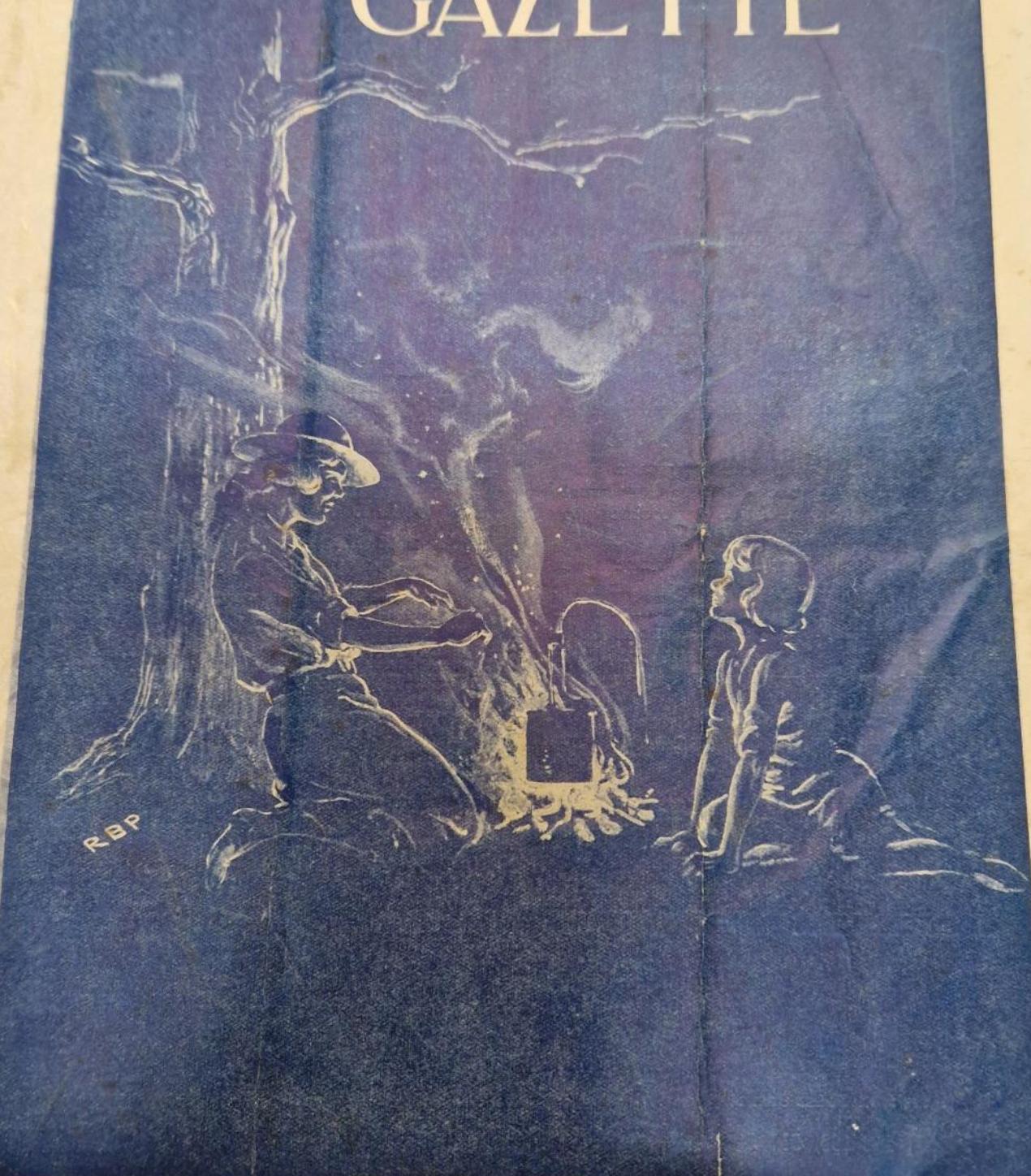


GIRL GUIDES GAZETTE



Designed by SIR ROBERT BADEN-POWELL.

January, 1922

GIRL GUIDES' GAZETTE.

OFFICIAL ORGAN OF THE GIRL GUIDES
(INCORPORATED).

25, Buckingham Palace Road, London.

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

VOL. IX. No. 97.

PRICE 3d. POST FREE FOR ONE YEAR, 4s. 6d.

JANUARY, 1922.

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1922.

"**G**O forth to meet the shadowy future without fear and with a stout heart."—*Longfellow*.

"So as the sun rises, friend, shall you wake many a day to duty and labour. May the task have been honestly done when the night comes; and the steward deal kindly with the labourer."—*W. M. Thackeray*.

"Habit is a cable; we weave a thread of it every day and at last we cannot break it."—*Horace Mann*.

"Most wasted of all days is that on which one has not laughed."—*Chamfort*.

BOOKS TO READ.

Animal Life of the British Isles. By E. Step. F.L.S. 1891. A complete Pocket Guide to the Mammals, Reptiles and Batrachians of Wayside and Woodland, with 111 Plates from photographs, including 48 in colour, by W. J. Stokoe. In Pocket Size (6½ in. by 4½ in.) (Warne, 10s. 6d. net.)

Mr. Step is well known as author of "Wayside and Woodland Trees" and other books on flowers, and has written also on shells. He now appears as author of an excellent pocket manual of British Mammals, Reptiles and Batrachians (non-marine). The work is uniform in treatment, size and format, with others of the Wayside and Woodland Series, published by Messrs. Warne. The publishers have been liberal in their expenditure in illustration—and the book is worth buying for these alone—by well-known nature photographers, those in colour being excellent examples of their kind. Books of so handy a nature on British animals are exceedingly few, and this is assuredly the best. Though not primarily a zoologist, Mr. Step has produced a volume which will be of great assistance to field naturalists and that large army of young people—Scouts and Girl Guides—whose interest in woodcraft and nature lore is unbounded.

Mr. Step starts with Insectivorous Mammals, and notes that the Hedgehog is a good ratter, and immune to viper poison. The eyes of the Mole he gives as 1 mm. in size. The runs of the female are not so straight as those of the male. The many dead shrews we see at times die from senile decay. In the second year they do not have a winter garb, as their span is 14 months. Any shrew with a hind foot more than 12 mm. may be distinguished from the Lesser Shrew.

