

THE GUIDER

Published Monthly for Commissioners and Guiders

CONTENTS

Grasping the Nettle, by V. M. Jeans	165
The Path to Freedom	166
Our Training Ship, by E. K. Langton	167
News from Malaya	168
When You Go to France, by Marie Reine Garnier	169
Tunes for Massed Singing, by Mary Chater	171
The District Commissioner and her Rangers	172
Help for the Handicapped, by V. Wallace Williamson	173
Taking God Seriously, by the Reverend Wilfred Wade	174
A Combined Rover and Ranger Branch, by Edward G. Wood	175



CONTENTS

The New First Class: Clauses Ten and Eleven, by J. M. Newnham	176
Scouting Games, by Brenda Arkless	177
Notes of the Month	178
Human Problems, by A. M. Maynard	179
The Guider's Post-Bag	180
The Cadet Branch and its Place in Guiding, by I. H. Kay	183
About the New Uniform	184
Where to Train	185
Headquarters Notices	186

Grasping the Nettle

It is well known that there exists in every child a state of war. That this has been recognised from the beginning of the Scout and Guide Movement is shown by the fact that our most popular Scout and Guide games are of 'Red Indian' or war-like type. I have, however, noticed a tendency in Guiding at the present time to treat any departure from the weekly Guide or Ranger meeting as a heresy and to dub it either 'waste of time' or 'military'. Yet the aims of our Founder are very clearly expressed in the introduction to *P.O.R.* How far each of us has strayed from the realisation of those aims is a personal question for every company to discuss, but any activity which encourages individuality, initiative, resource, capability, enthusiasm, and which takes the children into the open-air 'picking up health and happiness, handicraft and helpfulness' must surely follow the principles laid down there.

It is obvious that the inclusion of the war-like type of game has arisen from the realisation that, if the war within the child is played out in a healthy spirit during childhood through the type of activity envisaged above and through games, when the child grows up she will not want to be at war either with herself or with others. There is also the necessity for co-operative play and individual achievement in its most favourable aspect during childhood, and if this is not catered for the child will not grow up into a balanced individual.

These needs of the growing

child are often overlooked in the artificial world in which we live, and Guiding can completely fill them if it is tackled in the right way. What is the use of learning to tie knots if they are not to be used in a *real* way? What is the use of learning to light a fire with one match unless the child can find herself

in the position at some time of having to do just that or go without her meal? There is little personal achievement or joy in passing tests just because they are written down in a book to be passed. It is the practical application of those tests in the every-day life of the child which matters, otherwise we are building up an entirely artificial organisation completely unrelated to our normal life.

The term 'military' was applied by a correspondent when referring to the activities of the 1st Buckingham Palace Company described in the April *GUIDER*. Was the 'joyous adventure' embarked upon by that Company in fact a military manoeuvre? We certainly had the Staff Sergeant of Physical Training (not drill) at Windsor Castle to help us, because we wanted his expert advice on how to scale walls, and his help and kindly coaching. In mapping out the course, we took into consideration the age and ability of the Guides, and we also trained them carefully in leading-up practices before they tackled obstacles which needed technical knowledge to overcome.

But the 'Commando Course'—and how much less exciting it would have been had it been an 'obstacle race'—called for initiative, resource, courage,



'If our Guides and Rangers have the equipment to face the world and stand up against physical and moral dangers, they have all the training B.P. could have wished'

THE GUIDER

independence, observation, self-reliance, coupled with the co-operation necessary to get the whole team, both weak and strong, home, having completed the course within a certain length of time. This, surely, is in accordance with the aims and principles of our Founder. How those children loved every minute of it: their thrill in personal achievement; their pride when their weakest member succeeded in overcoming her timidity, daring to do what she would never have done alone; their keenness and co-operative spirit. All this made those of us who were watching and judging realise that children are capable of far more than we ever let them do. It is we who are afraid to let them try their wings, and we communicate our fear to them.

Can we, here also, explode the bogey of 'militarism'? During the recent world war the term 'military' has gradually changed its meaning. No longer does it imply the 'militaristic' outlook of the Victorian age when most of the ordinary troops had had very little education or hygienic background and the type of warfare was such that whole battalions were thrust into the fray, much as sandbags are used to stem a river which has broken its banks.

In these days our men and women have been given a good basic education, have enjoyed infinitely better social conditions and have been allowed, all their lives, freedom of speech, thought and action. When they go into the Services, with science the ruler of tactics, and the whole structure of warfare changed, the men are treated as individuals as far as is consistent with their being members of a corporate army; they are trained to think for themselves, to act on their own initiative and to use their native intelligence. This is especially the case in the training of the Commando troops on whom such vital issues depend, and it is true to say that much of their early training is based on Scout ideas. When the history of this recent world war is written, we shall no doubt read many stories of how our fighting men stood alone in the face of overwhelming danger when others had surrendered. Their discipline and collective training appears to have produced a composite personality in which courage to face danger is at its highest, thereby giving the individual a higher degree of courage with which to stand firm and face the world.

Collective discipline is externally symbolised by uniform and ceremonial, and in the pride reflected in the smartness of each member of the company is shown his efficiency as a part of an ideal whole. Whenever a number of people are living together, cleanliness and uniformity are necessary to ensure a high standard of personal hygiene and personal pride: hence the insistence by the authorities on correctness in uniform resulting in the general good appearance associated with our soldiers wherever they may be. Ceremonial in Guiding must conform to tradition in the same way that the Army conforms

to it and therefore our ceremonial is basically the same, with a few minor alterations and simplifications to make it suitable to our age, sex and requirements. The basis of all ceremonial is drill. This is necessary (apart from being the easiest way to move a large number in an orderly fashion from place to place) in order to teach that disciplined combination of movement which fosters unity of effort and which teaches instant response to command, resulting ultimately in co-ordination of mind and body.

There is, however, a great difference between drill in the Army and drill in Guiding. Men coming under Army discipline are already set in their ways, bones and muscles have hardened, so that drill very often produces stiff, unnatural and exaggerated movement because of the loss of the elasticity necessary to good movement. The chief aim of drill in Guiding should be twofold: first, pride in the achievement of co-operative movement and joy in absolute precision; second, the improvement in health through the improvement in posture and co-ordination at an age when it is vitally necessary. This may not be the best way of improving posture but, properly taught, it can transform the slack, round-shouldered, sloppy-footed adolescent into a smart, responsive, alert Guide or Ranger. If drill always had this aim behind it when it was taught, the picture conjured up by some sections of our community would disappear and the real value underlying it be allowed to emerge.

If this disciplined outlook can be achieved collectively, then the training of self-discipline and personal courage is surely the next stage, even as in the Army individual training is the natural 'follow-on' after communal training has been mastered. Everybody must face danger at some time or other and if our Guides and Rangers have the equipment to face the world and stand up against physical and moral dangers, they have all the training for which B-P. could have wished.

Let us no longer then use the term 'military' when we talk about the meaningless type of training so often seen, which has no aim behind it and which produces stiff, unnatural mechanical robots. Let us rather take what we require and what is best from a Service with generations of proud tradition behind it and adapt it to our own use. We are in great danger of enclosing our children within a prickly hedge of 'Safety First', which they find it increasingly difficult to penetrate. If we continue with this policy we shall not be carrying out our Founder's aim that Guiding should be a 'joyous adventure' designed to develop a 'higher standard of good citizenship'.

V. M. JEANS

[ORGANISER OF PHYSICAL EDUCATION, MIDDLESEX EDUCATION COMMITTEE, EDMONTON AREA]

The Path to Freedom

FREEDOM! What arguments, what aspirations, what interpretations can be heaped upon this word: the cry of slaves; the chief objective of the French Revolution; the word for which the world rose to battle against Nazi tyranny! Throughout history, when freedom called, the peoples have responded. It has been the unfailing battle cry of those who have rallied the forces of right against wrong. For the future perhaps it is the last string on the lyre of hope? A string that shall play to eternity?

Today there is response to the call of freedom where there would be none to a call of faith—it is common ground whereon men of goodwill of all creeds or of none may unite. As an ideal it is both material and spiritual: as the former it goes far towards satisfying the craving of the cynic; as the latter it leads to the feet of God, where perfect freedom is synonymous with perfect peace. The materialist desires freedom, yet even as he strains after it, it eludes him. He may achieve his worldly ambitions, be they power, prosperity or ease, only to find himself enslaved anew by the very things he craved for.

How should we then set out to find freedom? The path will be long and difficult, and few of us are far along it, but freedom is there—at the end. If we persevere and faith—a faith in God and in eternity, a living faith that so transforms our lives as to make worldly things of value only as a stage on which we live our part, so that God may be seen through our living.

Next, we must seek through love—a love of mankind that gives us understanding and makes us slow of judgment—through which we become big-hearted human people living fully in this world and for this world, with good fun and good fellowship, a love which fills us with so intense that it drives us to study, to worship and to prayer. Such love to God and our fellows—such prayer and intercession that finally through God's grace we find humility and in our fetters—our pride and our love of self. Beyond these there is Freedom—Peace—and God.

Our Training Ship

WE were very thrilled to think that we were going to the first Sea Ranger training on board M.T.B. 630, the ship that has been lent to us by the Admiralty. As the train approached Kingswear, winding its way along the banks of the River Dart, we craned our heads out of the window to catch a first glimpse of her among the many craft lying at anchor. That must be her, we said, she's the smartest M.T.B. among them; that's our ship. With Skipper (Miss S. Clarke) and Pilot (Miss Hopkins) ready to greet us, we soon felt at home.

We were up early next morning; one watch to prepare breakfast, and the other to clean brasses (including the lovely ship's bell), see that the boats were ready for use, and swab the decks. As we threw out the bucket to get water, we fervently hoped that we shouldn't go over with it or lose it as we hauled it up, and we had a few words to say to the watch below, whose galley fire was covering our newly-scrubbed deck with smuts. Divisions (with the hoisting of the ship's ensign and the Sea Ranger pennant), followed by prayers, took place at 8 a.m., and this was followed by breakfast. Woe betide the watch below if breakfast wasn't ready.

Then we stowed our beds, washed up the breakfast things and made everything ship-shape for 'Skipper's rounds'. The deck watch provided a Quartermaster to strike the ship's bell and be on the look out for any craft wanting to come alongside. This watch also manned the duty boat, which went down each morning to Kingswear or Dartmouth to collect the stores. We had three small boats when we first arrived; two dinghies, and a small assault craft, but we were hoping that a light whaler, which had been promised, would arrive soon.

When it was fine, which, alas, was not very often, we had sessions on deck, or took bearings or pored over charts, trying to check our exact position. Some of us were anxious to

try to get our boat- ing permits, and we were lucky to have so much practice and coaching in the boats, learning to row correctly, cox the boat, bring it alongside without damaging any paint on the precious M.T.B., and also to rescue a 'man overboard'. We had great fun with this last test, with Skipper and Pilot tossing overboard a plank (representing the man), which floated hurriedly away with the tide, while the harassed coxswain tried to manoeuvre the whaler round and rescue it in the shortest possible time! You notice I say 'the whaler'; one morning, the cry went up from the Quartermaster, 'naval launch with whaler in tow coming alongside, Skipper', and, sure enough, there was the whaler we had been promised. It was such an occasion that we abandoned ship and all manned her and



Officers climb the mast of the training ship to fix the Sea Ranger pennant



M.T.B. 630, lent by the Admiralty, lies at anchor in the River Dart, awaiting trainees

rowed over to fetch 'Cookie' (Miss Hayward) from the jetty. During the week, the whaler became the duty boat, so that as many of us as possible should have the opportunity to take an oar and practise coxing her. We were very much under the eye of the Navy—as there were several destroyers, a cruiser and various small craft anchored near us—so we strove very hard not to let the Sea Ranger Branch down. But the Navy was most courteous and helpful to us.

We had several excursions during the week. On one, we made a survey of animal and plant life on the shore (bringing back specimens of crabs and seaweed, much to Skipper's horror). On another occasion we rowed up to Dittisham and had a farmhouse tea. Perhaps the most interesting expedition was one to the Royal Naval College, Dartmouth, to which we were invited by Commander Weir. On most evenings, after a Court of Honour, we had a jolly sing-song, taken by Number One (Miss S. Butler). Just as we were finishing one night, clang, clang, clang went the ship's bell: 'Fire Alarm practice', we said, dashing up the ladders. On deck, we checked up our watches, reported to Skipper, were detailed off to shut all hatches, and get the boats ready. Then we were down the ship's ladder in a trice and had abandoned ship. It was such a lovely night, with the fish rising all round, that we stayed on the water for a while.

Alas, the last day came; we cleaned the ship, packed up and very sadly assembled on deck to say 'Goodbye and thank you' to Skipper and Pilot. We left with two thoughts in our heads: we simply must come again, and we must tell all the Sea Ranger Guiders that they would find a week on our M.T.B. the most worth-while thing they could do.

E. K. LANGTON [S.R.S. 'FIREFLY', BRIGHTON]



The week before the first training is spent in deck-scrubbing, painting and polishing the ship

News from Malaya

VACCINATIONS, 13,058; intra-muscular arsenic injections, 74; scabies, 1,220; other treatments (mainly abscesses, infected sores and fever), 683; so runs a list of treatments given by the G.I.S. Team 7 in Malaya during the month from May 4th to June 4th, 1946. A smallpox epidemic is raging in Siam just over the border, and, with a shortage of medical officers—and medical supplies—the team is endeavouring to establish a safety belt by vaccinating people near the border, and for some miles south, which will prevent the spread of the disease. In what is probably the wildest part of Malaya, villages are scattered through the jungle. The roads are appalling and travelling is difficult. 'The people', says a report from the team, 'were nervous at first, as they had bad treatment from the Japanese, and are used to the sick being taken out and shot, or to their children being taken away'. How the G.I.S. has won their confidence is best shown in the following extracts from letters received from members of the team.

