years passed over the forest. And tidings of deeds both sad and splendid spread through its green glades ever and again, as kings made war and died, or the flames of civil strife licked redly about the very ashes of the charcoal-burners' fires. There were days on which Master Robin and the Spirit of the Forest held speech together concerning these things. Days on which his kind eyes marked how pity had joined itself to shame for her schooling, so that she spoke no longer of the evil quarry she had hunted, and her undying grief became by degrees a thing both piteous and sacred, reft of all bitterness. "Ah me! my children who played." There were more than Robin Goodfellow who heard that sighing whisper as they threaded the pathways of the forest, and wondered why amidst so much beauty their hearts should of a sudden grow so sad.

It was in a day of strife and passion, of dark cruelty and hideous wrong, that tidings more foul than any that had reached the forest fastnesses asunder. So terrible was the news that Robin into the kindly bracken, when first he heard it, and hid his face within his russet sleeves. It was so the Spirit of the Forest found him, and stooped low to touch his downbent head with hands all womanly and pitiful.

"Alas! friend Robin," said she, amid her tears. "How could men do so? How could they? 'Twas a squire of Dorset told the tale as he rode by Cadnam. And methinks I see the two poor children yet, huddling together in the great dark tower, far away beside Thames water, and watching the deadly gleam beneath their doorway that lit the feet of murderers to their bed. How could men do a deed so terrible?"

"White roses," answered Robin slowly. "Edward of York's two sons most foully slain. 'Tis fearful strife, this warring of the white and red. . . . White rose-buds—plucked and torn and blood-dappled."

He raised his head and looked deep into the Spirit's brimming eyes.

"King's sons, lady," said he, "children who played."

But the Spirit of the Forest drooped of a sudden to his very feet, her face hidden in her bright hair.

"Never again," she cried. "I can hunt no more, Robin, nor nurse black hatred in my empty arms. Let me love as you do, gathering life and youth to my breast and blessing all that come within my greenwood with kindness and cheer. Let me be sister to the littlest thing that moves amidst your forest leaves and grasses. Teach me, kind fairy soul, of your charity and forgiveness teach me, an you will."

There was never knight-errant, riding a quest to combat evil and to succour goodness, whose eyes were wiser and more gentle than Robin Goodfellow's, as, with gravest courtesy, he raised the Lady of the Forest from the ground.

"'Tis small teaching that you need, lady," he answered gently, "for you have found a way yourself—the way of sisterhood and kindness. Walk ever therein. There is none other."

He stooped his bare head as he spoke and kissed her slender hands.

"Greeting, oh Spirit," said he. "You are free of your greenwood at last."

And the years passed over the forest. Men built fair towns beside the grey roads that ran, bordered by oak and ash and thorn, northwards and south across the forest, or away to the western shire-lands. Hamlets nestled in the shelter of the great beech clumps. Homesteads dotted themselves here and there, with tall pines whispering near them, and bracken and bluebell marching, glorious as an army with banners, beside their garden fences. And within the greenwood walked ever its gracious lady and the good sprite, Robin Goodfellow—and their love for bird and beast and flower, their pity and their kindness, blessed all the spaces of the forest lands. There were some could hear their voices, and, if they were very still, glimpse the silver shimmer of the Spirit's gown or the flutter of Master Robin's russet sleeves. Such were free of the forest indeed.

Now there came a day when the two together made visit to a great homestead that had passed from its lady's hands, a generous and noble gift, into those of friends whom she would serve. It was Robin who first had found the place, and his great heart had warmed to the folk who dwelt there, as he watched them at their work and at their play.

"This must my lady Spirit see," said he wisely. "How many a hundred year has she waited for such a sight as this? Truly the mills of time grind slowly, but methinks they grind out justice at the last."

Yet naught of what she would see did he tell the Spirit of the Forest on the summer's day on which he led her thither.