The Otter is fond of crayfish. You can discover its hover by looking for the seal. It skins a frog before eating it. Stoats are fond of fish and eels. Weasels are great mouse hunters: their "charming tactics" are well described. A Polecat is very destructive. The Pine or Sweet Marten is fond of raspberries and honey. Besides the Common Squirrel, Mr. Step describes the acclimatised Grey Squirrel of the London parks. The Dormouse kept as a pet will eat flies. The Black Rat is cleaner than the Brown Rat. There is a black form of the latter. When rabbits make no burrow, they are called Stub Rabbits or Bush Rabbits. The Hare will swim

From "Animal Life of the British Isles."

as much as 200 yards across the River Trent, or an arm of the sea. "Hare stroking" is a poacher's device—imitation of the hare's love calls. The Irish Hare is described as distinct from the Alpine or Scotch Hare. In his account of Red Deer, Mr. Step quotes the interesting record of St. John finding a new-born young calf hiding amongst bracken for safety when he approached. Our British Deer are a native variety. Fallow Deer venison is of better flavour than that of Red Deer.

I can thoroughly recommend this handy and handsomely got-up Pocket Guide to British Animals to every Girl Guide, to price, 10s. 6d., being very reasonable, and 2s. less than the companion volumes on Birds, by Mr. Coward, recently noticed in these columns.

A. R. H.

The Baby of To-Day. First principles in his management. By Mrs. J. Longton Hewer. (Simpkin, Marshall & Co., Ltd., 4d.) Stocked in the Shop.

At last the little book for use in connection with our Child Nurse Badge is published. There has been such a demand for something of the kind, that I am sure all Guiders will pounce upon it directly. Mrs. Hewer has compiled a most useful little publication, dealing with suitable nursing, food and clothing, cleanliness, sleep, exercise, &c., and other baby welfare essentials.

This little book should meet a very long-felt need in the Movement generally, and can be ordered from the Girl Guide Shop.

On the Right Trail. By Flora L. Freeman. (Harding & More, 2s.) Stocked in the Shop.

This little book, based on the Guide Law, has been written specially for Guides of the Roman Catholic religion, and by them will be found extremely helpful and illuminating.

It is written in a simple, lucid way, so that any child can read and understand it, and the writer has the gift of remembering her own childhood, and keeps the girls' point of view before her, dealing helpfully and sympathetically with numerous little problems of girlhood.

Although it must be understood that these problems are approached and dealt with from a strictly denominational standpoint, there is much in the book of real interest to all Guiders who are anxious to help their girls, and want clear explanations on the Law, and other details of our training.

Those Guiders who belong to the Roman Catholic faith will welcome it cordially. Those who are not of that faith but who may have open Companies and either one or more Roman Catholic Guides for whose Guiding they are responsible, would do well to read it also.

"Tis the good reader that makes the good book; a good head cannot read amiss; in every book he finds passages which seem confidences, or asides, hidden from all else and unmistakably meant for his ear.—Emerson.



The Hedgehog.

Reproduced by permission of Frederick Warne & Co., Ltd.

January, 1922.



BRIDG-
NORTH,
SALOP.
TEN days' Conference and Training will be held for Guiders at the Y.W.C.A., January 6 to 16 (please note revised date). Terms, 30s. whole time or 3s. per day. Please address all communications to Miss Porter, 25, Cranbrook Road, Bristol, enclosing stamped envelope.

THE SOUTH OF ENGLAND TRAINING SCHOOL.

The above school will re-open on January 9, 1922, for a period of one week's residential training in diploma work and elementary Company management. Preference will be given to those who can only attend training weeks in holiday time.

Applications can be made up to the actual date of the training week. Apply—Miss Maynard, 34, Woodside, Wimbledon, enclosing stamped addressed envelope for reply.

A "track" will be held on Wimbledon Common on Saturday, January 14, for London Guiders, and will start from the Windmill at 11 a.m. if fine.

Lunch should be brought. Tea will be obtained (or can also be brought if preferred) at 3.30 p.m.

THE LONDON TRAINING SCHOOL.

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

The above School will re-open on Tuesdays, commencing January 10, 1922.

PROGRAMME.

- 10.45-12.15.—Speaking class (Miss Lally).
- 12.15.—Lunch.
- 1.30.—Games.
- 2.0.—Country Dancing (Miss Rogers).
- 2.0.—Beginners.
- 2.40.—Elementary.
- 3.20.—Advanced.

Signalling, advanced and elementary.
First Class Work.

Fee, 1s. 6d. half-day; 2s. 6d. full day.
Secretary: Miss Waud, 25, Harrington Gardens, S.W.7.

WILL the Guider who picked up a Captain's warrant at the London School at one of the last meetings, kindly return it to the Secretary (as above).

[SCOTLAND.]

THE training week for Brown and Tawny Owls will be held from January 24 to 28 at Whitehall House, Hawthornden, half an hour by train from Edinburgh. Trainer, Miss Macfarlane, Eagle Owl. For particulars, apply—Miss May Brown (Secretary), 3, Scotland Street, Edinburgh.

The training day at the Civic Club, Stafford Street, Edinburgh, on February 8, 1922, and at 4, Burnbank Terrace, Glasgow, on February 9, 1922, will be devoted to Brownie work. Hours, 10.30 a.m. to 4.30 p.m.

Apply—Miss Gourlay, Mallery, Balerno, Midlothian, for the Edinburgh day, and Miss Newlands, 4, Burnbank Terrace, Glasgow, for the Glasgow day.

**SCHOOL OF WOMEN
SIGNALLERS.**

The above school for Guide Officers will re-open on Thursday, January 26, 1922.

11.0-1. Drill, Signalling and Ceremonial.

6.0-7.30. Signalling (three grades).

These classes will be held every Thursday, with the exception of Thursday, February 23, when the evening class only will be held.

A Camp Conference will be held at High Ashurst, Dorking, Surrey, from February 8 to 15, 1922. Mrs. Strode will be in charge, and it is hoped that all Diploma'd Guiders, Camp Directors, D.C.C.'s and two Camp Advisors from each county will attend the Conference.

The Chief Guide and Chief Scout will attend during the week, and a special session will be held for Diploma'd Guiders.

The fee for the week will be £2 12s. 6d. per head or per day, 8s.

All applications enclosing a deposit of 5s. should be made not later than January 25, to the Conference Secretary, Miss Barker-Hahlo, 16, Cumberland Terrace, N.W.1.

COMMISSIONERS.

ALL those who can are specially urged to send in their applications for Trainers, to run camps and training weeks for this year BEFORE February 1, so that they may be dealt with at the Diploma'd Guiders' Session during the Camp Conference Week.

Apply direct to—Mrs. Strode (Head of Training), Tregenna, Woking, Surrey.

**COMMISSIONERS' TRAINING
WEEK.**

THERE will be a training week for Commissioners from March 13 to the 20th. Commandants: Miss Maynard and Mrs. Manser. Applications should be sent, with stamped addressed envelope, to Miss May, Down Grange, Basingstoke. Time and place to be announced later.