Khota Bahru, 29th May, 1946.

We go daily into the jungle, and set up a sort of temporary hospital in one of the villages, and treat the people who come in. It is awfully hard to describe, but I must try. This place is right on the Siamese border, where the Japs first landed, and medical treatment was just neglected by the Japs all through the war.

The people live in small houses made of matting and palm leaves, and are terribly poor. They are some of the nicest people I have ever seen; nowhere else in the world have I found such natural courtesy. They are very clean, too, but it is hard to be clean when you are dressed in one rag and have had no soap for four years. Many of the babies and children are suffering from yaws. This is a disease akin to syphilis, although not a venereal infection. The sores are just terrible and children lose their noses or ears or bits of their faces, or their limbs get twisted and deformed if they cannot be treated. Naturally, they have a wonderful, beautiful physique and are perfect darlings, but, you see, they have had no treatment for ages and have been undernourished, and disease has got the upper hand.

Well, we go into a village, and in some little hut or a police station (also a little hut) we open up our trunk of stuff and begin work. The people simply flock to us and we cannot hope to deal with all of them. It is the most heartrending thing I have ever known and the greatest emotional strain to turn them away. But we have not enough drugs. That is what we want you to understand, so that if you can do anything, you will. There are not enough in the whole of Malaya. The Director of Medical Services was here to see things for himself, and he is doing all he can. The doctor, like us, is heartbroken. Mothers come to us, in droves, with lovely little babies with ghastly sores from yaws, and we know they know that they can be cured with arsenic injections, and we only have fifty. The doctor has told us to give them to the children who are most likely to grow up healthy, and we have to refuse them to others. They don't complain or worry us. They thank us and smile, and go quietly away, and it is really getting almost more than we can bear. Other things are wanted, too. One old man, nearly blind, but quite curable, walked miles and miles to see us, and we had nothing for him. He just thanked us and went off. He will be blind soon.

What we are doing is really work for doctors, but there are not enough of them. I think it is really worth while and am awfully glad to have the chance to do it. I forgot to mention there is also leprosy, for which we have nothing, but Dell thinks we cannot do anything, anyway; and ringworm, for which we have only Dettol. We are short of disinfectants for ourselves—Dettol, carbolic and methylated spirits.

We are terribly short of drugs. Perhaps you could send us some. A doctor would know what would be of use for yaws,

syphilis, malaria, ulcers, hookworm, teeth with abscesses, and sore eyes. We have no instruments, except Japanese hypodermic syringes. It would be a help if we could have some good syringes, needles, surgical scissors, forceps, tooth-extracting instruments, and things to cut out bits of ulcers. We should like lots of dressings and aspirins. We have plenty of dressings and aspirins. We should like lots of soap, for scabies—not brushes, as they use coconut fibre, which is better. I just cannot emphasise enough how much we want the things. The people come out in hundreds and hundreds to us and stand around awaiting their turn. We do all we can, until we are dropping, and then the others smile and help us to get away.

ELEANOR MANNING

Khota Bahru, 6th June, 1946.

Travelling takes up a great deal of time and energy. We are doing our work on the other side of the river on the borders of Siam. There is almost no medical work done for the people of Siam, and there is a smallpox epidemic there. It is most important that we vaccinate the people living on the border; then the disease will not spread all over Malaya. They are all most willing to be vaccinated; they come out from the forest as we drive in the truck, and we stop and vaccinate them. We cannot hope for anything like asepsis; if we can get hot water we are surprised. We take our own boiled water for the absolutely essential things like syringes, and our own cold water to one village that has no fresh water at all. The first day we spent so much time skimming the scum off the water from the well, and taking out the livestock, that we feel that even water from an old petrol can is preferable.

The village people are so patient: perhaps it is their patience that makes the work such a strain on the emotions. It is so completely a new idea to them that we are doing this work free that each time we go to a village (even if we have been there before) we have to break down their fear. It does not take very long; usually we go out into the silent watching crowd and pick out a sick baby. The mother follows a bit anxiously, but she follows. The crowd watches; one gets quite used to doing anything with a hundred eyes following every movement. Then we take another baby. After that we spend a good deal of the time pushing the crowd back.

The children are so brave. The ulcers left by yaws are so large, and they have nothing at all to treat them with. We have very little, but we can put on a dressing which cleans the wound and soothes it; but it does not heal it. Only an injection of arsenic does that. And there is no more available in Malaya. We have cabled Australia asking for ten thousand doses*. When we arrived here there were exactly fifty ampules in the hospital for all Kelantan. The Director of Medical Services visited us and was most impressed; we showed him things he had not had a chance to see before. He has managed to get us another hundred ampules, and now we have to pick out the cases we can treat, and leave the others.

I think you once wrote and said that one member of a team found it a good idea to carry a notebook in her pocket so that she would not forget the funny things that happened. So much has happened to us that we wish we had done that, but not now—any notebook that had been in my pocket would be full of smallpox germs, and several others. The germs probably wash our hands in a very doubtful basin with a limited quantity of Dettol.

DELL HAYMAN [TEAM LEADER]

* In reply to these requests, Australia immediately cabled £480 of drug* (on which air freight cost £100). Whereupon the team wrote 'This consent will enable us to save the lives of 3,000 children, more if they are babies'. Other stores are being forwarded. It is not possible to send out drugs or supplies except through official channels. G.I.S. (B.) is standing by to assist in meeting further calls for supplies, should these be such as to put undue strain on G.I.S. (A.) funds.

When You Go to France

TO all travellers at Victoria Station, in London, the new bright yellow board advertising the *Golden Arrow*, over the gate of the Dover-Calais-Paris train, is a most cheerful sight. It tells of peacetime amenities and real holidays. Many British people are already going over to France. Some of them find it hard to recognise the old landing-ports and the countryside around them, because heaps of ruins remain to be cleared. But they make no mistake about the light and temperature. No war or any other human catastrophe can alter the 'Ile-de-France' sky, made famous by so many painters of the nineteenth century. It is a pale-blue sky with a golden luminosity, where clouds are soft and winds light. It greets cross-channel travellers from the coast on towards Paris and Central France. It accounts for the pleasantly moderate climate of France. Farther south, down in the Riviera, the weather is warmer and the sun very bright, and English visitors never say that it makes them homesick for the London fogs and mists.

Passports and Customs regulations are not more worrying in France than in Britain. French officials at the ports and on the railways, including *gendarmes*, are usually helpful and deferential to the foreign visitors. It is not silly obsequiousness and they expect courtesy from these newcomers, whom they consider more or less as their own guests. This is true, too, of the little porter who, dressed in his boyish peaked cap and blue cotton blouse, can carry a tremendous load of suitcases. After saying 'Thank you', he says 'Au Revoir' and expects the greeting to be reciprocated.



Grape harvest in a Burgundy vineyard



Place du Carrousel, Paris, showing the Arc-de-Triomphe du Carrousel. The place owes its name to a military parade which Louis XIV held in 1662

Hand-shaking is a more developed practice in France than in England. The French shake hands when they meet and when they part as well. They kiss on both cheeks (one kiss only might be casual), and it is usual for father and son or men comrades to kiss each other on great occasions. It is always nice to say to a French person that one enjoys being introduced to him or her; there can be no *faux-pas* about it and it may save the embarrassment of shaking hands with a casual acquaintance. No use talking about the weather to the French; they don't care. Don't be afraid to be too personal if you enquire about a sick child or some other family pre-occupation. Also, remember the French tradition for expressing sympathy to the bereaved; this is a priority topic whether you speak to a tradesman or to a friend; it is very rude to forget it.

In spite of these rules of *politesse*, a tourist in France can feel free and happy. The inhabitants are not very good at languages, but they can generally muster a little English for the benefit of the Briton who has forgotten his own school-French, and they are always willing to teach him graciously some useful colloquialisms. The cafés spread over the pavement, and one need not spend a fortune on drinks to enjoy the pleasure of sitting at one of their little tables in the open air: a cup of cheap coffee will do. The traffic policeman looks very much like a band conductor, as he directs the vehicles with a white baton and bare hands. He is always willing to reach for a map in his pocket to ascertain an address for an enquirer, and the cars on the road never take advantage of this to stage a spectacular crash! At certain places, such as the approach to a station, road-crossing regulations for pedestrians are more strict in Paris than in London, and may be enforced by the police. A ride in a fast-driven French taxi is a safe enough and most enjoyable adventure. The cabs are generally streamlined, bright and clean. Tall passengers may have to crawl inside, but the low deck and seats are well padded and soften an occasional jerk.

THE GUIDER

The only drawback is the restricted space for luggage: one cannot remove so much furniture or so many bags of potatoes on a Parisian streamlined cab as one can do on the majestic square roof of a London taxi.

In normal times, French hotels are very well heated in winter, and all guests appreciate this, except the British, who soon manage to open a window or a fanlight for the sake of 'fresh air', as they say. The French think that there is plenty of inexpensive fresh air available in the streets and it is a pity to waste precious hot air through the windows.

If French families do not seem very hospitable it is not due to selfishness. They would rather be friendly with a new-comer, especially with a British visitor. But most people with a decent-looking house, where entertaining may seem easy, are struggling with domestic difficulties which spoil their social life. It has been so since the 1914-18 war. Servants are scarce, houses need repair, labour-saving devices are almost non-existent, and the cost of living has been going up while incomes have been going down. British housewives, who have lately had to become their own handy-women, may imagine how hard it has been for French women to fight for three decades to keep their homes tidy in spite of so much material discomfort. A sympathetic understanding may help the French to open their doors more freely. Up to now they have felt a bit ashamed of eating from china which has been chipped for lack of a draining-board among the washing-up utensils, or of living in a back sitting-room because 'it is too much work' to sweep the drawing-room every day.

French women can dress very neatly without buying a lot of clothes. They mend and alter their dresses to keep, if possible, ahead of fashion. Much men's clothes repair is also patiently done at home. Hairdressing parlours have a considerable feminine patronage, but the legendary *coiffeur*, talkative confidant of all French celebrities of the past, has vanished since Frenchmen gave up beard and moustache and adopted the safety razor. This certainly means a big loss of the picturesque, for which the lovely coiffures of the ladies can hardly make up.

The most important person in the private life of the Parisians is their porter, or rather his wife, *la concierge*. She delivers the mail to the flats and advances the money for small bills such as the monthly gas accounts; she collects rents and knows when a doctor must be called for a sick tenant. She has a reputation for great loquacity, but she watches silently at night over the safety of the people of the house, as no one may come in or out after 10 o'clock without mentioning his name when passing the door of her lodge. There are no latchkeys for tenants: the main door opens automatically.

Games and sporting events are popular in France, and champions get a generous appreciation from the public. But sports are a selective occupation and are not pressed too hard on the young as an essential part of their education. Whereas, at some British schools, games are deemed necessary for the formation of character, a mental approach to social and civic virtue may seem a better guide to the same purpose at a French school. Gymnastics and scouting are preferred to competitive games. Races are favoured for the love of speed. Cycle-racing is the dream of every little French boy, and a lot of it takes place in Paris and in small towns and villages as well.

Whether private or state-managed, all French schools are under government control and subjected to official schedules and programmes. From the children's own point of view, this is not so attractive as the English educational system, which allows more freedom of training for individual young talents. There is much history and geography taught at French schools, and people remember quite a lot of it in adult life. It makes them keen on international questions. Perhaps the street does, with his interest centred on economic problems. For instance, when hearing of a revolution in a distant country, the Frenchman may locate it accurately and try to understand the background of the upheaval, while the Briton

will wonder how the event may affect the conditions of life and trade of the past of the world in question.

The French have a reputation for being gay. It may have been well deserved in the 'nineties, when everything was easy for everyone, and a bohemian always found a *bourgeois* relative to provide for him. Nowadays they have many worries which sober their appearance. Still they can shout and make laughing remarks in their old exuberant way, and this is all very good, as a studied reserve and a Chinese mask of indifference on their faces too often means disappointment or reprobation. They can feel so painfully shy that they turn pale instead of blushing but, even then, they don't lose their striking ability to express themselves with a gesture of the hands or a shrug of the shoulders.

They seldom boast of their artistic heritage of historical buildings and rich museum collections. They have been brought up among these things and it may not be before they have travelled in poor countries abroad that they realise the value of their national treasure. The most impressive pilgrimages in Paris are those to the cathedral of Notre-Dame and the Arc-de-Triomphe at the Etoile. Other churches and monuments, and open spaces such as the beautiful Place de la Concorde or the garden of the Tuileries, also have a strong historical and aesthetic appeal to the mind and emotion of the visitor. But in the dark aisle of the Arc-de-Triomphe, memorial Unknown Soldier lying under the Arc-de-Triomphe, memories dim into an immense spiritual quietness; it is a prayer without words, a dedication to duty, whatever it may mean at a moment which already blends with all ages in eternity. On a hot summer evening last year, I walked across the Place de l'Etoile to the Arc-de-Triomphe. A young British soldier and a French girl, hand in hand, motionless, on a wall edge were sitting under the arch, looking seriously towards the Perpetual flame which burns among flowers at the foot of the Unknown's grave. The flame was lighting their faces in the night and they looked part of the general scenery. Those youngsters had found no better place to sit and think together on the spacious square. They did not mind looking so serious. They were happy. Everybody else on the spot was feeling serious and happy.