Brown elves danced in a ring on the grass within the white gate through which they passed, and a woman, slender and tall, with eyes as blue and candid as a child's, danced with them, holding a small hand in each of hers. The Lady of the Forest stayed for a moment, watching, though none saw the sunlight agleam on her silver gown. Her sweet face was twisted in a puzzled frown, and the hand she laid on Robin's shoulder trembled a little.

"Who are they, Robin?" whispered she.

"Children who play," he answered gently. "This is their home, and the home of those who love and play with them. Pass on, dear Spirit, there is more to see."

The elf ring broke gaily as they passed, and a small child clung to the tall dancer's skirts with eager hands.

"Brown Owl," she cried, her clear shrill voice following them adown the narrow roadway. "I saw . . . I saw . . ." (The words tumbled over one another.) "I saw Puck just then . . . close behind you. I did indeed. Puck his very own self—oh, Brown Owl!"

"I thought she saw me," said Master Robin to his lady. He stood for a moment looking on the great homestead and hugging himself with delight. And through its open windows, flung wide to sun and wind, there floated with the hum of bees and whisper from blown grass-lands the chuckling splendour of his happy laughter.

"That is a jay's chuckle," said one who heard it. But there were some that knew better.

For there were many there at work and play, as there had been when Master Robin first lit upon the place. Children who wrought with keen and steadfast hands at tasks as happy as a game; girls with the eager vision and the generous heart of those whose pride is service; women, brown or silver-haired but with eyes as young as the dancer's at the gate.

And in and out of hall and garden, of pine wood and of elm tree circle, passed the two; and the Spirit of the Forest bent her head as Robin Goodfellow unfolded to her the tale of what they saw.

"It is the home of children who play," said he again, "and of those who love them. Here they learn to play and to teach and to serve—to work with their hands and to play with their hearts, which is the magic of life itself. Far and wide from your forest they go, dear Spirit, over the great world, further than you or I may fare. But here is the core of all they do and love and are. Here in your forest. There are none who care more dearly for the children who play, none who are more truly sisters of the littlest thing that moves amidst your leaves and grasses. They have the freedom of the world itself, lady. And, yet, it is the freedom of your forest too, and of your heart. . . . Is it too hard a thing I tell you? There was one I loved once—far away by Avon River—would speak of time's revenges. And time's revenges are not ours, dear Spirit, but this, I think, is one of them. Look!"—for the evening had fallen, and from the elm tree circle a spiral of blue smoke floated upward like a prayer, and voices sang softly about it—"Look! and remember your little singing children who played in the forest long ago."

But the Spirit of the Forest had fallen to her knees beneath the tall pine which held its starlight watch above cool turf and shadowy roses. Her hands were spread forth towards the great homestead as though she would gather it to her breast. And old grief stirred so with the gladness at her heart that she could not speak for tears.

Now of the days on which Robin Goodfellow and the Spirit of the Forest wander yet about that homestead you need hear no more. Some day you may meet them there. Only of one must you know. It was a day in late summer on which the two stood once again beneath the guardian pine and watched the keepers of the homestead pass through the rose garden below. And with them, on this day, moved one at sight of whom the Spirit of the Forest set hand to heart, leaning forward to gaze at her with parted lips and fluttering breath.

"Who passes there?" said she. "Fair as my Saxon mothers long ago? Why do old memories crowd upon me as I look on her, while yet my heart is glad—more glad than it has been since first you brought me hither? I cannot bear such gladness, Robin. What lady passes there?"

Master Robin's scalloped sleeves fluttered as dark flower petals tossed upon the wind, as he swept off his feathered cap with courtly obeisance towards the lady below (though none marked him, save a watching magpie on the wall).

"That is a king's daughter, lady," said he, with his old shrewd smile. "A king's daughter who loves and cares for children who play, and is guide and leader to those that do them service."