**H.R.H. THE
PRINCESS
MARY'S
WEDDING
PRESENT.**

It has not yet been decided what form the Guides' wedding present to Her Royal Highness will take, but the Princess will choose some gift for her own personal use.

Contributions should be sent in to Headquarters through County channels.

The final date for the receiving of all contributions will be January 25, 1922.

BROWNIE CAMPS.

AFTER due consideration it has been decided that in future no Brownies shall be taken to camp, either by themselves or with Guides. In place of camping it is suggested that Brownie Packs may be taken for holidays in furnished houses, and in this case the following safeguards must be observed:—

1. Only warranted Brown Owls may take their Packs for holidays.
2. The numbers for such a holiday should not exceed three Sixes or eighteen Brownies.
3. There should be one grown-up to each Six; with a minimum of two; odd numbers in proportion. (N.B.—Grown-up over 18.)

4. Written health certificates should be obtained from the parents.

5. No Brownie under eight may be taken for a Pack holiday.

6. The permission of the local Commissioner must be obtained.

7. The final responsibility rests with the Commissioner, and in the event of her being unable to visit the Pack, the Brown Owl must send her a written report of the holiday.

For the sake of the few Owls who have camped already with their Packs, and to whom this notice will come as a disappointment, we would explain that the prestige of the whole Movement is involved in the camping question, and on this account it has been decided to take no further risks at present. We would not insult Brownie Packs by asking them to grin and bear it, but where extra large grins are in evidence the reason will be plain.

Do you take

"THE GUIDE"?

Just look at page 8.



4

THERE is one important thing in Brownie matters, which some of us find very difficult, and that is the individual study of our Brownies. We need to know each one apart, her characteristics, her qualities, her failings, her home circumstances, in fact, herself, in order to give her the help she needs in the difficult business of growing up. Brown Owls who are trained to teach, will probably think that all this goes without saying, but those of us who have had no experience of children except our own Brownies, find it none too easy to realise that each Brownie must be considered for herself, in addition to being one of the rest. Even when we feel the need of knowing more about each member of the Pack, we often wonder how to acquire that knowledge.

Nothing sounds simpler in the abstract than to watch Brownies, but in the middle of the Pack Meeting, with everybody turning for advice and help to Brown Owl, with the need of satisfying a dozen people at once, with the programme to carry out, with so many little things which must be done, and amid all the hubbub and clamour, there hardly seems to be a moment when we can stand aside and see what is happening.

Yet there is nothing more necessary than that we should know what is going on in our own Pack, so we must make opportunities for ourselves. We want to see what each Brownie is doing; making mental notes as we watch, or even jotting things down on a bit of paper, so that we become possessed of that "inside sight" and understanding of our Pack, which as Brown Owls we need so much.

A great deal depends on our actual circumstances; whether the Pack is large

or small, whether it has been running long enough to carry on in little groups by itself for any length of time, and whether we have a Tawny Owl and Pack Leader to help us. But even if we are single-handed and the Pack very new to Brownie notions, we can still arrange matters to give ourselves a moment of study at least once during the meeting.

The suggestion of Six Corners or Lands to which the Pack can retire at odd moments provides one opportunity. If inspection is taken in the middle of the Pack Meeting it is only fair to allow a moment or two for tidying up. And then, while each Six is occupied in hasty preparation, we can note how one Brownie stands apart, solemnly pulling up her own tie, and another chases wildly about the room in search of a lost hat, and perhaps loses her temper when it is found crushed beneath some one else's coat, while a third lends a hand to those who are new to the game.

Test work offers another chance to a Brown Owl whose Pack has reached the stage of being able to exercise its own judgment in Brownie matters. If sufficient materials are at hand, everything for the tests can be put out round the room, and the Brownies left free to choose what they will do. (Those who are working for second class will soon understand that they mustn't use the first class things, and if they don't keep this unwritten law, the first class people will not be long in making it clear.) Then if Brown Owl is on the watch, the choice itself will tell her many things. Perhaps a Brownie will dash from one thing to the next, much to the fury of every one who is disturbed, or perhaps she will return week after week to the same thing. Certain Brownies may hunt in couples, or one in particular may lead a group. And when somebody proclaims that she really and truly can do everything for second class, and can't she be tested at once, then is the time for Brown Owl to note the signs of jealousy or generosity, and from how many people there comes the universal complaint of childhood, "Tisn't fair!"

Games, too, can be adapted to our needs. Anything which the Pack knows well and can play alone, provides an opportunity. A game like "Bunny-rabbit" (stalking a Brownie in the centre of a ring) offers an excellent chance for studying expressions, even while Brown Owl is

playing herself. And games such as Jungle Tracking (otherwise known as Tiger-Tiger or Shere Khan) in which Brown Owl is the goal and has very little to do, enable her to note how the Pack groups, who are the leaders, and which Brownies prefer to play by themselves.

And when we have grasped our opportunity and made our notes, where is the gain?

In the first place we have learnt something about the Brownies whom we have watched. They have shown us unconsciously many little characteristic signs. It's really like following up a trail, for when the signs are noted we have to add one clue to another, and piece together the whole story with what we know already of the Brownie, her home, and other circumstances, until we feel we really know her for herself; and when we know her, we shall know best how to help her.

There is one pitfall in this track, and that is the danger of being too logical, for we have always to take into account the unexpectedness of childhood. We can't judge by the observations of one week or two, or even six. There are so many sides to one Brownie that some one who has acted consistently for several meetings, and concerning whom we think we have reached most satisfactory conclusions, may suddenly bring to view some bewildering characteristic which won't fit into our previous conceptions of her in the very least. If this happens we need not be discouraged, for we must realise that Brownies are all the time growing up, going through unnumbered experiences, adjusting themselves unconsciously to the vicissitudes of life; and that even in grown-up matters which are comparatively steady, all conclusions are subject to that unfathomable thing called human nature.

Little by little, watching, noting, experimenting, we shall come to know our Brownies, so that when we reach that last great occasion, the going-up to the Company, we shall be able to pass on to Captain not only the Brownie herself, but the knowledge concerning her which we have won by patience and thought, and which will enable Captain to start where we leave off, and guide her new recruit safely and wisely to the goal of true Guiding which is womanhood.

January, 1922.

Pack Programmes.

(A series of suggested programmes, which will be published monthly in the "Gazette," beginning January, 1922.)

Foreword.—These Pack programmes, which will be published monthly, are only suggestions, which may help Brown Owls with their Pack Meetings. The items have been collected from various Packs, some of them from Scotland. There is no attempt at sequence. Some programmes will be for meetings of one hour, and others for longer times. Some will be for new Packs and others still for old ones.