All big buildings in France are made of stone, as this is a natural product dug from the soil. There are no red-brick churches or places as in Britain, where stone is not so abundant. Thanks to their thick stone walls, old country churches are well preserved, though their wooden roof beams may occasionally become dangerously decayed. Their high pointed steeples are a characteristic feature of the French landscape. There are no Norman square towers in the architectural design of the old French churches, which often date from the time when Norman architecture was beginning in England. In France, the style prevailing then was what we now call Roman or Early Gothic, and it is known for its sturdy lines, especially its rounded arches. The big beautiful cathedrals of the cities are not quite so ancient. They date from the full Gothic period. Notre-Dame is one of the most famous, such as those along the valley of the river Loire. There are some fine houses of that time in many towns, with square frilled windows and roof tops.

In later centuries, French architecture became concerned with town and country planning. It started at Versailles, his *chateau*, with ponds, gardens and other outer grounds which are still to be admired. The buildings and monuments erected in Paris more than a century later in the Napoleonic period, for instance the Palais des Invalides and the Arc-de-Triomphe at the Etoile, are also part of a panoramic scheme, with vast open spaces carefully managed in front or around them. It is noticeable that the French do not mind slums too much, provided their town has a big main square and a public garden for meetings and celebrations of all sorts.

MARIE REINE GARNIER

OSWALD, the immortal boy author in E. Nesbit's chronicles of the Bastable family, complains in a characteristic passage that his sisters at Blackheath High School have learnt to sing 'a gloomy song called "Heroes"'. It was one of those massive songs, charged with emotion, which used to be much beloved of girls' schools on high occasions such as Founder's Day and prize-giving ceremonies. I have tried to find my own



copy, without success. 'What are they, the heroes?' it begins, and answers the question in the convenient space of two or three pages of vocal score. The words are, I think, by Browning, and the setting in question I would attribute, at a guess, to John Farmer, the great composer of the Harrow School song. This must have been one of the first of those long-breathed unison tunes which have been in ever-increasing demand since the beginning of the century, not only for school use, but also for Music Festivals, Women's Institutes and all manner of associations which gather together to sing. Such tunes are not easy to find. A large number have been produced and have never met with success. Either too trite or too subtle, they have lacked the vital spark needed to set a whole assembly on fire.

We in this association have frequently found ourselves pursuing the ideal big tune for combined singing which is neither too hackneyed nor too remote, and again and again it eludes us. Two fine examples are so much in demand that their constant use shows the lack of other available material. Parry's setting of Blake's 'Jerusalem', and the same composer's 'England', taken from John of Gaunt's famous speech in 'Richard II'. Parry had a peculiar genius for writing broad slow-moving melodies for massed voices. Although 'Jerusalem' is, to say the least, over-worked, it always wakens a responsive thrill in the singers; though we may sing it for the hundredth time, there is still the golden stream of the melody flowing on against its dark background, and still the sword flashes out in the last verse. It is hard to find songs to match this. There are settings of outdoor songs such as 'Pioneers', which seem to have the necessary qualities, there are hymn settings by the dozen which roll along majestically, doing everything that a tune should do, and yet they just fail to capture the imagination; and so they are set for combined festivals, and learned and forgotten time after time.

It is an irresistible tune that is required, and there are few enough of those. We may stumble across them in the great works of classical masters, but the drawback to many of these is that they were not written for voices but for instruments, and have to be adapted in order to be sung. The 'Ode to Joy' in Beethoven's 'Choral Symphony' is a vocal tune complete in itself and can be used as such, but to many people it is unthinkable to detach such elemental music from

its context, and its strong associations would always detract from its power if it were generally used as a 'spell-binder'. An instance of a great tune which has escaped from the work to which it belongs to become public property is the well-known melody from Holst's 'Jupiter', which is commonly sung to the fine poem by Spring Rice, 'I vow to thee my country'. This has won its place among the 'irresistibles', and there is no doubt that its composer had a genius for writing music expressive of a common emotion, although he did not intend that tune for that particular purpose. Handel is a great melodic composer whose work lends itself to adaptation. Some of his airs, minuets and marches (notably from 'Berenice', 'Samson', 'Scipio' and 'Rinaldo') are entirely satisfactory when sung to words specially written or arranged for them, but, as a general rule, the stealing of tunes from their context is a practice fraught with danger. 'Land of Hope and Glory' is almost too popular to come into the picture. The words are bombastic, but the song is so powerful that there is no arguing with it; it must be reckoned as a 'brutal assault on the feelings', as Stevenson reckoned 'Home, Sweet Home'.

It seems that our best course, in searching for great songs for an assembly of people to sing, is to disregard the commonplace and the abstruse, and to look for what we want as the occasion arises, always remembering that traditional tunes belong to the youth of a race and therefore are likely to yield material which children will welcome as their natural heritage. I have recently seen three examples of the type of song under discussion; all from the Oxford University Press. The first is a setting of 'Oh beautiful, my country!', by Brian Trant. This has the merit of being vocal and dignified. Being moderate in compass and well-shaped for the voices, it is easy to sing, but it challenges comparison with the modal folk tunes from which it derives (such as the noble 'King's Lynn') and the folk tunes come off best. The second song is a setting by Harold Whitehead of some words by Irene Gass; 'Come, loyal hearts and true'. This makes a deeper impression than the other by reason of its extreme simplicity and the unpretentious appeal of its tune. There does not seem to be much justification for its arrangement as a three-part song, and the embellishment of the other two parts appears to detract from the effect of the tune, rather than add to it. It would, however, make a fine unison song with organ accompaniment.

Last comes Dr. Vaughan Williams' setting of Kipling's 'Land of our Birth'. It is taken from the composer's very lovely 'Thanksgiving for Victory' music which was sung in the Albert Hall this spring, and one would like to hear the song with its full accompaniment of strings. Although it is not perhaps one of his greatest or most compelling tunes, it bears the hall-mark of a great musician stamped in the fine quality of every bar. This is something for which we have been waiting, a beautiful and worthy setting of Kipling's words; words which for their particular purpose cannot be replaced by any others, for they express a genuine devotion.

Land of our birth, we pledge to thee
Our love and toil in the years to be;
When we are grown and take our place,
As men and women of our race.

The marriage of beautiful music and beautiful verse is rare, and a word of warning is needed against the propagation of bad verse by means of a stirring tune. Those who seek for a song with power to uplift a crowd must first assure themselves as to the worth of its words, and the value of its sentiment. An irresistible tune may carry the most puerile verse or the most maudlin sentiment to lift it sky-high, and here it will remain, a monument to misguided effort, for the tune always wins in the end.

171

The Commissioners' Meeting Place

The District Commissioner and Her Rangers

THE Albert Hall Rally and the united service and march past in Hyde Park will never be forgotten by those who were present, and the inspiration and encouragement which they gave have been spread abroad by the articles in *THE GUIDER* last month. It is now of the utmost importance that every District Commissioner should ask herself what she personally is doing and can do to foster and encourage the Ranger Branch in her area, so that as many girls as possible shall be able to avail themselves of the opportunities which Rangering can offer. Commissioners have an equal opportunity for all the branches of Guiding as well as for seeing that each part links on to the whole in a friendly, co-operative spirit. That district is the richest, which can offer to the girl at each stage of her development the opportunities which appeal to her desire to grow up. A district which has no Ranger unit is lacking something of value.

The District Commissioner has certain definite responsibilities. First, she must know what the Ranger Branch offers in just the same way as she must know about the Brownie Branch, and this is so even if, at the moment, she has no Ranger unit in existence. She must concern herself with the need of the older girl for Rangering, and the general outline, meaning and purpose of the programme offered by the branch to both the ex-Guide and the girl who has had no previous experience of Guiding. Her responsibilities include the decision to start or re-start Ranger units whether they be companies, crews or flights; the appointment of Ranger Guiders and provision with the means for them to train and get experience; the organisation of the publicity needed to attract recruits from all the existing Guide Companies as well as from outside sources; the search for experts or specialists who will help the Rangers to widen their knowledge in the many subjects on their programme; and the provision of opportunities for Rangers to give service in their locality. It is presumed that every District Commissioner has on her bookshelf *Notes for Commissioners*, and can refer to pages 36-39 and 51-54, which deal specifically with the Ranger Branch. But it will also be necessary to have the latest publicity leaflets and posters to keep up to date with developments. *The Ranger Post-War Programme* is published separately as a single-page leaflet, and every Commissioner will need to have this as well as the booklet *Plotting the Course*. These, and the articles which appear in *THE GUIDER* on the Ranger Branch, will help her to get a good grasp of the work.

The decision to start or re-open a Ranger unit is one that should be prepared for in the district as a whole and should be discussed at the District Guiders' meeting. The Ranger Branch differs from the other main branches in that it will always be numerically the smallest of the three; not every girl of Ranger age will choose to be a Ranger. It is for this reason that it is considered inadvisable, except in special circumstances, to attach a new Ranger unit to a single Guide Company. It is always better to widen the basis of membership as much as possible and recruit from many different sources. Every Guider in the district should, therefore, be aware of the possibilities and each Guide Captain should share with the Commissioner the responsibility for deciding where and when a company, crew, or flight should be formed, according to the needs of the girls likely to wish to join, as well as to the facilities available. Everyone agrees that a crew can only be started when boating is available, and a flight only when there can be some contact with flying or gliding. In an area where there can only be one Ranger unit and only one or two girls show any particular preference for specialising, it is obvious that a company will be most acceptable.

The biggest responsibility of the Commissioner lies in finding a suitable Ranger Guider. A clear picture must be formed of what a Ranger Guider can be to her Rangers, and how she

will necessarily differ in her leadership from the Guide Company or Pack Guider. The Commissioner needs to be aware of the imperative need of a wide outlook and experience of life, of the power to draw out and develop the character and talents of each Ranger, of the capacity to direct from the background and to trust, by this means encouraging a sense of responsibility. The Commissioner should look wide for her Ranger Guiders and not bring pressure to bear on any of her existing Guiders to take on Rangering as an extra unless she volunteers to change over to the Ranger Branch of her own accord. Once a Ranger unit has been formed in a district, it is the Commissioner's responsibility to see that Guide Guiders and Ranger Guiders are kept in close touch with each other, and Ranger Captains should feel themselves welcome at Ranger Guide meetings and should in turn invite the Ranger Guiders to visit the Guide Companies and tell the older Guides what the Rangers are doing. There is also great value in occasional district events arranged to bring together the Rangers and the Guide patrol leaders or Guides over fourteen, so that each may get to know the other before the moment comes when the Guide should be encouraged to join the Ranger Company.

Where Ranger units are already in existence in a district, the help of the Commissioner will often be needed to procure meeting places and facilities, to make the right contacts with people who can give specialised training, to suggest possible sites for overnight hikes, to get in touch with the camping authorities, and to give wide publicity to the fact that each Ranger will be looking for some voluntary service that she can give in her spare time. Then, too, it will be the Commissioner who will lead the way in putting the Rangers in touch with Division and County Guiding, and particularly with the County Ranger Adviser, if there is one. She will also hand on information about the Ranger Branch or Ranger events in the county. If there is a County or Division Ranger Council, the new Ranger unit may need encouragement to send representatives. The Ranger Branch should also be represented on the local Council of Youth, where the Rangers will meet the members of other Youth Organisations for both boys and girls. Mixed activities should figure prominently in the Ranger programme and it may be best for the Commissioner to approach the leaders of clubs, Sea Cadets, or A.T.C.

It is through the District Commissioner and the District Guiders' meeting that the Ranger Guider will be able to make arrangements for the Rangers to visit Homes and private houses, to learn child care and to practise and pass the cooking test for the Ranger Star. The interest of the members of the Local Association will be aroused if they are asked to share a hobby or interest, such as interior decoration, dress designing or make-up. A Ranger unit may decide to spend a winter session getting up a play and the Commissioner can be the means of finding an amateur producer and giving guidance on the choice of a play.

The Commissioner should represent the wider world of Guiding to the Rangers, and be the means of their making contacts with Rangers abroad. The Ranger Guider will want help in keeping the balance of the programme and satisfying the needs of girls of varying temperament and outlook, and she will look to the Commissioner as a wise person with whom to talk over the problems that arise. The study of the Promise and Law is fundamental for each Ranger; the Commissioner must be ready to make this real and practical, and to suggest where skilled help may be found in the study of personal relationships for girls growing up.

To sum up, the District Commissioner is the leader of the whole Guide community in her area, and the Rangers are a valuable part of that community's life. To each branch and section the Commissioner will give equal attention, and ask them to give their contribution to the welfare of the whole.

Help for the Handicapped

A year's work has now been completed at the Trefoil Residential School for Physically Handicapped Children. How has the movement contributed to its success? When Miss Florence Horsburgh, formerly Parliamentary Secretary to the Department of Health, visited the school at the time of the first Annual General Meeting, she said: 'In my wartime experience of the setting up of Homes, two things are essential—plumbing and personnel. Given these, any other difficulties can be overcome. At the Trefoil School you have both: seven bathrooms, and the splendid Guide Movement, with its tradition of service, from which to draw the staff'. It is now a year since the Trefoil School entered on its independent career, with the encouragement and goodwill of all those who had backed it during the war years at Cowdenknowes. Those closely connected with the school are deeply conscious of all it owes to the movement, and would like to make known some of the details of this debt, and to show how the school is earning the right to be considered as a development of Guiding.