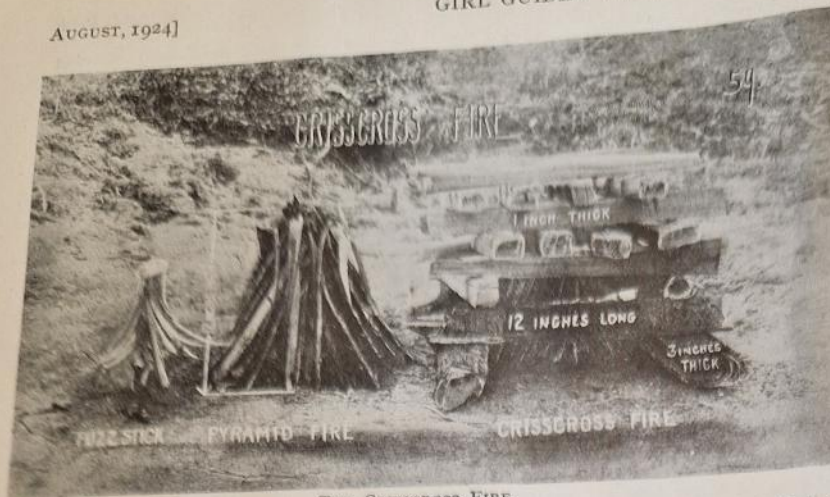
"Ah me! my children who played," whispered the Spirit of the Forest softly. "So long ago—so long. And now"—her voice broke on its note of wonderment—"a king's daughter, you say, who loves and serves them."

She flung out her hands with a little questioning gesture, but her eyes were bright with happiness.

"Hardly yet can I understand," said she. "What does it mean, friend Robin? Tell me what it means."

"I think," answered Robin gravely, standing with bared head beneath the stately pine and gazing with a seer's eyes far beyond the great homestead, as though he looked into the years forgotten and could see those mills of time of which he had once spoken grinding out slow justice at long last. "I think it is the righting of a wrong."

AUGUST, 1924]



THE CRISSCROSS FIRE.

Quick Luncheon. Hang the coffee pot before you light the fire, and by the time your pot boils the crisscross structure will fall between the foundation logs to a bed of coals; then proceed

CRISSCROSS FIRE

THE crisscross fire is hard to beat for cooking a simple meal, for a group, or for producing a bed of coals in a remarkably short time. Every hiker and camper should be thoroughly familiar with this fire because it may be used either winter or summer, and is useful for starting almost every other kind of fire.

Erect one or more fuzz-sticks, similar to the one on the left, and lay a very small pyramid fire around it. (Smaller than illustrated in the centre.) Around this lay two foundation logs, about three inches in diameter and fifteen inches long, and upon these lay a square crisscross structure about a foot high. If dry, split hardwood about an inch square is used, a beautiful bed of glowing embers will be produced in a remarkably short time.

to broil or fry, and if all goes well your luncheon will be ready 25 minutes after lighting the fire. Remember to sear your steak or chops in the bright flame just before the pile drops to coals.

BACKLOG FIRE.

THE backlog fire is especially useful when boiling and frying are to be done simultaneously.

Hang the pot before you light the fire. When a sufficient quantity of hardwood coals have formed rake some of them back and fry over them. Then replenish the fire under the stew to keep it simmering. "Blaze for boil-



BACKLOG FIRE IN ACTION.

ing, coals for broiling." If the pan were placed nearer the coals than illustrated a smaller bed of coals would suffice.

Pot Hanger. It is very easy to hang a pot over a backlog fire. Notice that the kettle illustrated rests against the backlog, making it unnecessary to notch the hanger; and in this position the kettle protects the hanger from burning.

BACKLOG FIRE LAY AND FUZZ-STICK.

THIS illustration shows a method of laying and starting a backlog fire. For a detailed description of this fire see Backlog Fire in Action.

Fuzz-Stick. Sharp knives and good whittlers are so scarce that good old-fashioned fuzz, or fire-sticks, similar to the one on the right, are seldom used. To make one, first point the end of a dry softwood stick about a foot long and an inch square. Hold the pointed end, and cut long, thin shavings around the entire stick. The trick of whittling the shavings so that they will remain on the stick can be accomplished easily with a sharp knife by pulling up on the stick and cutting a little deeper as you near the end of each shaving.