We hope that Brown Owls will in no case look upon these programmes as official, but will rather take what they want and leave the rest. It is impossible to work upon any plan which does not take into account the individual Pack for which it is to be used, but since Brown Owls at present find it very hard to obtain ideas and hints to help them in the training of their Packs, these programmes have been drawn up, in the hope that some of the ideas given may "lend a hand."

No. 1.

2.30 Brownie ceremonial (i.e., Dancing Ring, Pack Howl, Six Rhymes or Grand Salute).

2.35 Games—

(1) Signs and wonders (signals of every kind, whistle, movement, sign, &c.).

(2) Adventure game (floor marked out to represent a wood, stepping stones, plank bridge, undergrowth, &c. Each Six follows the trail in turn, acting it as they go).

2.50 Sixes, for Roll Call and inspection.

3.0 Test work, in groups—

Recruits ... Brown Owl.
Second class ... Pack Leader.
First class ... Tawny Owl.

3.30 Singing Games—

(1) A-hunting we will go.
(2) Roman Soldiers.

3.40 Powwow—

(1) Pack Council. (Questions and Notices.)

(2) Story. (A Nature myth, or a Legend.)

4.0 Conclusion.—Brownie ceremonial, such as the Grand Salute.

Explanation.—This programme begins with Brownie ceremonial, to get the right atmosphere at once. It is followed by games to let off steam, promote alertness, and make everybody feel merry. The signalling game encourages concentration and obedience. The adventure game gives scope for imagination and display, besides bringing in the spirit of romance.

Roll Call is taken in Six Rings to promote the Six feeling. Test work is taken in groups according to standard. Each group could probably deal with two or three subjects in the half-hour, and while the needs and choice of the Brownie must be considered, care should be taken to bring in any branch of work which would otherwise be missing from the programme. (In this case handicrafts are not otherwise included.)

Singing games are for rhythm, enjoyment and co-operation. The Powwow begins with a Council to deal with questions and encourage discussion of Pack matters. The story follows, to satisfy the imagination and desire for romance, and, if it is a Nature story, to bring the Brownies in touch with the real world in which they are growing up.

Ceremonial ends the programme with something not to be found outside the Pack, so that the Brownies may remember the Pack Meeting as something different from their ordinary occupations.

Hampshire County.

Brown Owl Training Week-End,
October 28-31, 1921.

FOXLEASE PARK, Lyndhurst, has for four days been turned into Fairyland. Into it on October 28, there flew 53 Brown Owls, headed by the Great Brown Owl. Of the 53 only three remained Owls, the rest came under the Fairy spell and turned into Brownies.

First, they learnt the way to Fairyland; then they arranged their Fairy Kingdom, and at 8 o'clock at the end of the first day, they went right into the Fairy Glen where they sat in a Powwow Circle, guarded by Fairy Sentinels, and told stories. Through the day they played and sang and worked with their hands; they met and had a Pack Meeting, but ever as night drew near, they drew nearer to the heart of their "Secret Garden," which, as you all know, is in the very middle of their Fairyland. The Secret Garden has many sides, and the evening after they had visited the side on which they found the Fairy Glen, they met with the Indian Encampment. The light from the great fire lit them up as they sat at their Council of Peace, and again—came stories, for it has ever been thus in the Indian Encampment.

The last evening they sat "Under the Greenwood Tree" and slowly unto them came as in a vision the Knights of long ago—The Knights of Charlemagne—those of King Arthur—the Knights of St. John of Jerusalem and the Merry Men of Robin Hood—all these stepped out of the Ages and brought with them the Spirit of Chivalry.

One and all they chanted the Promises and Beliefs which kept their vision clear before them, and last came four more—called Guides—they who strive "to do their duty to God and the King, to help other people at all times, and to obey the Law of the Guides."

For an hour such as these brought their spirit into Brownie Land and sentinels from amongst them kept guard, relieved from time to time by fresh sentinels with the cry, "Is all well?" and there came the answer, "All is well."

And all was very well, for the Great Brown Owl is very wise.

The Fairyland has now vanished from Foxlease, but the magic wand, which changes the Brown Owls into Brownies, has now turned them back into Owls, and each of these Owls has flown forth bearing with her a packet of precious seed, which was gathered from this Land of Fairies.

SUGGESTED PROGRAMME FOR BROWNSIE WEEK-END.

Friday, October 28—
Arrivals ... Early morn till 4 p.m.
4 p.m. ... Welcome and Notices.
... "The Way to Fairyland."

4.30 p.m. ... Tea.
5 p.m. ... Sorting. The Start.

5.30 p.m. ... Games.

7 p.m. ... Dinner.

8 p.m. ... Powwow. The Fairy Glen.

9.30 p.m. ... Bed.

10.30 p.m. ... Lights Out.

Saturday, October 29—
8 a.m. ... Breakfast.

9.45 a.m. ... Prayers and Inspection.

10.15 a.m. ... Handicrafts or Singing Games.

11.30 a.m. ... Break.

11.45 a.m. ... Singing Games or Handicrafts.

1 p.m. ... Luncheon and Rest.

3 p.m. ... Pack Meeting.

4.30 p.m. ... Tea.

5.15 p.m. ... Physical Exercises.

6 p.m. ... Test Work.

7 p.m. ... Dinner.

8 p.m. ... Powwow. The Indian Encampment.

9 p.m. ... Bed.

10.30 p.m. ... Lights Out.

Sunday, October 30—

8.30 a.m. ... Breakfast.

9 a.m. ... Free Morning.

1 p.m. ... Luncheon and Rest.

3 p.m. ... "The Secret Garden."

4.30 p.m. ... Tea.

5.15 p.m. ... Ceremonial.

6.15 p.m. ... How to Powwow.

7 p.m. ... Dinner.

8 p.m. ... Powwow. "Under the Greenwood Tree."

9 p.m. ... Bed.

10.30 p.m. ... Lights Out.

Monday, October 31—

8.0 a.m. ... Breakfast.

9.45 a.m. ... Prayers and Inspection.

10.15 a.m. ... Handicrafts or Singing Games.

11.15 a.m. ... Break.

11.30 a.m. ... Open Session.



FIVE LITTLE HEADS.

By WALTER LEARNED.

Five little white heads peeped out of the mould,
When the dew was damp and the night was cold,

And they crowded their way thro' the soil with pride;

"Hurrah! we are going to be mushrooms!" they cried.

But the sun came up and the sun shone down,
And the little white heads were withered and brown;

Long were their faces, their pride had a fall;

Alas! they were nothing but toadstools after all.



Post Box.