Guides everywhere have shown a keen and spontaneous interest in the school. Although no appeal was published because of the many other demands made on Guides lately, gifts have flowed in; some are for special purposes such as the purchase of a wheel-chair or a weighing-machine, some just 'for the school'. We are proud to say that a large part of the amount required for running the school has come in this way from companies and packs all over the world. We had a gift from South Africa, and a letter from a Guide in hospital in Australia, who had seen a picture of Princess Elizabeth opening the school. We have had the pleasure of welcoming, among other Guide visitors, representatives from New Zealand, Holland and Belgium. Practical help has been given by Guiders and Rangers who have spared time to act as relief staff at week-ends and holiday times; and special treats and gifts have been provided for the children by many members of the movement.

By far the biggest contribution the movement has made has been the provision of staff. It is true to say that the whole success of the school depends on the Guiders who come forward to carry on the work in the Guide spirit on which the school is founded. The staff are now all Guiders, including teaching staff, a most satisfactory state of affairs, as it ensures that everyone is working on the same lines. Inevitably there are changes. Some of the staff who started at Polkemmet a year ago could come only on a temporary basis, while others have had to leave owing to home circumstances. The junior members are often only at Polkemmet for a short period, before starting their training in nursing or occupational therapy, or in some similar career. So far THE GUIDER has been the means of making openings known, except in the case of

the teaching staff. Announcements of vacancies can, however, only be made each month, and anyone who is interested in the work should inquire if there is a vacancy in the particular branch which appeals to her. The work includes cooking and catering, household work, secretarial work and car-driving, and the care of the children out of school hours. The qualifications are an interest in handicapped children and a desire to serve them according to Guide ideals and practice, in addition, of course, to skill in any of the branches mentioned. At the time of writing, help is needed in various departments, especially as the number of children is steadily increasing and has nearly reached the maximum which can be accommodated.

Practical Scouting and Guiding are definitely among the school's interests. The Scouts are looking forward to having a camp of their own in the grounds, run by local Rovers. As well as holding their ordinary meetings, the Guides have hiked with visiting

patrol leaders, and hope to get some camping experience. The pack—a mixed one, boys and girls—is most enthusiastic.

The movement, then, has helped the Trefoil School in the provision of staff and in many other ways; but perhaps, in its turn, the school has done something for Guiding. It has certainly gained recognition of the wide scope of Guiding. The school has now received official recognition from the Scottish Education Department, which has thus set the seal of its approval on the methods employed, and ensures that grants will be available in proportion to donations.

Not long ago, the children performed a most successful chronicle play of the history of the neighbourhood, written, at their own request, by a member of the staff. Those who saw it very much appreciated the quality of the production, and were indeed almost unwilling to believe that the children were handicapped, so cleverly had their disabilities been hidden by adroit casting and modification of action.

Parents and doctors are delighted with the improvement in health and spirits among the children. The Trefoil School is, in fact, as Miss Horsburgh said, a 'home' in the very real sense of the word. Sharing a life in which everyone has some disability, the children learn how to forget their disadvantages in helping others. The school now has a badge. It is a combination of the Scout and Guide badges, and has underneath it the motto 'Undaunted'.

The Trefoil School would like to send its thanks to all the Guiders, Rangers, Guides and Brownies who have helped it during this first year and it looks forward to having their continued interest and support. As Hon. Secretary, I shall be glad to send a copy of the report to anyone who is interested. A special appeal is made to Guiders to fill vacancies on the staff. Applications for information should be addressed to me at 33, Melville Street, Edinburgh.

V. WALLACE WILLIAMSON [HON. SEC., TREFOIL SCHOOL]



Practical Scouting and Guiding are among the main interests of the Trefoil School. The pack—a mixed one, boys and girls—is most enthusiastic

Taking God Seriously

IN the July number Miss Tatham wrote pointedly about the First Promise. I don't know if this is true for you—but certainly, for myself, I have to confess that her article has pursued me ever since I read it. It was so timely, so sane, and so insistent in its demand for action. Guiding just cannot ignore it. 'What is to be done about the First Promise?' asked Miss Tatham. 'In an age that is indifferent to God, should we be wise to drop it?' You, who read the article, will remember the constructive answer that followed. Now I am asked, as a Methodist minister, to carry the discussion further.

Let me begin by insisting that Duty to God is an intrinsic part of Guiding. From its beginnings the movement has been built on that foundation. Every one of the millions of girls who have grown up in it has been taught the Promise and has been expected to live by it. Of course, that does not, of itself, prove the founder was right. What I think it does do, is to demonstrate that here is something so fundamental to the whole history and spirit of the movement that to abandon it lightheartedly, casually, simply at the whim of public opinion, would be like murdering one's own mother! Show, if you can, that it was misguided, superstitious, unpsychological, to incorporate the First Promise; produce a reasoned case against it; yes, that is permissible. Argue from physics and from politics that human life is purposeless, that 'Man is the by-product of an accident' (to quote a B.B.C. play), and attempt to convince the movement that the Promise and the Law are wrongly conceived: that would be legitimate. The case for and against Guiding's religious foundation could then be debated. And the evidence of the founder's wisdom could be shown in all its massiveness. But until that happens, I say again, Duty to God is an intrinsic part of the movement. To come into it, and to stay in it, while ignoring the supernatural, and while reducing to a minimum the company's response to God, is plain dishonesty. The Chief Scout was in earnest when he framed the Promise. Just as Scouting and Guiding would be different in character if the Third Law were dropped, or the Eighth, so they would be different if we discarded the Promise. You would still have an organisation; but in no recognisable sense would it be the Scouts, the Guides. After all, if there should be those who want a movement for girls 'free of the dead-hand of religion' they are at liberty (largely through the struggles and sufferings of Christians) to build it. But let them not call it Guiding!

All this is more than a debating point. The fact is that until we have made up our minds whether the affirmations of religion are true or not, we can have no clear conviction about what we are trying to do with our members. It is going to make all the difference in the world, alike to our company programme and to our personal temper, whether we believe our girls were made in the image of God, and meant to grow personalities able to serve and love Him, or whether we believe they 'happen' to have economic and biological usefulness in a haphazard universe! If our work is to have integrity and sincerity, I believe it is vital we should face the question 'Do I believe in the God to Whom I have promised my duty?'

Having said that, and before turning to the directly practical, let us try to put in their true proportions the words of Miss Tatham's small and puzzled Second, the words that inspired her article—'You see, Captain, lots of people never mean to keep that part of the Promise nowadays. They don't know anything about God, so they can't, can they?' Now, for myself, I'm inclined to the judgment that the modern child's ignorance of God is somewhat overdone. In most schools only arithmetic and writing occupy a bigger place than religious instruction in the timetable. I sometimes suspect that the twelve-year-old has learned from his soldier-daddy how much brainsweat can be avoided by the stolid, and not very honest answer 'I don't know'. However,

that's by the way. The points I am concerned about are these: Is Duty to God the only part of the Promise the average girl fails to grasp unaided? Is it a fault if we require a Promise that stretches the mind and imagination—and goes on doing so? To both these questions the answer is surely 'No'. How fully does the twelve-year-old understand what Duty to the King involves? Or what obeying the Fourth Law will mean in a world obsessed by class, race, and colour? Isn't it true that many of us had at least left school, and perhaps left home, too, before the implications of our Promise really burst upon us? Indeed, that we were nearer thirty than thirteen? Was it a bad thing, then, that we had made our solemn declaration so much earlier? I think not. There is much to be said for youth bracing itself to obligations which will expand with life itself, committing itself to the holy before it has experimented too much with the unholy!

Change is needed; but it is not change in the Promise. *It is change in us, and in the way we organise our work.* Let me put it this way: Miss Tatham's article imposes upon every one of us associated with Guiding the obligation to examine ourselves. 'How far am I doing my best to do my Duty to God?' Think of the week's work in the company. Is it unfair to say that too large a part of it is merely technical; concerned with the letter of Guiding, rather than the spirit? Dare one say that the mechanics of the Second Class badge dominate the timetable, so that not only is straight religious teaching on Duty to God crowded out, but so also are those wider activities of the full life which follow from an intelligent understanding of the Christian Way? If that should be true in your case, do let me say there is something you can do about it. Just as courses have been possible to fit you for other parts of your responsibility as a Guider, so at this point, courses are available. You need not feel you are left to re-shape your work unaided. The Religious Panel at Headquarters is planning a week-end training at Waddow. Similarly, the youth departments of the Churches themselves organise short training schemes. Help is available if you feel you need it.

That leads me to my next point. I do not hesitate to say that the 'attached' company works at an advantage. Associated with a particular church, having its officers known to the minister, and available for consultation, it can be so much more definite, so much more explicit in the advice it gives its members. The Christian Faith is not just a collection of facts to be memorised (as a Brownie memorises the composition of the Union Jack). It is a Way of Life: a way of life in community; and that community is the Christian Church. (If you doubt that, read your New Testament. Notice that it all begins with Jesus calling people of widely different types and opinions to live together as His disciples; that membership of the Church inevitably follows repentance and baptism in *The Acts*, that the earliest Christian literature is all produced for communities, not individuals. Oh yes, the Christian Way of Life involves the Church. Whether you are Roman Catholic, Anglican, or Free Church, that is equally true.) Yet isn't it precisely there that our understanding or our sincerity is often shown to be at fault? Frankly, I'm disturbed when I'm told of those who hold warrants and claim to be Christian, but yet isolate themselves completely from the worshipping community. It seems to be for two reasons: for some, Guiding is itself the Good Life. They have no interests beyond the movement. I must leave Guiders to say all that is needed on that point. Others are gripped by the imperfections of the Church, and resent its imperfections. I would offer no excuses for the Church's I cannot but notice that the New Testament Church had its imperfections, too; nevertheless, the followers of Christ remained and accepted the discipline of life together, under

His control, and learned its joy, even though Judas, or Ananias, or Demas, were one of the company!

May I plead with you to face this question personally? First, as it bears upon your own consistency. Are you quite sure you are nearer to God in a garden than anywhere else on earth? The conviction of Christians of every tradition, and in every generation has been different, namely, that you are nearest to God in the comradeship and the willing service of the praying church. Secondly, as it touches the life of your company: have you realised that bringing girls to the decision to train for Church Membership is just as much part of your job as training them to be good swimmers, signallers, or campers? Against the background of the First Promise, surely that is true?

Now to come to practical detail. The Christian Way has to be learned, and it takes time. Therefore do make regular, devotional use of your Bible, and especially your New Testament. If you can, read it in the Moffatt Translation. The Daily Notes of the Bible Reading Fellowship (171, Victoria Street, S.W.1) will help. Again, make time for your Church. See it not only as the place from which you hope to secure recruits, and the place of your church parade; but as the place where you, as an individual, meet your Lord, and grow in wisdom and sympathy, and find resources for your work.

Maintain your private prayers. The surest way of growing stale is to drop them. If you do not already know the *Christian News-Letter*, you will find it invaluable for keeping in touch with the big developments in world affairs. It is obtainable from 20, Balcombe Street, Dorset Square, N.W.1.

Not only does one need to learn the Christian Way oneself. To pass it on to others, especially children, one must know how. (As a boy I was almost driven out of the Scouts by the sheer weariness of a Scouts Own which for months plodded through the 'Travels of St. Paul'.) There are practical ways in which you can learn to know and show the Christian Faith for the stirring, relevant, satisfying thing it is. Get to know them. The denominational summer schools and training courses are invaluable in this respect.

Most of all, your loyalty to the First Promise will show itself, not in the 'religious' moments in your programme, but in the quality of the whole company life—it will reveal itself in the way girls (and officers) speak of one another; it will save you from choosing a trivial play for the next display; it will keep you from self-pity in the bad times; it will teach you that character matters more than badges. But all that doesn't 'just happen'. It grows out of understanding of the Promise, and intelligent loyalty to it.

WILFRED WADE

A Combined Rover and Ranger Branch

SO the popular pre-war subject of discussion, co-operation between Rovers and Rangers, has cropped up again, this time in an entirely new guise! In the old days this co-operation question when raised in debate could always be relied upon to produce either muffled groans from the 'he-men' or self-conscious smiles from Rovers who were already unofficially co-operating with Rangers. But that was before the war, when most fellows firmly sat upon anything which aimed at bringing the petticoat influence into Scouting. During the six years of war, however, women of all ages have proved beyond all doubt that they are equal to men in practically every sphere of activity. Quite naturally, they now contend that what they could do in war time they can continue to do in the days of peace; and even the manliest of men have come to respect the capabilities of women in matters which were hitherto regarded as beyond the physical and mental capacity of the so-called weaker sex.

We regard our two organisations as movements, and for this reason we should never shut our eyes to modern trends.

As a Scouter of some twenty years' experience, during which time I have had considerable dealings with men of Rover age both in and out of the Services, I am inclined to agree that this question of a mixed branch should be seriously considered and widely discussed. When two movements such as ours are following similar trails towards a common goal, their paths are bound to converge at some point. What is more natural than to combine forces and finish the trek together?