Fuzz-stick Whittling Contest. Give each contestant a softwood stick free from knots. At a starting signal everybody starts whittling. The one who has the greatest number of shavings on his stick when time is called wins.



BACKLOG FIRE LAY AND FUZZ-STICK.

(From "Games and Recreational Methods." By Charles F. Smith. Shortly to be published. Reprinted by permission.)

GARDENING NOTES

The Flower Garden.

Although this is considered rather an "off" month for gardening, there are plenty of small jobs waiting for the ardent gardener, which if done now will considerably lessen the autumn work.

A great deal of the herbaceous border may be cleared now. Any plants which have definitely finished flowering may be cut down to the ground and all annuals which are getting over chrysanthemums and other late flowering plants, and prevent the ravages of insect pests which often result from overcrowding.

Stake chrysanthemums and Michaelmas daisies very firmly, using where necessary several stout sticks arranged in circular form.

Cut sweet pea flowers freely as this encourages side growth, which in its turn produces more flowers.

Late flowering pinks and carnations may be layered this month. Choose a firm shoot without flower buds and make a slit in the stem through a joint about four inches from the top, sever the shoot entirely. Peg down the shoot into a small pile of sand laid on the soil, seeing that some of the sand enters the cut to keep it open. Leave for three or four weeks until rooted.

Rambler roses may be pruned as soon as they have finished flowering. Provided that there are plenty of new strong shoots arising from the base or half-way up the stem, cut out all the wood which has flowered and tie or nail up the new into its permanent position. This operation is best done now as it gets rid of a great deal of superfluous foliage on the border and leaves room for the development of other plants.

The Vegetable Garden.

Finish planting out winter greens, such as cabbage, brussels sprouts and savoy, on freshly dug ground.

Make a sowing of lettuce for the winter, using the seed of a hardy variety, such as Carter's "All the Year Round," which has brownish leaves and is especially suited to go on right into

the winter. Sow thinly, and if a large number of plants are not wanted, thin out in the row later on and avoid transplanting.

If runner beans are getting beyond their sticks, nip out the growing point. This has quite a beneficial effect on the plant, as it induces the formation of side shoots, and also keeps the plant from straggling beyond its confines.

Sow winter onions in a specially prepared bed of fine soil, treading the earth down very firmly afterwards.

Strawberry runners should now be pegged down without their being detached from the parent plant. This may be done with a wooden peg roughly cut from a twig.

Under Glass.

Take geranium cuttings from any suitable shoots and put in a propagating box or frame, or four or five round the edge of a five inch pot. Shade if the weather is hot and keep unwatered for the first two days. The following plants may also be made into cuttings and treated in the same way: Pentstemon, calceolarea, antirrhinum and viola.

Plant early bulbs for indoor decoration towards the end of the month, keeping the pots for the first three weeks in the dark to allow of a good root formation.

Start bulbs of cyclamen which have been resting during the summer by watering freely and bringing them into the light.

B. MIALL.

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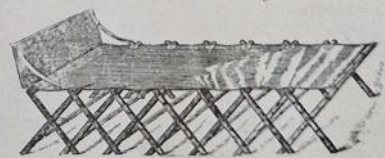
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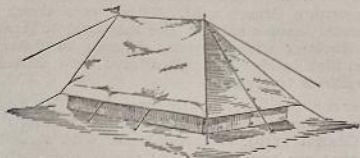
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CEYLON GIRL GUIDES AND PRISON WORK

By Mrs. W. T. SOUTHOORN
(Chief Commissioner in Ceylon).

"Stone walls do not a prison make,
Nor iron bars a cage."

LOVELACE'S words came to me on my first visit to Welikade Jail with a sense of irony. To the mind that is a kingdom in itself, this may be true, but what of the village woman, the child of the jungle, pent up for life—say, even fifteen years—behind the jail walls?

The Inspector-General of Prisons, who has brought new ideas and a new régime into prison life in Ceylon, has for some time past encouraged the work of the Scouts among the youths who are prisoners. The results have been so excellent that when I proffered a similar request on behalf of the Guides, it was granted immediately. "Come up and see the women during their leisure time—9 to 10.30—on Sunday morning," he said.