It may be of interest to Guiders to read the following quotation from a letter from a Guider in Manitoba, Canada, writing to the Post Box—
"My children were much amused by their letters! Most of the English Guides seem to think we live in wigwams in primeval forests, thickly scattered with bears and Red Indians, and I don't think any of us have ever seen any of them!"

Girl Guides' Gazette.

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

MSS., photographs and drawings, cannot be returned unless a stamped addressed envelope is enclosed.

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

EDITORIAL NOTES.

1922.

The New Year opens propitiously, we hope, for the GAZETTE.

We have been able to increase its reading matter by three extra pages, and the Shop Price List, which for some time has been rather ruthlessly cut down in order to confine it to its allotted space, is overflowing to a third page of announcements.

During the past year, since the new venture in style and make up, the GAZETTE has to a certain extent been feeling its way. The advent of the *Guide* last April provided a much needed outlet to Company news and matters of purely Guide interest, as distinct from those with less juvenile appeal. But it took some months for Guide subscribers to change over from the GAZETTE to the *Guide*, and for the circulation to steady itself as it has now done.

In 1922 there seems to be a real chance that the GAZETTE, if as loyally supported as it has been during the past year, may forge ahead and take up a definite stand amongst girls' and women's papers of a similar character to-day. It can never be anything except very definitely a paper primarily designed to meet the practical needs of Commissioners, Guiders, and

senior Guides, and will therefore always contain notices, news, and articles of direct Guide appeal.

But at the same time it is felt very strongly in many quarters, that it should give a lead to those to whom it is very often the only link with Headquarters, irrespective, of course, of their intercourse and help from local authorities, and that with the undoubted increase of the young Commissioner to offer them "bread" in our Headquarters journal, and not the proverbial "stone."

This is the case, one of the objects of the paper in 1922 will be to seek to enlarge and broaden the outlook of the senior members of the Movement, and to make them realise that under the term "Guiding," lies a deeper meaning than is sometimes understood.

When the Founder first started the Game of Girl Guiding, and chose the Players in it, he did so to further, by practical means, the aims and objects that underlie the rules. There is one side of it that lies entirely in County, Division, District, and Company Management. This embraces the training week, the camp, and instruction generally.

There is another side of it that covers yet wider ground, and in which Conferences, with speakers from outside the Movement, play a leading part, and tend to give it right perspective.

The great aim of the GAZETTE in the coming year is to keep the practical side of Guiding on the one side, and the widening interests and all-important breadth of outlook emphasized on the other, and so bring the two sides together and complete the perfect circle.

We cannot carry out the Aims of Girl Guiding if we separate the two. We have character training before us in our Company and our Division—we are helped by our handbooks and our training classes—are we not lacking in much necessary wisdom if we ignore the fields of literature and art, which wise thinkers and creators have opened out for us, in matters of psychology, and in the appreciation of the beauties of life?

We try to train others in habits of observation, obedience and thoughtfulness—and in this we must surely go out away and beyond ourselves, to Nature, to wide and sympathetic interests in other peoples' lives, in other Movements' aims, in the points of view of other countries than our own, and in the lives of great men and women, whose biographies give us inspiration, and whose active work amongst us encourages us to go forward.

We have the physical development of the race before us, the problem of the home-makers of to-morrow, the bringing up of children, the housing problem, the great religious problems of to-day, the thousand and one difficulties of existence, and the future of the Nation and of the World. . . .

It is these tremendous issues that one cannot help seeing ahead of the Guide Movement, especially at the beginning of a new year, and which in the seventeen little pages of our GAZETTE, we want somehow or other to bring up again and again. We do not want to lie down in

Girl Guides' Gazette.

the rut of personal Guiding, but at least to have a chance to be spurred up to stand and peer out over the top, at the huge vistas stretching away on every side.

"Lord, Thy most pointed pleasure take,

And stab my spirit broad awake. . . ."

Is this all too idealistic? Probably. New Year's Day is proverbially a day of good resolutions made, and as speedily forgotten.

But this, at any rate, is the goal towards which the GAZETTE sets out boldly out in 1922.

The January Number.

In the current issue, our *pièce de résistance* is the Story of the Cuckoo, which Mr. Edgar Chance has so cleverly depicted on the cinematograph. The power of the "film" in this country and indeed all over the world, is a fact that cannot be ignored, and while just at this moment we are all keenly interested in our own film "Girl Guides to the Fore," we are also anxious to do all in our power to try and create public opinion in the matter of demanding really good films, and to do our best to lend our weight as a Movement in this direction. We hope to be able to publish later a special article dealing with the main issues involved in film production on the youth of this country.

In her interesting and thoughtful article on psychology, Miss Newby gives us much wise counsel, and, judging by the requests that have been received that this subject should be dealt with in our pages, we are confident that it will be of real value to our readers.

From Canada comes a series of vivid word-pictures, from the pen of Miss Cameron, who many Diploma'd Guiders will remember at the High Ashurst Conference in January, 1921, before she sailed to take up teaching work in the West.

In clear and direct style, Miss Mason calls attention to the responsibilities of the teaching of Mothercraft, that lies so much in our hands to-day.

As is her wont, Miss Macdonald leads us to look upward and refresh our souls this coming year by "finding God in stars and winds and silent spaces. . . ."

We would do well to make her words the final link between the "broken arcs" that may one day make up the "perfect round" for which we are all of us in our different ways for ever striving, and no one more keenly than the Gazette.

"Girl Guides to the Fore."

HAVE you arranged to hire the Guide Film yet? For all particulars see the December, 1921, GAZETTE. Write to Headquarters, 25, Buckingham Palace Road, London, S.W.1.

Orders should be sent in as early as possible in order that the booking should be secured.

The cost will be £2 10s. for one night, £5 for three nights, and £10 for six nights, carriage per registered post to be paid in addition *both ways* when the film is hired for *one night*, and *one way only* when hired for three nights or more.

The Moot.

THE word "Moot" means an assembly and is derived from a Saxon word "Gemot." The moots of Saxon times met justice. They were really meetings or conferences, and just as we have our conferences to talk over our Guide affairs, so the early Saxons had their Hundred Moot and Folk Moot (afterwards called the Shire Moot) to settle affairs in the Hundred or District, and in the Shire.

The Saxons also held the Witanagemot or Moot of the Wise Men, a kind of central council to which the Folk Moot sent representatives. It was afterwards called the Great Moot or Great Council (committee). In due time the Great Council came to represent the whole country and finally developed into what we now call Parliament.