Is this proposed fusion to be confined to social activities, or can it be carried into the scheme of training? Just a word on the social angle. If young men and women are merely seeking the pleasure of each other's company against a background of amateur dramatics, table tennis, dancing, or bad-

minton, they are not likely to join, or continue to belong to, a uniformed organisation in order to do so. They will naturally be attracted to clubs and societies whose sole purpose is to cater for such pursuits. Moreover, those people who kid themselves that they are lovers of the out-of-doors, and attend mixed camps, cruising and caravan parties, where the be-all

and end-all is to droop around in beach attire and take part in necking parties after (and before) dark, are not likely to join up with Rovers and Rangers, no matter how much they mix together. Neither do we desire to have them.

I firmly believe that our movements offer something that very few other young people's organisations can give—namely, sound practical training in citizenship in all its aspects. Why should Rovers and Rangers not meet together in the field of training? There are very few training subjects common to both movements in which both sexes could not join to their mutual advantage.

When considering the possibilities of a combined branch, two important points must be borne in mind. First, there is the task of finding the neces-

sary and right type of leaders. The second point may prove an even greater stumbling block. All young men of eighteen are to serve a period of approximately two years in the armed forces. Unless the Rover age is lowered to seventeen they will have a mere six months of Rover membership before their departure. They may prefer to remain in the Senior Scout branch until their call-up. At the end of their conscription period they may find (a) that they no longer wish to participate in a training programme with young women, even should they be keen to do any form of training after a long spell of Service life; or (b) that many of their female companions have married or left the branch.

EDWARD G. WOOD [SCOUTMASTER, 4TH PURLEY GROUP]



[Photograph by Gashion.

When two movements such as ours are following similar trails towards a common goal, their paths are bound to converge at some point: a Rover and Ranger at the microphone during the Chiswick and Brentford Youth Week held in June.

The New First Class: Clauses Ten and Eleven

THESE two clauses have been little changed in the new First Class test, but the grouping of the clauses makes the purpose and practical use of these items much clearer both for the Guide and her tester. Clause ten tests the Guide's usefulness in her own neighbourhood.

Clause ten runs: *Have an intimate knowledge of the neighbourhood within a radius of half a mile from her home or Guide H.Q. (for country Guides one mile) and direct a stranger to the nearest doctor, fire station, ambulance, telephone, police or railway station or post or telegraph office, pillar box, garage and nearest place for petrol, etc., from any point within that district. Be able to tell a stranger how long it will take to get there. Draw at the test a rough sketch map which would enable a stranger to find his way from one given point to another. The distance to be covered must be indicated. Know to what places the main roads lead.*

And Clause eleven is: *Use a compass and find the sixteen points by the sun and stars. Read a map.*

Does she really know her locality so that she can direct by word or sketch map any stranger needing information? Secondly, and quite independently, can she handle a compass anywhere and read any map intelligently, whether she knows the locality or not?

TRAINING

It has always been said that the training for First Class must start early. These two clauses contribute so much to the company programme that it is easy to do so in this case. The local knowledge varies very much in difficulty according to whether your Guides meet in a town or city with seemingly myriads of telephone boxes, or a small village where there is only one. Town or city Guides will not mind the extra effort entailed if only the training is given in an interesting way. Various stalking and adventure games help greatly and are easier, on the whole, to play in the dark evenings. For example, one patrol has sealed instructions of a route to be followed. After they have started, clues are given to the other patrol, such as 'Buying a 3d. stamp', 'Finding out the initials of Dr. Smith', 'Looking up the telephone number of the District Commissioner' (if the books are back in the telephone boxes), and so on. How many times can they be intercepted, or be seen without seeing? Another week, while three patrols meet at the company headquarters, the other one can be anywhere on the circumference of the circle of the company's district—in disguise if you like—and they have to get a trophy into H.Q. by a certain time, also buying a bun or a stamp on the way. Can they be intercepted? The details of these games must, of course, be worked out—the last one owes its origin to Vera Marshall's *Tracks to Adventure*, I think—but they do help in learning the details of the district. Then the company can make a large map on a piece of brown paper, each individual filling in what she can. A form of quiz on giving directions can be held, with patrol champions—I am standing outside the post office; where can I tell a motorist he can get petrol? The same idea can be used with main roads. Here the Guides must be taught that this knowledge is of practical use, for they must be able to help motorists to get on to any of the main roads to the neighbouring large places. Naturally they will need to go far beyond any half mile or mile limit here, as also in the case of the railway station or hospital.

Estimating the time needed to reach certain places needs practice, but is full of interest. How long does it really take to walk to the station? How much time do you save if you use the Scout's pace? Does everyone walk so nearly at the same rate that there is an average time that will help a stranger? Try and see. Never waste any opportunity when anyone visits your company, whether it is the Commissioner or not. Get a number of sketch maps drawn to show the way from the bus stop or the main road, and then send the best

one to be used. Be sure that the distance is stated here, as that is where estimation of distances comes in.

The difficulty in training for the use of a compass lies mainly in the shortage of compasses. The Guide will have to handle one, and should, if at all possible, be familiar with both floating-needle and floating-dial types. Much practice in the use of a compass is essential. Nervousness while doing a test may cause the candidate to forget to set the compass.

Training in finding the way by the sun and stars must be done as opportunity arises—steering by the sun when hiking, and star-gazing on winter company evenings. The Guide needs to be familiar with the position of the sun at different times of day. Don't worry about using a watch unless you want to—the Guide is not likely to have one. The knowledge of the stars should be simple. Each Guide must know the Great Bear well, and where to look for it. Stress this and practise it. Then connect up one or two other constellations, always remembering that it is the Great Bear that will be of most use to her in finding the Pole Star.

Borrow maps of different districts for map reading. Practise first with sketch maps in which the mapping signs are large, then have games in which patrols ask each other questions on maps of parts of the country they have visited. A great deal can be done by getting a map which covers the camp site before going to camp and planning walks and hikes. Then the check-up at camp makes it all so interesting. When handling a strange map, always make the Guides set it and check its scale—it is good practice.

TESTING

The testing of the Guide's intimate knowledge of her neighbourhood must be done by a local inhabitant and may have to be done on a separate occasion. It is a very good opportunity to ask some non-Guide friend, unknown to the Guide, to stop her in the street and ask for certain directions.

It is advisable for the Guide to be allowed to sit at a table to draw the sketch map, and a reasonable sized piece of paper should be provided. Both the estimation of time and distance and the drawing of the sketch map should probably be tested by a Guider. On the other hand, the knowledge of the main roads combines well with the request for information from the 'stranger'.

The use of the compass and reading of the map are tests with a very definite standard. The tester must be certain that the Guide can really use a compass. Nothing complicated need be included, but the Guide should be expected to give the direction of certain objects from where she is standing and if she walks in a specified direction. Then, of course, she must be able to give the direction in which she will return. Sixteen points only are required. Technical terms such as 'Bearings' and 'Boxing the Compass' need not be used, as they are found to confuse the Guides.

The testing of finding the way by both sun and stars is often difficult, but it is worth a good deal of effort to make it a practical test, and not to have to resort to drawings. It is a great help for the tester of this section to talk over what she will expect with the Guide Captains of the District.

The reading of a map can be tested with any map of a well-known make. Ordnance Survey one-inch maps are probably the best. The Guide should be able to set a map, find out its scale, and understand the conventional signs. If an unusual sign is used, she should show that she knows where to find out what it means. She must be able to reckon with magnetic north so that she can set the map with a compass, but she will be expected neither to give an explanation of magnetic north nor to understand the grid.

The testing of these two sections is, on the whole, straightforward. The tester needs to check up constantly that she is not asking for knowledge beyond the syllabus, and to vary her test every time, to keep the element of surprise.

J. M. NEWNHAM

Scouting Games

WHAT is a scouting game? The question was once asked at a meeting by a Commissioner, and the answer took the usual Guide form of showing by doing. A scouting game was played inside the building in which the committee had met. Bandits attempted a raid, and the staff tried to outwit them; messages in morse were tapped on typewriters; help was summoned, and the rescuers were told to proceed with caution.

Of course, these games are better if they are played out of doors and in open country. On the other hand, it is often easier for a town company to arrange scouting games, than other kinds. For instance, rounders in a crowded market place would be a poor idea, but pairs or small groups of Guides moving about scout fashion, quietly and unobtrusively, would be almost unnoticeable. The sample game for the Commissioner was arranged in a few minutes; but of course it is better if a considerable amount of time and thought can be given to preparation. The treasure hunt type of scouting game can be planned in about half an hour, provided that really careful explanations are given to the helpers. Cards with morse messages on them can be put into shop windows; a clue can be given by the posters advertising a concert; notes can be hidden in railings and fences; the man at the station bookstall may be asked to mention the next clue.

If your company has not yet planned scouting games, these will take up, at first, the whole of the patrol leader's training time; about an hour for the game, and another hour for discussion and criticism. The leaders should discuss safeguards against any possible dangers—in tracking down the suspect, for instance, the wrong 'tramp' may be challenged, or far too many people may be 'shadowed'; the 'tramp' in the game should, therefore, wear a distinctive sign or give a password. The leader must also see that her patrol is trained to look for firm footholds, to avoid slipping stones and rotten branches. Guiders should not, however, be encouraged to avoid climbing; they can practise 'how to place their feet nimbly and quickly where they want them' (see *Scouting for Boys*, Yarn 17).

After this beginning, the leaders will want to plan their own games. The general rules which apply to all games are just as important in scouting games; there must be a definite beginning and ending, the scoring system must be quite clear, there must be absolute fair-play, and there must be something for every player to do all the time. For instance, let the players 'lose lives' or receive 'wound-stripes' (counters, shells, or spills) when they are captured, and be set free again. Interest wanes if they are out of the game. Leaders will find that most badge work can be included in scouting games, so their plans can be made to give the practice their patrols need. Knots will be used in gagging the prisoner, in roping the captives together, in making a rope ladder. They can introduce first aid (perhaps a stretcher must be improvised); signalling and tracking are both obviously involved. It is essential to be good at stalking (see *THE GUIDER*, June issue).

Leaders can also help to collect properties for the games. Maps and charts must be accurate, even if they are to be torn in half and the parts hidden in different places. Orders should be properly sealed with red sealing-wax; official ones should be typed; and those of the 'robber gang', in code or in morse, may be written in 'blood', or perhaps invisibly, (i.e.,

written in milk which is readable when held to a fire). P.Ls may need to make a few rules about the hiding of messages. (One small Guide, caught carrying a written message, promptly swallowed it!) It is often possible to borrow 'priceless treasures' ('ropes of pearls', 'the Crown jewels') from friends who belong to dramatic societies, or from the company's acting chest. From the same sources, you may be able to get some of the disguises which add great excitement.

Will the older Guide find these games too childish? Grown-up sports and social clubs occasionally include such activities in their programmes; people of all ages enjoy detective stories, excusing improbable backgrounds if the plot is thrilling.



Ready to pounce on the 'tramp'. Guides enjoying a scouting game in the country

Is it worth while to fit them into our already over-crowded programmes? We can only decide by our experience, and by thinking out the reasons for or against. Before the war our company played the flag-raiding types of scouting games, because meetings were held on the sand-dunes. In camp, these Guides proved quick-witted and alert. When the sand-dunes became out-of-bounds, our games took a different form. Much more was expected of the Guides in control and determination: they needed both when creeping at dusk through the woods or along the river-bed. We challenged them to see to it that the enemy should not be allowed to stop their games, nor the wardens be forced to forbid them. Camping did not cease throughout the war. There was a marked difference in the campers. They were much more helpful; their practice in observation and deduction meant that they noticed small details, and gave help where it was needed.

If this was partly the result of playing scouting games, the question surely is whether we can afford *not* to include them in our programmes? If training in observation helps to maintain better relations amongst ourselves, is it not even more necessary, now that we are making friends again with Guides and Scouts of other lands? We wish to use every possible means of furthering better understanding between nations: surely, in order to make a success of our international meetings, camps and visits, it is essential to study again the Founder's suggestions for this side of our training.

BRENDA ARKLESS

Notes of the Month

Guiding and the Church

The London Diocesan Council of Youth is arranging a Conference on 'Guiding and the Church'. It will be held on Tuesday, October 29th, 1946, at 7.30 p.m., at Girl Guide Headquarters, under the chairmanship of the Rt. Rev. the Bishop of Willesden. The Conference is arranged particularly for Commissioners and Guiders concerned with Church of England companies and packs in the Middlesex County and London North-East and North-West sub-counties, but any Guiders from these counties will be welcome. Application forms, which must be returned by October 22nd, can be obtained from Miss A. M. Francis, I.D.C.Y., Fellowship Hall, 182, Hammersmith Road, W.6.

Keeping Ourselves Informed

We regret that it is no longer possible for Headquarters to distribute Ministry of Information maps, pictures, and leaflets about the Empire, as there is no room to store these. We would, nevertheless, remind readers that they are available. The coloured wall-pictures, and the picture maps showing the Dominions and their resources are particularly valuable, while the leaflets describing life and work in the Colonies, and the lives of British pioneers, have been found very useful in work for the Empire Knowledge badge. Will any county needing a quantity of them write direct to the Ministry of Information, Central Office of Information, Montagu Mansions, Crawford Street, London, W.1. It will not be possible for the Central Office of Information to deal with requests for single sets.

Have You Lived Abroad?

We have received a letter from the British Federation of Social Workers which is interested in the arrangements being made for emigration of children to the Dominions and Colonies, and the resettlement of orphaned European children. The letter says: 'Experience has shown that elaborate preparations for travelling and reception can be ruined by small factors which, while trivial to the adult, are of great significance for the child. There must be a number of young adults who, as children, were evacuated abroad during the war and from their experience could add to the knowledge which is being collected on this subject of resettlement'.