So accompanied by Mrs. Tyler (Captain, 8th Colombo Rangers) and the following Rangers, the Misses Anne Sinclair, Meta Daniel, Annie Ludovici and Maisie Bartholomeusz, I set out for the jail. The women—dressed in jacket and cloth of rough whitish material, covered with broad arrows and wearing a metal disc bearing their number and length of sentence—were sitting or crouching on the verandah, or in the dormitory. They were all idle, listless, staring into vacancy for the most part. The word "leisure" might be applied to these hours, but "recreation" never.

Our coming awakened a certain amount of interest—evoked chiefly by our uniform, I think. The wardress assembled them, and they slouched out or rose up, according to instructions. Through an interpreter I explained to them that we had come to teach them things, to make these hours pleasant, to make them feel we had come as friends. It was impossible to explain to minds so untrained the meaning of "Guiding," but I told them we were called "Guides" and that we were prepared to be sisters to all other women—ready to teach them to work and play—anxious that they should raise themselves out of the position in which they found themselves, and make a new beginning when they left the jail.

Gradually the interest on their faces grew, and then they watched with eagerness our unpacking of the coloured paper and brown paper books and pictures that we had brought with us. We began to show them how to make paper beads, or to cut out the pictures and stick them into the brown paper scrap books for hospital patients. In half an hour's time the scene was transformed. Groups of chattering, bright-eyed women were busily making the beads, some very skilful, others covering themselves with paste. Some were sticking pictures vigorously into the books—delighted with the bright-coloured scraps and illustrations and advertisements. In many cases we found the enthusiasts had stuck in upside down pictures representing things they had never seen.

When all but half an hour of the leisure time was over a game was suggested. The Rangers produced a ball and began to throw it to one another and suggested that the women should take part. At this they hung back. Ceylonese women of their class never play a running-about game. We seemed to read from their faces that it was hardly "the thing." Etiquette doubtless even prevails in jail. However, the sight of the merry agile Rangers proved too much for them, and eventually one or two of them joined in, and then the others, and in the end we had a large number catching and throwing the ball with little shrieks of delight.

As a matter of fact they do not care for the games which English girls play, though many of them are still in their teens. Mrs. Tyler told me that they would not learn the Guide games, but said they would watch the Guides play them. This resembles the spirit of a football crowd. But a badminton set has found the more favour in their eyes. Great amusement was caused the first day when one girl hit a shuttlecock on to the roof.

When we left they pressed after us right up to the gates, saluting in the Sinhalese fashion and crying: "Aiboan, aiboan" (farewell). I think several of us had a catch in our throats as the gates shut on those eager faces—transformed from the gloom and boredom to the joy of youth for a brief time—through the hand of fellowship and the Guide spirit.

Since that day Mrs. Tyler and her Rangers have given up every Sunday morning to the women convicts. Shortly after the first visit I went Home, and returned after eight months' absence just before Christmas. The Rangers had kept me posted with the progress of the prison work, but I was not prepared for the wonderful results obtained.

On the Sunday before Christmas the Inspector-General gave permission for the Rangers to have a small Christmas festivity for the women. When we arrived we found an array of Kalutara baskets, packets of sweets and crackers. Mrs. Tyler held the rollcall. Podinona, Babyhamy, Mary, Babynona, Punchimenika, Jane, one after the other answered briskly to their names, a queer mixture of Ceylonese and European nomenclature. One feature of the leisure hours has been that the Guides call the women by their names and not by their numbers. In this way they recover a sense of individuality.

I could hardly believe that this alert keen crowd was practically the same I had seen for the first time a little over a year ago. The Rangers told me that the whole attitude of many of the women had changed. To begin with they had gained a desire to help others. They had made a screen, covered with pictures, for the children in the hospital and took the liveliest interest in it. They were very keen on making paper decorations for the non-paying wards in the General Hospital. The expressions on many faces had changed from sullen discontent and apathy to interest in work and devotion to the Rangers. I was told that when chicken-pox broke out among the women, and the Rangers were obliged to stay away, the prisoners sent a message begging them to come back and "not to break their hearts."