The Guides' Moot will be a bigger assembly than ever the Saxons dreamed far and wide; from the shires of Britain and Ireland, from the Colonies and Dependencies, and from foreign countries unknown to our forefathers. Let us see to it that all the Guides who come, shall take away from the great gathering a deeper understanding of all that Guiding means, so that long after we are forgotten the Guides of the future will reckon, as a landmark of early days, the Moot of 1923.

Are you coming?

1923 seems a long way off, but it is only 18 months, and there is such a lot to prepare. The Great Gathering of the whole Movement! Think of them in their thousands, coming from far and near! For we have hopes that from all over the world, wherever there are Guides, they will accept the invitation to attend. Thus the whole sisterhood will be drawn together, for we shall meet and know each other and learn from each other's experiences.

For each of us, and above all, for each of our Guides, it is going to be a great inspiration, a great impetus, a wonderful goal to work for. That is why it is not too soon to think of it. Only a high quality can hope for the honour of attending. We will all work hard to be true Guides and do our very best, and hope to be worthy of getting there. Whether we go or not, that 18 months' hard effort in the right way will have made a great difference to our Companies.

And if we get there? We shall see the great procession of all nations, bringing their standards and their produce. Guides will show us what they can do in the arena performances and the side-shows. Camp scenes, the ceremonial of the camp fire and the dedication of the Standards will call forth the very spirit of Guiding. Outside the arena the badges will be illustrated to show what Guides learn to help others and be useful in the world. The outside public, who do not know us, will open their eyes in wonder.

None need feel strange nor lonely nor at sea, for the great spirit of sisterhood will take practical steps to receive strangers and show them not only through the

Gathering, but the sights and wonders of London as well.

You will come, and you will bring the true Guide spirit with you, whether you perform or not. You all save up for camp each year. You have 18 months in which to save to come to this great fountain-head of Guiding. Every little helps. You will save and plan and work and come.

Our Fathers in a wondrous age,
'Ere yet the Earth was small,
Endowed to us an heritage,
And doubted not at all!
That we, the children of their hearts
Which then did beat so high,
In later time should play like part
For our posterity.

RUDYARD KIPLING.

SINGERS AND PLAYERS.

By ARTHUR POYSER,
Scout Headquarters' Commissioner
for Singers and Players.

SONGS.

WHEN is a song a good song, and when is it a bad one? This is the question we have to face, and as we answered it, and act upon our convictions, so shall we, as a united movement, be judged by those who are outside our ranks. We have shrunk too long from making a decision. Are we willing to accept anything in the form of a song that contains the magic words "Boy Scout" or "Girl Guide," condoning all faults of tune or rhyme for the sake of those words? Judging by the amount of rubbish we keep on our counters, or on our music shelves, it would seem, to any outside enquirer, that we have been quite willing to do so.

But the cause of good, or even decent, music is a difficult one to preach, because so few people know what we are talking about. They may know all about the correct tilt of a hat or the exact position of a lanyard, or the proper way to win and wear a badge; but ask them what is missing with a "sloppy" song and they will begin to think that it is you, the questioner, who is rather weak and the song, as songs go, "rather catchy," or "not so bad, after all," or "pretty well." You might as hopefully have been discussing cabbages.

Now we really must begin to arrive at some sort of standard or we shall be welcoming the writer of the "music" of a recently printed Wolf Cub song (which "music" contained no less than twenty-four bad "grammatical" errors in the harmonies, in a space of some sixteen bars or so!) as a second Beethoven. How such a string of musical ineptitudes came to get into print at all one can only conjecture. But I may say this—that it is *not* on sale at Headquarters.

"There is nothing which shows the skill of a composer more than the parts of his compositions which the average public regard as of no importance." So writes Sir Hubert Parry, in his admirable book, "Style in Musical Art." (All subsequent quotations are from the same

authority.) Unless a musical setting of verses can make those verses have an added vitality, then the verses had better remain "unhonoured and unsung." It is hardly playing the game (to say nothing of the piano) to take some good "lyrics" and tie them to a tedious tune, with a lame bass part, and feeble middle, or "inner" parts. Yet that is exactly what the man or woman who "has never composed before but would rather like to try" does every day, with, as Jack Point would put it, none to say "O, the pity of it!"

"The logical solution" of the problem and the perfect adjustment of conflicting principles is found when the composer instinctively feels the public so far as to make sure both of their abilities and their disabilities; so that he may convey his own personal artistic message in terms which they can understand." A melody, or tune—call it what you will—has always been the chief thing in a song: the ringing line" must be something that can be sung. But that important line has shifted its position in the course of centuries. First of all it stood alone—a line of melody only (as in our old folk songs, or as in the "tones" of Mass music) without any support. Then some clever person began to sing something else at the same time, either above or below that line—just as clever people will try, nowadays, to invent what they call "seconds" (whatever they may be)—to a given tune. When these two lines of parallel melodies were reduced to something like rule and order, two-part counterpoint came into existence. After that a third person would come along, and, while A was singing the original melody and B was singing an added part below it, the newcomer, C, would add another part above it, and so we got to the stage of a *canto fermo* in the middle, with other tunes above and below it. And so it was that for many decades a melody was always an "inner part," like a golden thread running through the surrounding texture. But, unless the gentleman who was supposed to be singing the "tune" had a stronger voice than his neighbours, it became rather difficult to tell which of the three parts really *was* the tune! But such a state of affairs led to one very important development. Composers began to see that *each* part must be a "tune," and so eventually you reach the full flower of vocal part-writing in Palestrina and in the incomparable madrigals of the English composers of the Elizabethan era. Only to-day are we discovering (in Old MS. music books in our great libraries) that English music of that period is as great a national possession as English literature of the period of Shakespeare and his contemporaries!

But the invention of instruments suddenly altered everything. The number of melodies was reduced again to one, only, and that one was placed at the top, instead of in the middle; and there it has remained until the present day. Had we gained or had we lost by such evolution? As a musical nation we had lost, alas, beyond our reckoning, and in subsequent articles I shall try to show why.

Wood-
craft and
Nature
Lore.

"He that
questions not
much shall
learn much
and content
much."

"Baron.
In this column
answers to
correspondents
are dealt with in readable form, rather than
as definite questions and answers.

At the end of each month's article will
appear the actual questions submitted by
readers of the GAZETTE.

All communications regarding this section
should be addressed to Miss Hibbert-Ware,
The White Cottage, Gilwell Lane, Chingford,
Essex, who will do her best to answer the
questions sent in as soon as possible under
this heading.

No direct reply can be sent to any corre-
spondent, unless the case is a matter of real
urgency, when a stamped addressed envelope
should be enclosed.

NATURE LORE.