The Organising Secretary would be interested to hear from such persons, by letter, giving their views on this subject. The letters should be sent to the British Federation of Social Workers, 5, Victoria Street, London, S.W.1.

About the Empire Circle

The Empire Circle was originally formed as an association of people who had been Guiders overseas, but it now also includes among its members active Guiders in this country who have a special interest in the Empire overseas. It has been decided by the Empire Circle Committee that the number of home Guiders must not exceed the proportion of two to one to the overseas members.

Lunch Hour Meetings are held on the fourth Thursday of every month from 1.15 to 2 p.m. in the Council Chamber at Imperial Headquarters. At these meetings a Guider from overseas tells of Guiding in the country from which she has returned. There are also quarterly parties at which there are speakers, films and campfires.

Members of the Empire Circle are giving valuable help to overseas Guiders by offering hospitality and by lending uniform for training weeks and camps.

The subscription to the Empire Circle is 5s., payable on Empire Day. This money is used for entertaining overseas Guiders, for renewing THE GUIDER subscriptions for those

Guiders overseas whose subscriptions do not arrive in time, and for sending gifts of books to companies in outlying parts of the Empire.

A Sea Ranger Regatta

The Thames Sea Ranger Association is holding a regatta at Sunbury-on-Thames, on Saturday, September 14th, from 3 to 6 p.m. Counties bordering the Thames will be competing in gig and skiff races, and other events. The prizes are 1s. each and can be obtained beforehand from the Regatta Secretary, Miss M. Collins, 12, Marksbury Avenue, Richmond, Surrey. A stamped addressed envelope should be enclosed with application.

A Brownie Cyclist Badge?

As so many road accidents involve children riding bicycles, the Boy Scouts Association are considering introducing a cyclist badge for Cubs in order that boys may realise the importance of obeying the rules of the road and of keeping their bicycles in proper working order. Do Brownie Guiders think it would be a good thing for us to follow this lead, and have a Brownie Cyclist Badge? If you have any views on this, or suggestions for a syllabus, will you write to Miss J. Clayton, The Girl Guides Association, 17-19, Buckingham Palace Road, London, S.W.1, before August 31st.

Winter Woollens

The Extension Handicraft Depot can accept orders to hand-knit customers' own wool or yarn. This is a grand opportunity to have your jumpers, cardigans or underwear made for the winter. Socks can also be made, and children's garments. You should send your own patterns, together with a note of your measurements, to The Extension Department, Imperial Headquarters. The measurements particularly needed for jumpers are the length of the jumper from the shoulder, and the length of the underarm and shoulder seams. Bookings become heavy as autumn approaches, so place your orders now for prompt service.

G.I.S. 'Passport' Holders

The plans for the Guides who hold G.I.S. 'Passports' are going ahead. The scheme comprises visits by certain members of the G.I.S. teams to some of the counties, where they will meet the passport holders and tell them of their experiences abroad. The organisers of the scheme will be in touch with the counties concerned, as soon as the number of passport holders is known. Further news of the plans will be published in THE GUIDE and THE GUIDER, so remind your Guides to keep a look out.

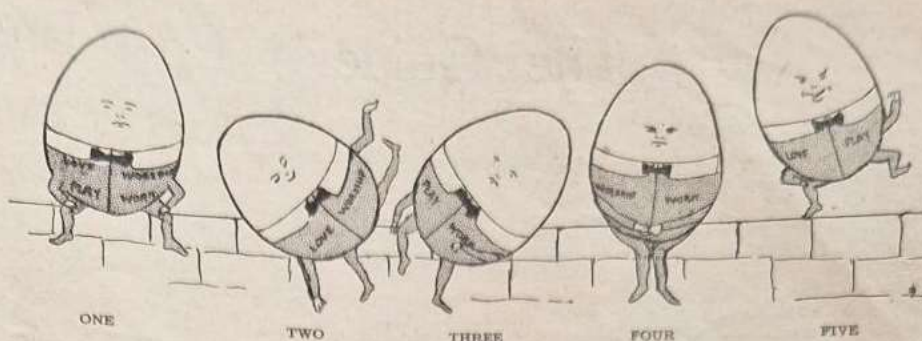
Congratulations

Congratulations to the following Sea Ranger Crews, who have recently obtained Admiralty recognition: S.R.S. Delhi, County Durham; S.R.S. Great Harry, London; and S.R.S. Engadine, Staffordshire.

THE GUIDER

Articles, Reports, Photographs and Drawings for insertion in 'The Guider', Letters to the Editor and Books for Review, should be sent by the 15th of the previous month to the Editor, Girl Guide Imperial Headquarters, 17-19, Buckingham Palace Road, London, S.W.1. Photographs and drawings must be accompanied by a stamped addressed envelope is enclosed. No responsibility can be accepted by the Editor for contributions, but every effort is made to ensure their safe return. Subscriptions to be sent in to The Secretary, Girl Guide Imperial Headquarters, 17-19, Buckingham Palace Road, London, S.W.1. 'The Guider' is sent direct from Imperial Headquarters to any part of the United Kingdom at the rate of 3d. per month (which includes postage). Annual subscription, post free 5s., to any part of the world.

Human Problems



Humpty Dumpty sat on a wall. He lost his balance and had a great fall

IT was Cabot who divided life into work, play, love and worship, using the last word in its broadest sense. The latent energy of the individual can be directed at will into these channels; and the greater our vitality, the greater the tendency to become unbalanced like Humpty Dumpty, unless we keep a good look out.

Number One is the person who finds a place for all four—work, play, love and worship. 'To everything there is a season, and a time to every purpose under the heaven' (*Ecclesiastes*).

Number Two lives for art, music, poetry, love: of this type are the people who from preference live in squalor, ignoring conventions, and despising tidy, thrifty workers.

Number Three is the kind of person who works to live, and lives to work. He works hard that he may have money to play with, and plays hard that he may have health to work. He is the opposite of Number Two.

Number Four worships through his work: it is to him a vocation, it is his life. He is shocked at the idea of card-playing and dancing, while there are so many souls, or it may be bodies, to be saved.

Number Five lives to get all the pleasure that he can out of life. Work is seen only in money value, and money, as a means of purchasing a fresh sensation. Carefree, he pursues only his own selfish interests. People like this are the gay young things, often neither gay nor young.

In the June instalment of 'Human Problems', 'C' the common sense Guider, and her friend 'T' of the theories, went a round of company inspection, and saw things from different angles. Many interesting comments have come in about them. Most of you have drawn the right conclusions. There is only space here to quote one excellent short letter from a Captain in Halifax:

'My opinion is that neither "C" nor "T" is wholly right or wrong. I agree with "C's" opinion that the company who comes and finds instructions on the door is an ideal company; and when patrol leaders are capable of running a whole meeting like the one mentioned, our Guide training has certainly produced results. Nevertheless, the second company visited, where the Guides turned up late, may not be doing as much harm as "C" suggests. My own company in some respects is like this; some of my Guides come from homes where they get very little help and would certainly leave for less than "half a reason". Most of them have joined for various reasons, such as their friends being already members, and not because they really wish to keep our Law and Promise. Though this sort of company seems very unsatisfactory, I feel that the very fact that the Guides get so little help from home means that they need our training all the more. Unless we can both get and keep this type of girl, we can certainly never hope to get Guides to reach the ideal of being able to run a full meeting on their own'.

The first company was smart and well-drilled. 'C' thought it fine, but 'T' saw only the danger. 'Drill', said B.P., 'checks initiative'. A balanced programme develops this by other means. Once I visited a company in

Bermondsey; these Guides were drilling like Guardsmen. When I arrived, the captain called the patrol leaders to her and said, 'Carry on; we shall be absent for half an hour'. On our return, the Guides scarcely looked up, so intent were they on their occupations. Through the drill, the captain had got pride of company, *esprit de corps*, self-control. These, added to the initiative she was developing through the patrol system, made a fine preparation for life.

The second company lacked standard. The captain was afraid to insist on it, and made excuses; she did not realise that the thrill and the value of a company depend not on its programme, its wealth, or its numbers, but its standard. If their company had meant what it should to the Guides, there would have been no late arrivals: the difficulty would have been to prevent their arriving too early.

The third company was out playing scouting games. It is through games like these that real education takes place. To have complete control of voice and body, to be brave, to decide on action alone, to carry on when things are going against you, to know your side relies on you, and all this when life is at the flood: these things are worth learning. Is it dangerous? It is the idle girl who runs into danger; not the busy one.

The fourth company had a rich captain. If she used her golden key to open the door to larger experiences, greater endeavours, and kept the balance between what she gave and what she expected the Guide to give, all would be well. The company would be lucky.

The history of the Guide Movement is the history of a Humpty Dumpty who is always nearly losing his balance and falling down. An energetic Guider finds a 'hare' and everybody follows it. First, it was Red Indian woodcraft. We filled our letters with sign language, had Indian names, carried totems. We painted our tents with signs, and in one camp, I remember, we sat on poles, hobby-horse style, for an hour while being 'talked to'—a very painful hour. Then came drill from Westminster, a Guardsman's drill. If you had that, and spit and polish, you were it. Later, signalling came in; it was the ambition of Guiders to earn the army's 'crossed flags', and upon this Guiders had to spend much time that might perhaps have been better spent with their companies. The London school brought in speaking. All their Guider pupils were made to speak; and certainly we did discover some who had things worth saying. These, we encouraged to become Diploma'd Guiders.

Then came packing-box camping: boxes for larders, boxes for the first aid tent, boxes for the lat. seats. The climax of heavy camping was reached when one London division had so much equipment that the cartage to and from the campsite cost £80. It is true that the Commissioner had nearly every company in camp, and organised it very well. Well, perhaps our next hare is light-weight camping. We must look out. Doing without palliasses is very nice, but the ground is cold, and straw is warm; it depends on the kind of blankets the Guides have, too. But all that is another story for another time.

A. M. MAYNARD

The Guider's Post-Bag

The First Promise

Religious doctrine is surely not to be dealt with in a Guide meeting, by a Guider who is also expected to teach woodcraft, campcraft, first aid, domestic science, singing, etc., etc. In religion, if we are not giving life, we are killing; and 'fools rush in'. Would it not be best to advise each Guide to attend her own church or Sunday school, and to follow the teaching given there?

CAPTAIN

[We are arranging to publish a series of articles, written by leaders in the different Churches, dealing with the question of religious teaching. The first of this series is printed on page 174.—Editor.]

I should like to express my great appreciation of the most excellent and challenging article by Miss Tatham on the First Promise. Miss Tatham has dealt honestly with catch-phrases, and especially the danger of Nature worship. She has suggested remedies, she has admitted that it is not easy, and she has challenged us to think.

May it not be time to reconsider the wisdom of making the Promise coincident with 'getting the uniform'? How well we understand the thrill of wearing uniform when one is eleven; and we would not deprive the keen Tenderfoot of that happiness. But how can children from non-Christian homes understand what their duty to God involves after a few weeks in a Guide Company? In view of the immense influence of secularism, and the indifference of these days, would it not be better that the making of an actual Promise should be preceded by more careful thought and preparation than is possible in a few short weeks? This is done in some other countries.

We may feel very inadequate for our great responsibility as Guiders, but we can and must get help. We know that alone we cannot hope to succeed, but we know also that we are not alone, for we can, if we will, become channels of immense power through 'Him that is able to do exceeding abundantly above all that we ask or think'.

ELEANOR WYNNE

Morse or Semaphore?

After thorough discussion with the company we decided I should write and express our views against the proposed alteration from morse to semaphore in the Second Class Test for Guides. The main reasons are as follows:—

1. Morse can be used in a great variety of ways. Flags, flashes, buzzing or tapping or written: all add to the sense of adventure in Guiding. Semaphore can be sent in one way only: by flags.
2. Morse is used by the Services in every way except flags.
3. Morse, to a Brownie 'flying up', gives the incentive of having something new to conquer and makes her Signaller's Badge more possible to her.
4. If our standard of morse signalling is low, surely that is not a reason to give it up, but rather to improve it.
5. Two of our own Guides took up morse in the Services—W.A.A.F. and W.R.N.S.—and did very well, becoming Corporal and Leading Wren. They never complained that their early training had been faulty, but said how they had benefited from it. Not all Guides will try for Signaller's Badge, so that replacing morse by semaphore will mean no more morse, eventually, for there is never time to do what is not absolutely necessary.

We hate to think of never again sending weird and wonderful messages by tapping and flashing, nor leaving notes in morse on trails, and we do hope the proposed alteration will not be made.

NANCY G. PULLAN

(Captain, 1st Shipley Guides and 1st Shipley Rangers)

In a Rut

'Some of the Guiders we meet are in a rut' stated a letter in July's GUIDER, and how true it is. No wonder people returning from the Services are not anxious to become Guiders.

I became a Guider because I was fond of children, and Guiders were desperately needed; but after a while I wanted to give it up, as five of my friends from another division had done—not because my idea of children altered after I had been running a Pack, but because democracy was the last thing to be found in Guiding.

Rangers were asked to help, or even run, packs and companies, but the older Guiders were not readily willing to accept ideas put forward to them. 'We didn't do it that way', or 'Are

you sure it will be all right to do that?' they would say, with the result that original ideas gradually subsided and the 'rut' began to form. One cannot help growing old, but our ideas should not grow old with us. What was a good idea, when a warrant was taken about ten years ago, will not do now in a world which is upside down; and if the Guider does not feel capable of adjusting herself, she should get out.