The Christmas distribution began. Each woman received a basket in which to keep her work, a cracker and a packet of sweets. It was a pleasant sight to see them receive the gift with the graceful salutation of the East, and the murmured "Istuti, bohoma istuti"—"thanks, many thanks."

"And now Jane must give us her imitation of an old toothless woman," said Mrs. Tyler. Jane is the comedian of the jail. She enlisted another prisoner to represent the husband, "My old man," as she called her in Sinhalese, and the two together gave a most amusing representation. Although I could not understand the words, some of our Rangers translated, and we laughed until the tears came into our eyes.

After that Jane and another prisoner danced the Caffrina, a traditional dance from the days when the Portuguese conquered Ceylon and brought the Caffir slaves with them. It was a very quaint performance, quite decorous (though I have seen it otherwise in Ceylon), and in some ways reminiscent of our modern dance steps except that the partners dance opposite to each other. The other prisoners beat time by clapping hands or by banging saucepan lids on saucepans.

Jane, a stout merry-faced girl with a twinkle in her eyes received a storm of applause at the end. She deserved it, for her unflinching good humour is an asset in the monotony and depression of the daily round of prison life. One wonders if it will last during her life sentence. It must be realised that Welikade is not a reformatory. The women and girls who are imprisoned there have committed serious crimes, chiefly child murder. It is impossible to go into the ethics of village life in Ceylon, but there is no doubt that the conditions under which these people live, their hot tempers leading to sudden fits of rage and their absolute lack of education lead to more crimes of violence than in Western countries. We, in England, have no women so uneducated, so ignorant, so primitive as these women of the villages and jungles of Ceylon. Consequently their crimes in the majority of cases cannot be judged by our Western standards.

Certainly one had not the feeling of being surrounded by dangerous criminals as Jane was pushed forward by her fellow prisoners and began her imitation. Poor Jane! Even in the prison everyone loves you and turns to your bright face. The vagaries of fate might have placed you in a pleasant niche in the world instead of making you a convict in the Welikade Gaol; so strangely is the thread of our life spun and our lot cast, and so fortunate are some of us in accident of birth and upbringing.

But it is futile to muse on these things, difficult though it is to avoid doing so in the face of these strange life stories that



THE CHIEF COMMISSIONER FOR CEYLON AND THE CAPTAIN AND SOME OF THE RANGERS OF THE 8TH COLOMBO RANGER COMPANY, WHO ARE HELPING IN THE PRISON WORK.

confront one in the jail. The work is the chief thing, and in that regard both the women and the Rangers have achieved wonders. The Rangers showed me a bedspread, a real work of art in linen and crochet, carried out by the prisoners. Then they have learnt to embroider, to make bead curtains, dress hangers, drawn-thread work, panels on canvas for a screen, crochet. Many of the articles have been sold and the money used to buy fresh materials.

In the case of one discharged prisoner, a Ranger found work for her and she is, so far, doing very well. The aim is to teach them work which will enable them to have some economic independence when they leave jail. Some of the women expressed a desire to learn English. For these the Rangers provided books. There are one or two prisoners who know a little English already, so they can help the others. Some of them have asked for Sinhalese books.

As we left after the Christmas treat the women pressed flowers into our hands—the posies grown in the jail garden—or paper flowers, astounding nosegays in violent hues made by the prisoners in tissue paper. And with these little offerings full of the true "Guide spirit" of giving, we passed out of the prison gates, and on to our homes and the happy daily round.

I believe that these Ranger Guides and their Captain are the only Guides in the world who are working in a prison among convicts. They can certainly feel that by giving up some of the best hours of their Day of Rest (well earned, for they are all busy the whole week) they are following those inspiring words of Abraham Lincoln: "I want it said of me, by those who know me best, that I always plucked a thistle and planted a flower, where I thought a flower would grow."

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237

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