THERE IS NO SEASON more suitable for
beginning BIRD-STUDY than midwinter.
In the first place, birds can be watched to
full advantage among the bare branches
or the leafless trees. Then, there are
fewer of them than in summer, for there
are but few bird visitors to the British
Isles in winter, whereas a legion of bird
migrants flock in before the summer
months. Hence we can fairly easily
gain a knowledge of the plumage and
habits of some twelve or sixteen birds
during the winter, and by so doing we lay
a strong foundation on which to build
up bird knowledge during the richer and
therefore more bewildering seasons.

There is more BIRD-SONG during the
winter than is commonly thought. The
robin sings during every month, from
August till the end of June. The song-
thrust may be heard from November
onwards. In January, the missel-thrush
or storm-cock gives his continuous refrain
from some high tree branch before and
during wild weather. Near St. Valentine's
Day, often quite punctually, the black-
bird's whistle may be heard for the first
time of the year. From this date, during
February and March, the chorus of our
resident birds begins—chaffinch, hedge-
sparrow, jenny-wren, titmice and the rest.
Obviously, the beginner should make use
of the winter months for learning the
rudiments of bird-song. On any mild day
of any month, our resident birds may
forestall the calendar by breaking into
song. Birds and TREES may, with great
advantage, be studied together. If we
wish, for instance, to see the nesting-holes
of the spotted woodpeckers in Epping
Forest, we must seek them among the
scattered beeches and elms rather than
among the more prevalent hornbeams

and oaks. A good "tree game" for
nature ramblers is for each Guide to collect
a leaf or twig of every tree and shrub she
finds on her way to the goal. Those who
claim to have found the greatest number
give their collections to be counted and
named before the patrols by the leader
of the expedition. This game can be
developed in many directions and has
scope as an observation test.

Guiders will probably find useful the
following leaflets published by the School
Nature-Study Union, price 2d. each:

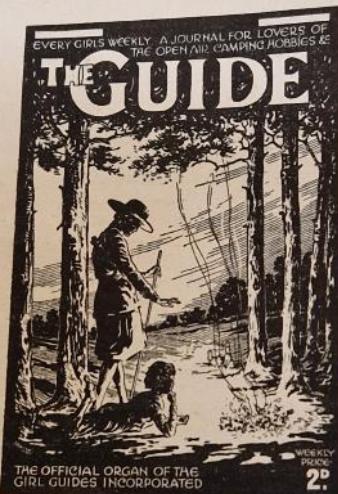
"The Trees we Meet," Nos. 15, 16.
"Tree Buds in Winter," No. 8.
"Birds in the Open and How to Distinguish Them," No. 38.

The leaflets, together with a full list,
can be obtained only from Mr. E. G. Clarke,
St. Hubert's, Brook Green, Hammersmith,
W.6.

QUESTIONS.

1. Is the Winter a good time for beginning bird study?
2. Do birds sing regularly in Winter?
3. How can trees be made a subject for Nature Rambles?

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for one Now.

Every Company and Every Pack
should read "THE GUIDE."

Girl Guides' Gazette.

When the Guides
Grow Up.

(Dedicated to the St. James's Girl Guide
Companies.)

When the Guides grow up, and Patrols are
scattered

Through every country beneath the sun,
Shall we feel after all that this Movement
mattered.

Or think it was ended when school days
were done?

To resourcefulness, loyalty, comradeship,
duty.

To interpreter, naturalist, signaller,
cook.

Musician and artist—for lovers of beauty,
Add the doing "good turns" by hook
or by crook.

"But the needs of the world are so great
and so many—

What worth are these Badges! Profici-
ency tests!

Weak weapons whose value is little, if
any,

The sling and the stone of a stripling
who jests!"

Yet these five barley loaves and these two
small fishes

May be blessed till a hung'ring host is
fed:

Let the Guides "Be Prepared," not just
wish empty wishes,

Let them all do their share in distribut-
ing bread.

All over the Empire the new growth is
springing,

And leaders are needed all over the
land,
From villages, cities, the message is ring-
ing—

"Come amongst us, and train us, and
lend us a hand."

When the Guides grow up, and Patrols are
scattered

Through every country beneath the sun,
We shall know for certain this Movement
mattered,

And be proud of the Guides, each one,
each one!

ALICE BAIRD.

Set to music by ETHEL G. WOOLLATT,
and to be obtained from the Guide Shop, price
1s. 6d., postage 4½d.

LONE GUIDERS' CONFERENCE
(SCOTLAND).

THE Scottish Lone Guiders held a Con-
ference on October 19, at 11, Melville
Street, Perth (by kind permission of
Miss Wilkinson). The Lone Guide Com-
missioner was in the Chair, and there was
a very representative attendance of Lone
Guiders.

Eighteen counties in Scotland now have
Lone Guide Companies, the total number
of Guides being about 110.

A very interesting day was spent discuss-
ing problems and comparing notes on
many points of Lone Work and Organisa-
tion. Everyone was especially enthusi-
astic about the Extension Scheme for
physically defective Lones, and it was
agreed unanimously that there is tre-
mendous scope for development in all
branches of Lone Guiding.

**Mothercraft and our
Older Girls.**
BY RHONA MASON.

Though desert sands were sweet as flowers,
And flowers could sing like birds,
But children never heard them, never
They felt a child's foot leap and run :
This was a drearier star than ever
Yet looked upon the sun.

To make a better England is the end of all Guiders' ambitions.

We have all found that more satisfactory results are obtained from work with the young than with grown-ups.

But shall we begin with the mental side or the physical? The most successful missionaries, whose ultimate aims are purely mental and spiritual, know that they must first cure their flock physically and give them sound healthy bodies and minds that can then absorb their teaching.

If we are to make a better England we must begin by improving the health of our people. Infant mortality and child welfare have become fashionable topics, but by a very large number of people are not understood. They talk about "upsetting Nature's balance" by keeping in this world those who should have died in infancy, thereby frustrating the law of the survival of the fittest. But it is not only the fit that survive. There are three other classes of infants to be dealt with: those that die of disease, the unhealthy who live to grow into weedy specimens, and the healthy children who are killed by want of proper care who might otherwise have turned out fine men and women.

The whole trend of modern medicine is towards preventive work and this is the main object of child welfare. We want to prevent the children from becoming ill. The cry from every clinic is "Bring us the healthy babies" that they may be kept so and disease may be caught in such an early stage that it may be cured.

The chief object is not merely to keep alive those who would naturally die of disease, but rather to keep healthy the good babies and prevent them dying from ignorance and neglect, and to improve those who would grow up weaklings and a burden to the community.

The majority of babies are born healthy and would almost invariably grow up into healthy individuals if their mothers knew how to look after them. Misery and illness await them here, they do not bring it with them.

"Where did you get that little tear?"