If it had not been for two Guiders' trainings, of eight sessions each, I would have given up Guiding by now. The trainings, however, showed me what Guiding could be like, and what I'd missed. My days as a Guide were not outstanding. I was never told there was such a thing as THE GUIDE, that you could buy books which helped you to learn the test work. We weren't asked if we had any ideas, or special things we wanted at company meetings; and the only patrol leaders' training I attended to was when I was evacuated, and an invitation was extended to us by the local Guiders. Why should only trainers be 'super persons'? Why not every Guider? I was so thrilled by the last training that I shan't rest until my meetings are as exciting as those conjured up by the descriptions given to us then.

Does the remedy lie in the hands of the Council and Executive Committee? I would suggest the following additions to a Brown Owl's and Guide or Ranger Captain's warrant.

After taking a warrant, Guiders should attend a training at least every three years. An outsider to the district, preferably a trainer, should attend a meeting, without warning, and decide if the Guider is capable of running a company. Yearly tests should be held, not necessarily of great length, but ones which ensure that the Guider is up to date with the Guide Movement, e.g., a First Class tester should not have to request written proof that a Guider, as well as a Guide, may take First Class; she should know!

YOUNG GUIDER

From the Services

As an ex-service woman, and a Commissioner, I cannot let ex-Wren Boyd's remarks pass. She says that 'While in the services, Guiders were considered a laughing stock; those of us who showed any interest in Guiding received queer glances, as if we had shown some childish weakness.'

By virtue of my rank and the particular unit in which I served I came into wide contact with service women under the army. In every case the officer who was a real leader, and who was highly respected by the troops, was an ex-Guider, whether it was the Medical Officer of the R.A.M.C., the Nursing Officer of the Q.A.I.M.N.S., or the Commissioned Officers of the A.T.S.; while ex-Guides and Rangers were to be found amongst Warrant Officers and N.C.Os. There was no doubt that Guiding was highly respected for the type of service woman that it turned out.

VIOLET CLOSE

(Ex-Warrant Officer Class I, V.A.D., Army Blood Transfusion Service)

I have just been reading Mary Boyd's letter in this month's GUIDER and I disagree entirely with her views. I was a P.O. Wren myself and was demobilised eight months ago. I returned to Guiding the same week as I was demobilised, after nearly six years of Wren life and uniform. I thoroughly enjoyed the life, and although I met new friends and found new interests my Guiding didn't slip out of my mind at all. I met lots of Guiders and Rangers with the same ideas as myself. We were certainly trusted, and learned to become more responsible; also our ideas on lots of things were appreciated by our officers. I must have been a very fortunate person when I was in the Wrens one I came into contact with knew I was a Guide. Guiding Mary Boyd says we have developed, and so increase its numbers. If anyone is sufficiently interested in her particular hobby it is impossible to get into a rut.

DORIS WILKINSON (Lieutenant, 54th Hull Guide Company)

Do You Play a Bamboo Pipe?

If anyone who plays a bamboo pipe is going to the Overseas Camp at Foxlease in August, might I suggest she takes her pipe with her? I find Overseas people are usually very interested in pipe music, as often they have something similar to it in their own country.

PEGGY MANCE

GUIDING PRINCIPLES

The guiding principles of good camping are sound preparation and reliable equipment—and the fact remains whether it is the hiring of equipment for a big summer camp or the purchase of personal gear for "week-ending." Black's of Greenock have a Hiring Department that meets every need—from marquees, tents, and cooking stoves and down to a bread cutter, while their "Good Companions" equipment has for long been the first favourite of week-end camper and hiker. Both Hire Service and Sales Service have behind them a wealth of experience that makes for absolute reliability and trustworthiness.



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THE GUIDER



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The Cadet Branch and its Place in Guiding

Address given by I. H. KAY, Chief Commissioner for Wales, at the Cadet Guiders' Conference

CADETS have a very vital part to play in the future of Guiding. The Cadet Branch is asked at this moment to look into the future and to consider what responsibility rests with it in the whole plan of Guiding. Mr. S. H. Wood spoke this morning on the meaning of being spiritually well-founded. I would say that, in addition, it is for us to ensure that those who pass from the Cadet Branch should leave it well-founded in Guiding. The difficulties are immense, and it is for you, as Cadet Guiders, to determine what are the essentials in our training and what can be called 'padding'.

There is great need for more Guiders everywhere; the Cadet Branch is one solution to the problem of finding them and of providing Guiders of the right quality. When we see some along and doing valiant work, we take our hats off to them; but we do realise that there is something lacking in the material they are handing on to their Guides and Brownies. What a chance rests with this branch of our movement, to help in producing better equipped leaders. Our thoughts, too, must always go beyond our companies to the needs of the children these Cadets are going to help. The Founder meant us to be adaptable and not overcome by any difficulty; Cadets have to be trained on this basis. They should be trained to be reliable, well-balanced people, worthy, eventually, of the term of 'leader'; and their training should help them to see the importance of dependability in small tasks as well as in the more interesting ones.

The Cadet Branch should expand, but it must do this through wise development. An architect, if suddenly called upon to take over a building when it is in the course of construction, would be unwise if he did not study the original plan. Therefore, let us look back before looking forward. The first members of the movement were born leaders, but with the expansion of Guiding came the introduction of the Guider who was not a born leader. For this Guider arose the need for training; and with the need for training, came the formation of the Cadet Branch.

Many difficulties have been experienced over the age of Cadets, their programmes, and their Guiders. It is a difficult thing to lead a Cadet Company. In the past, potential Guiders have been lost because they have started their Guiding in bad Cadet Companies, and for this reason the conditions of appointment for a Cadet Guider have been tightened up. There were other pitfalls. One was exclusiveness; it is easy to go our own way, but lack of co-operation with the rest of the movement does the Cadet Branch harm. We must guard carefully against a clash with Rangers; there is no need for this. The girl who is not ready for Cadet training should be encouraged to go to Rangers first. Again, it is found that not all the recruits who join will make Guiders; but there are other positions that they can fill.

We have tried set programmes; we have tried elastic activities with much scope. We have plunged from overcrowding things to the realisation that it is most disquietening for a Company Council to review, from time to time, how much of what they planned is left undone.

Let us build from the past on into the future, gaining experience and learning from previous experiments, thinking out new lines, adding our ideas. This Conference should help us to determine the essentials of our work. Many examples could be given. Here are some: To help Cadets who go through our companies to become well-founded in Guiding. To remember that this includes a basic knowledge of company and pack management; the background and fundamentals of the movement; camping; Extensions; Auxiliaries, Lones; Empire and International expansion. To enjoy, and be able to pass on to others,

the fun, adventure and methods of our Founder. To begin to look at things from an adult point of view. To learn to know young children and to show a developing interest in, and understanding of them. To be well developed in mind and action. To be alert, to be good company, and not narrow or boring. To take a place as a Guider which will not compare unfavourably with others in a country which is developing the experiment of trained leaders for youth.

Those who have had experience in running different types of Cadet Companies realise the immense differences there are between Cadets of a school, college, open company, etc. My own view would be, that we should realise the impossibility of covering such a wide syllabus in the very short time available to us for meetings; and that we should concentrate on filling the gaps, for companies may already have a good working knowledge of the different sections. Where the gaps are, however, will be entirely dependent on the background of the individual Cadet.

Those who are here are representing their counties, not their companies. Will you be sure that you take back to your county a balanced picture of what other people are thinking and doing? It must not be your own picture. Again, let us remember that suggestions which come from this Conference will not become actual facts until they have passed through various committees; they are only, at this stage, a recommendation. It is easy to be 'led up the garden path', or to lead other people up it, if we forget this. Nothing becomes fact until it has appeared in THE GUIDER.

When you go back, will you give a report to your County Commissioner, and ask her permission to give it to Cadet Guiders, the County Court of Honour, and the County Training Committee, where these committees exist?

Before attending these meetings, perhaps you will think out various means by which the Cadet Branch might prosper more in your area. Here are some suggestions:

Representation of Cadets on the County Training Committee.

The development of the County Cadet scheme.

The ways in which Cadets could give more help at division and district functions.

The possibility of having outside experts or experienced Guiders in different branches, as a panel for the help of Cadet Guiders.

Good companies or packs which Cadets could visit.

A library available for Cadets, to widen their knowledge and supplement the work done in companies.

Many and better suggestions may come to your minds, for, just as companies are so different, so are the needs in our districts and counties. The Cadet Branch is a part of the Training Department; a good test of a Cadet Captain would be whether she was capable of taking trainings for junior Guiders, and was in touch with the latest developments. Will you kindle the spark of interest and sympathy by the way in which you talk about Cadets wherever you go? But remember that it is the work of the Commissioner to arrange for the development of Cadets in the County. Cadets have their place in Guiding; a great chance and a great responsibility in the plans for progress in Guiding are theirs. The Cadet Guider has a very important part to play in her district and county, but it is only in close co-operation with the whole that she will do the best work.

Do not get discouraged. Never get the attitude, 'Alone I do this thing'. What one needs is co-operation and trust. The key to fitting in to a district is loyal work with the District Commissioner; her response is the reflection of the Cadet Guider's own attitude; for a good Cadet Company is the pride and backbone of the district.

To sum up. As in all Branches of Guiding, we think of individuals, not of mass training; we adapt our methods to

THE GUIDER

meet needs. The purpose of Guiding will not be lost on a Cadet. She is ready for the challenge of the Law and the Promise, and the chance of sharing in and passing on to others the work, the fun, and the spirit of Guiding, if these are put before her in the right way.

Where there is a spark of leadership it can grow and may go far. Do not let us be caught by the depression germ. From the Cadet Branch comes the hope of many good Guiders. From the Cadet Branch, heads of branches; we need to look young Commissioners, heads of branches; we need to look into the future, and ask ourselves whether a Youth Movement could not and should not be led by youth?

We must consider where expansion of the Cadet Branch can be wisely made. There is need for it everywhere, given the right Guider. With the added help of this Conference,

may the Cadet Branch deserve and maintain its own place in Guiding, where there is such a need for it.

As delegates, will you bring to this Conference good humour, sound judgment, constructive criticism in all the discussions that are to come, and faith in the Cadet Branch? Think, but not too anxiously, lest your thoughts may conjure up fears that are groundless. Rather go forward with a new resolve, a strengthening of courage drawn from unity of purpose and faith in the work to which you have set your hand. Go forward with joy in your heart, and youth will pause and listen and follow where you lead. A trust to do your utmost is what I would leave with you now—that, and a challenge to Cadets for all time. They who inherit so much—what will they do with it?

About the New Uniform

FOLLOWING the information in THE GUIDER on uniforms, a certain number of questions have been raised which seem to indicate that some clarification is needed.

THE NEW UNIFORM FOR GUIDERS

A dress (of a new, smarter pattern) in cotton or woollen material, to be worn, as now, with a jersey and/or overcoat if desired; or, a shirt and skirt to be worn with a jersey and/or overcoat if desired.

A short coat (on the lines of the illustration number 10 in THE GUIDER, June, 1945), is being designed, to be worn, if desired, with the shirt and skirt. For further details, see THE GUIDER, June, 1946. Uniform for Commissioners is now under consideration.

THE QUESTION OF COATS AND SKIRTS

Only a minority voted in favour of Guiders continuing to wear a coat and skirt such as is now worn by Commissioners and by some Guiders, but which, in parts of the country, has been almost superseded by the Guider's dress, jersey and overcoat. The opinion seems to be widely held that Guiders do not want the expense of a uniform which is generally considered more suitable for special occasions than for outdoor activities, weekly meetings and trainings. The cost of the present-day type of coat and skirt would have to remain fairly high, since it cannot look smart unless it is well cut and fitted. Those who live further north will, I hope, find that the new coat, when on show, will meet their requirements.

THE QUESTION OF ALTERNATIVE UNIFORMS

A few people have expressed the opinion that the general smartness of the movement will suffer too much on account of the alternatives which are allowed in the new uniform. On this point, again, Imperial Headquarters was guided by the opinions expressed in the counties, and the decision has only been taken after much thought and much consultation. It is held that the advantages outweigh the disadvantages, and it is believed that the differences will not be so apparent in practice as may appear on paper.

HATS

I cannot tell you the trouble that has been taken on this item. It proved impossible to find a hat or a beret that would suit all ages and types. We believe that this compromise will serve its purpose, by giving everyone a chance to look her smartest in the type of hat that best suits her.

The majority of people who have seen the new designs have welcomed the choice made. It is to be realised, however, that there must inevitably be considerable numbers (even though a minority) who will be disappointed that their views did not prevail, but I know that they will accept the decision of the majority, confirmed by the full Executive.

After a fair trial, modifications may be necessary; but it is not anticipated that any, other than minor, adjustments will be made for several years at least. We hope that alternative materials may become available in time, but the information to date is that it will take a year or two for any to reach the shops. Everyone will want to get into the new uniform as soon as possible, and we hope that you will all feel and look smart and workmanlike in it. That is what we have tried to achieve. It has been no easy task, and a certain amount still remains to be done, particularly in the way of badges of all kinds. We will be as quick as we can, but I am sure you all realise the difficulties that still exist.

FINOLA SOMERS [CHIEF COMMISSIONER]

Guiders' Tailored Berets. These, in wool felt, will be in stock in August, in sizes 6½, 7, and 7½, price 11s. each. We hope to have these in fur felt later on.

Hats for Guiders. There will be two styles stocked in the usual sizes. One will be the model with the shallowest crown of those which have recently been sold in our shops, and the other will have a still shallower crown. Price in fur felt, approximately 33s. each. Details of wool felt hats will appear later.

Berets for Guides. Large, medium and small sizes are now on sale in the Guide shops at 3s. 9d. each.

Guiders' Shirts. These, in blue Tricoline, made in two styles, are available, but only in a limited quantity at present.

(a) With collar attached 5 coupons each, price approximately 32s. 6d. each.

(b) With detachable collar 1 coupon each, price approximately 32s. 6d. each.

Guiders' Skirts. At present it is only possible to have the new style skirts made to measure in our Tailoring Room, in navy blue serge, price approximately £3 17s. 6d.

Guiders' shirts and skirts in other materials and at different prices will be available later on.

Prices are subject to alteration at any time. Orders can now be taken, and will be dealt with in rotation.

The New Dress for Guiders. This will not be available yet, and the present style will be supplied for the time being.

Uniform for Guides. Further particulars of the new uniform for Guides will be given in the September issue of THE GUIDER.

Development Fund

Heartiest congratulations to Buckinghamshire, which by a magnificent effort has raised £1,112 10s. 8d. for the Fund, representing no less than 4s. 10½d. per head (on the last census figures). Since the suggested quota was 3s. per head over a period of three years, Buckinghamshire must feel justly proud of itself. We hope to give further details of their scheme next month.

How about other counties—what plans have they in hand or in mind for raising their quota? The substantial gifts received are tremendously appreciated; news would be most welcome too.

Further Gifts Since June 12th

ENGLAND		£ s. d.	£ s. d.
Buckinghamshire	...	1,112 10 8	
Cheshire	...	318 4 4	
Gloucestershire	...	11 7 0	
Kent	...	10 10 0	
Leicestershire	...	35 8 0	
Lincolnshire	...	36 0 0	
London	...	35 1 6	
Northamptonshire	...	246 2 10	
Surrey West	...	95 12 2	
Worcestershire	...	105 12 0	
OVERSEAS		£2,006 8 6	2,006 8 6
Canada	...	13 9 8	
Mauritius	...	6 3 3	
Total up to June 12th		£19 12 11	19 12 11
Grand Total up to July 15th		...	1,653 0 3
		£3,679 1 8	

Where to Train

FOXLEASE

Aug. 2nd-13th (Bank Holiday) — Guide and Ranger (ten days).
Aug. 16th-23rd — Cadet, Brownie and Guide Week.
Aug. 27th-Sept. 3rd — Brownie Week.
Aug. 6th-10th — Ranger Week-end.
Sept. 13th-20th — Guide Week.
Sept. 24th-Oct. 1st — Guide and Ranger Week.

Owing to small number of applications it is not possible to run a training for them during the week.
All applications should be made to the Secretary, Foxlease, Lyndhurst, Hants., and be accompanied by a deposit of 5s., which will be returned if withdrawal is made two full weeks before the date of training. It is appreciated if Guiders enclose a stamped addressed envelope with their application.

Single room	£2 10s. 0d. a week, 7s. 6d. a day.
Double room	£2 0s. 0d. a week, 6s. a day.
Shared room	£1 10s. 0d. a week, 5s. a day.

FOXLEASE COTTAGE

The Cottage at Foxlease is to be let by the week to Guiders requiring a rest or a holiday. The cottage contains two double bedrooms and one single, a sitting-room furnished by Canada, a bathroom and a kitchen. The charge for coal, and oil. Guiders cook and cater for themselves entirely. Guiders wishing to bring their cars can garage them at Foxlease by arrangement, at a charge of 5s. per week, or 1s. per night. It is not necessary for Guiders staying at the cottage to wear uniform. Any enquiries should be sent to the Secretary, Foxlease.

WADDOW

Aug. 2nd-12th (Bank Holiday) — General (ten days).
Aug. 16th-23rd — Brownie and Guide Week.
Sept. 6th-9th — Ranger Week-end.
Sept. 13th-20th — Woodcraft Week.
Sept. 24th-Oct. 1st — Guide Week.
Oct. 4th-7th — Brownie and Guide Week-end.
Oct. 11th-14th — Cadet Guiders' Week-end.

Oct. 18th-21st — Cheshire Week-end.
Oct. 25th-29th — Commissioner's Week (four-day training).
Nov. 1st-5th — Brownie and Guide (four-day training).
Nov. 8th-11th — Available for County Reservation.
Nov. 15th-18th — Promise and Law.
Nov. 22nd-25th — Cadets.
Nov. 29th-Dec. 2nd — Homecraft.

Sessions will be taken by candidates for the Headquarters' Instructor Certificate.

*It has been decided somewhat to change the character of this week-end in order that Headquarters may be able the better to help counties in the running of similar week-ends. November 15th-18th will be a conference-training to rather a cross section and British counties will be invited to send representatives. The week-end will still be run on inter-denominational lines as previously advertised. Applications, with 5s. deposit and stamped envelope, should be made to: The Secretary, Waddow Hall, Clitheroe, Lancs., who will send full particulars. The deposit will be refunded if withdrawal is made two full weeks before the Trainings.

Unless otherwise stated week-end trainings will finish on Monday afternoon, but Guiders may stay at Waddow till Tuesday morning if they wish. Applications from Guiders who cannot attend the whole of any training will be accepted for part of it, provided there is not a waiting list. Fees.—Fees as for Foxlease (see above).

FREE PLACES, FOXLEASE AND WADDOW

All free places at Foxlease for 1946 have been used. After September no free places will be available at either of the Imperial Training Centres, but there will be a certain number of half-fee Bursary places at Waddow from September until the end of the year.

For details of Bursaries available in 1947, at both Foxlease and Waddow, see page 186.

Grants on Railway Fares

Where a Guider finds difficulty in attending a training week at Foxlease or Waddow on account of the train fare, the following rebates may be obtained if the Commissioner applies direct to Foxlease:

For return fare exceeding £2 a grant of 5s. will be made.
For return fare exceeding £3 a grant of 10s. will be made.
For return fare exceeding £5 a grant of £1 will be made.

WADDOW COTTAGE

The Cottage at Waddow will be let by the week and week-end to Guiders requiring a holiday. It contains two double bedrooms and two single, a sitting-room, two bathrooms and kitchen. Charge per week is £4 4s. 0d. for six people. The charge for two people using one bathroom, sitting-room, kitchen and two bedrooms is £2 10s. 0d. per week. For further particulars apply Secretary, Waddow Hall, Clitheroe, Lancs.

S.R. TRAINING SHIP, M.T.B. 630, DARTMOUTH

Aug. 2nd-9th — Sea Ranger Guiders.
Aug. 9th-16th — Sea Ranger Guiders.
Aug. 16th-23rd — Sea Ranger Bos'uns holding Boating Permits.
*Aug. 23rd-30th — Sea Ranger Guiders.
*Training and Testing for Boating Permit and Charge Certificate. Facilities for sailing.

Fees: £1 10s. a week, 5s. a day.
Applications, with 5s. deposit, and stamped envelope, should be made to: Miss S. G. Clarke, Florence Court, Torquay, who will send full particulars. The envelope should be marked 'Sea Ranger Training'. The deposit will be refunded if withdrawal is made two full weeks before the Trainings.

PAX HILL

An illustrated brochure is now on sale at Headquarters, price 1s. 6d. Every company should try to possess a copy as the Homecraft Training courses are an opportunity not to be missed, and the brochure includes details of the programme and photographs of the Guides at work. The next course starts on August 16th. This is now full, but applications for the January course should be sent as soon as possible to the Secretary, Homecraft Training Committee, c/o Girl Guides Association, 17-19, Buckingham Palace Road, London, S.W.1.

NETHERURD (SCOTLAND)

The following trainings will be held at the Scottish Training School for Guiders, Netherurd House, West Linton, Peeblesshire:
Aug. 2nd-9th — Cadet, Brownie and Guide Week.

Aug. 13th-20th — Guide Week.
Aug. 23rd-26th — Ranger Week-end.
Aug. 30th-Sept. 2nd — Available for County Reservation.
Sept. 6th-9th — General.
Sept. 13th-16th — Music and Drama.
Sept. 20th-24th — Brownie Week-end.
Sept. 27th-30th — First Class Week-end.

Oct. 4th-7th — Guide Week-end.
(Note.—General Training includes Brownie, Guide and Ranger work.)
As County Reservations will not occupy all the places, applications will still be received for these week-ends.

Commissioners and Guiders from all parts of Great Britain and from Overseas will be very welcome, and should send in application in the usual way. These should be addressed to the Guider-in-charge, Miss H. M. Bayley, at the above address, as soon as possible. Details about buses can be obtained from her or from the SCOTTISH NEWS LETTER.

Guiders coming by the day will be very welcome, and should notify the Guider-in-charge in advance as to the time of their arrival and departure.

Netherurd is registered as a catering establishment, therefore no rations need be taken. In addition to their personal equipment (including gym shoes if possible) trainees are asked to take to trainings: sheets or sleeping bag, pillow-case, towel and dish towel.

BRONEIRION (WALES)

Aug. 1st-8th — Guide and Rangers.
Aug. 14th-19th — Brownie Guiders.
*Aug. 23rd-29th — Patrol Leaders.
Sept. 13th-17th — Guide Guiders.
Sept. 25th-Oct. 1st — First Class Training.

Oct. 4th-8th — Music and Drama.
Oct. 25th-28th — Air Ranger Guiders.
Nov. 8th-11th — Guide and Ranger Guiders.

*The Patrol Leaders' Training is now confined to East Glamorgan Patrol Leaders only, and they must apply throughout County channels. Applications, with 5s. deposit, and a stamped envelope, should be made to the Guider-in-charge, Broneirion, Llandinam, Montgomeryshire, who will send full particulars. Deposits will be refunded if application is withdrawn two weeks before the date of the training. Fees as for Foxlease, but without free places, etc.

Note.—17½ is the minimum age for prospective Guiders attending all residential trainings.

CONFERENCES

DIPLOMA'D GUIDERS' CONFERENCE

The 1947 Diploma'd Guiders' Conference will be held from April 11th to 18th. Further details will appear in the Dips Quarterly News.

C.C.A. CONFERENCE

The Conference will be held from Friday, November 29th to Tuesday, December 3rd, at High Leigh, Hoddesdon, Herts.

Fee: £1 19s. 6d. for the week-end, or 10s. 6d. a day.
Applications should be sent to the Secretary, c/o Miss Tuckwell, Berthorpe, Puttenham, Guildford, Surrey, as soon as possible. One representative will be accepted from each county, this should, if possible, be the C.C.A. or a holder of the Green Cord. Other Green Cord Diploma'd Guiders may also apply. Any suggestions for the programme, including subjects for discussion, should be sent through the C.C.A. to the Commissioner for Camping for the country so as to reach her, if possible, by September 7th.

BROWNIE GUIDERS' CONFERENCE

A Conference for Brownie Guiders will be held from September 8th to 13th, at St. Katherine's College, Tottenham, London, N.17.

Residential.—Inclusive fee for the week, £3 6s. Places have been allotted to counties, but any Brownie Guider who would like to put her name on the waiting list for extra places which may be available should apply (enclosing 5s. deposit, which will be returnable if the applicant withdraws before August 23rd) to the Secretary.

Non-residential.—Guiders from London and the Home Counties will be welcome at any or all of the week-end sessions. Fee, 8d. per session. Apply to the Secretary if you wish to attend. Guiders must bring their own food. The programme for the week-end is as follows:

Saturday, Sept. 7th:
2.45 p.m.—Demonstration Games Session with Brownie Pack.
5-6 p.m.—General Training Session.
6-7 p.m.—Talk: 'The Brownie as we find her' (Miss E. Mildred Nevill).
Sunday, Sept. 8th:
3-4 p.m.—Talk: 'The Brownie who is different' (Miss E. Mildred Nevill).
5-6.15 p.m.—Practical Work.
6.30 p.m.—Guides' Own (Rt. Rev. The Lord Bishop of Willesden).

Sessions on Story-Telling, Mime and Woodcraft are being arranged during the week, and Brownie Guiders who would like to attend these Sessions should write to the Secretary for further details. All applications and requests for information should be sent to: The Secretary, Imperial Training Department, Girl Guide Headquarters, 17-19, Buckingham Palace Road, London, S.W.1.

COUNTY OF LONDON

The following Training Courses have been arranged to be held at I.H.Q.:
Week-end for Country Dance Leadership—Friday evening and Saturday afternoon, October 11th and 12th. Fee, 2s. 6d.
This Training will be taken by Mrs. Kennedy, E.F.D.S., and will include a demonstration Country Dance Party. Those wishing to attend should apply to the Training Secretary, London Room, I.H.Q., for a programme, in good time, as numbers will be limited.

General Guide Course.—Wednesdays, Oct. 30th to Dec. 4th.

General Brownie Course.—Mondays, Oct. 23rd to Dec. 2nd.

Fees for these Courses will be 6d. per evening. Application cards can be obtained from your own Commissioner and when completed should be returned to the Training Secretary, London Room, I.H.Q., not later than October 14th. Guiders from other counties may apply to the Training Secretary for vacancies in these two Courses.

COMMITTEE OF THE COUNCIL.—July 10th, 1946

186