"I found it waiting when I got here!" Why should not the babies be given their fair chance in life?

How can we give it to them?

Young mothers are encouraged to come to the welfare centres and mothers' welcomes where they are given expert advice. Those who are really willing to learn are probably the best mothers naturally.

Those who don't want to learn are a difficult problem, they have their own ideas on the subject and refuse to

consider yours. When they get home Granny is there, taking charge of baby in the most preposterous and old-fashioned ways.

The remedy for infant mortality is to teach mothercraft to girls. In these times of ultra-civilisation mother instinct is so hampered that children die from sheer want of knowledge, not want of love. More are killed by kindness than by cruelty.

Some women profess to dislike children, but nevertheless mother love is natural to every small girl, though it may be killed in later years. You have only to watch a child loving and nursing a monstrous rag doll.

Guiders can nurse and foster this spirit and give it a larger meaning and they can teach their girls to look after the babies that will assuredly come into their lives. We can't all have the happiness of being mothers, but no woman need go through life without being able to help some baby or child and influence its whole life for good.

Teach your girls the most modern theories. Then they can always move onwards as new things are discovered. In this way we shall get the educated mother and in time the educated grandmother. Instead of being a hindrance to the baby's health she will still be ready to take in new ideas and do her very best for the infant. You cannot expect an old woman to jump straight to modern ways, but if well taught when young she will be anxious to absorb the latest developments of science.

In teaching mothercraft it is best to follow in the footsteps of those who have given their whole time to the study such as Dr. Eric Pritchard and Dr. Truby King, and so start our children on the best lines.

Girls may believe all you say and if given charge of a baby would carry out all your teaching, but unless it has soaked into their minds till they are certain that it is the only way to true health and happiness, it will not be good enough for their own offspring. Let them argue out the points with you till they are firmly convinced it is the best method and only then will they apply these principles to their own flesh and blood.

In the future when mothers have all been Guides and the fathers Scouts, living good clean lives, we can really hope for a new and better world.

Kipling says:—

"There is not a pair of legs so thin,
there's not a head so thick,
There's not a hand so weak and
white, nor yet a heart so sick,
But it can find some needful job
that is crying to be done."

As women, surely our "job" in the world is the rearing and care of the children.

Do not let us neglect our duty.

"Children are the perpetual Messiah sent into the arms of fallen men to win them back to Paradise."

And what would Paradise be without children?

"Where children are not, heaven is not, and heaven if they come not again shall be never :

But the face and the voice of a child are assurance of heaven and its promise for ever."

Let us prepare a fit welcome for these little God-sends and do our best to help them to the paths of happiness through life, that they may also give happiness to others.

**The Toy and Crafts Fair,
November, 1921.**

THE Toy and Crafts Fair in aid of the Royal Free Hospital, largely organised through the Girl Guides and Boy Scouts Associations, was held on November 11 and 12, 1921, and was visited by H.R.H. Princess Mary, and opened by H.R.H. Princess Louise, Duchess of Argyll.

Princess Mary was received by Mrs. Marly Kerr, Deputy Chief Commissioner for London and the Home Counties, who presented to Her Royal Highness the students of the London (Royal Free Hospital) School of Medicine for Women, the Guiders, and several ladies who had helped with the Fair. The Princess was much interested in the work of the Girl Guides from all over the world, and stopped for some little time at the stall presided over by Mrs. Kerr, where a collection of work from Girl Guides in Singapore, the Malay States and Malta had been arranged.

An ode, composed by Mr. Cadwhaler, and set to music by Mrs. Meredith, Guide Commissioner for Music for London, was sung to the Princess during her tour of inspection of the stalls.

The Toy and Crafts Committee and the Chairman and Board of the Royal Free Hospital desire to give their most hearty thanks to the many Guides, Scouts and others who helped to make the Fair a success: £720 has already been received, and there are still several pounds to come in. The Girl Guides of Chorley, Lancashire, were unable to send gifts of toys, but made a collection at the first united service they held and generously sent £7 6s. to be added to the proceeds of the Fair.

Unfortunately, many gifts were sent for competition but arrived too late to be entered. Many exhibits were sent in without the name of the Company to which the competitor belonged. The following are amongst the Companies and Patrols who gained a 1st, 2nd, or 3rd Certificate: 1st, 2nd and 3rd Bushey Companies; St. Hilda's, Bushey; Iris Patrol, and Lily Patrol, Bushey; 1st Denbigh Rangers; 1st Denbigh Brownie Pack; 3rd Euston Company; 1st Highgate Company; 14th Ipswich Company; Swallow Patrol, 2nd North Kensington; 1st Llandulas; H.M. Dockyard Company, Malta; 1st Sliema Company, Malta; Maybury House Company, Woking; 1st Ruthin School for the Blind Company; 1st Ranger Patrol, Stoke Newington; St. Helen's Company, Eastbourne; 1st Tetbury Company; 3rd Wrexham Company.

SOME THOUGHTS ON THE PSYCHOLOGY OF GUIDING.

By CATHERINE R. NEWBY.

GUIDING is a big adventure. Its adventure; it is the nature of that journey, and many who have set forth on that journey know that it is a dangerous one, full of possibilities of many a fall, many a hardship, of suffering, sacrifice and service, but, withal, of great joy and the deep peace that the world cannot give. In fact, it is a journey altogether worth while. For every journey there is a goal, though some start and never reach this goal. For every journey that has been travelled before there is a chart or guider, and those who set forth can receive guidance. The Girl Guides' journey is the journey of Life, and it has been travelled before, and its goal has been reached by the One Great Guide, even our Lord Jesus Christ Himself. But there are some who have gone a little way on the road, and they can help those who have only just started, or have gone only a very little way. These are the "Guiders." And so in this great game of Girl Guiding there is a goal, guiders and the guided, and these last we generally call Guides.

The following articles are an attempt to put before the Guiders and Senior Guides some thoughts on the psychological principles underlying the work they are trying so hard to do well.

I. The Goal.

The inspired writer of old in the picture story of the Creation gave a message to mankind concerning man's origin. He said he was made in the "Image of God." We can see into the heart of that writer, see that he looked around on created things and noticed among them "man," with a gift, a power, possessed by no other creature, the power of choice, purpose and free will. He realised, dimly perhaps, for he had no help from the scientific discoveries of to-day, that this world was a world of order, and that behind its outward appearance there was at work a Supreme Purpose, a Being Who had created it to fulfil a purpose. This Being had chosen to create it just as it was and in no other way. He saw, too, that the work of creation was well done, that the things of nature were made for a purpose, and that each fulfilled its purpose; indeed, each created thing was "good." This Being made for His purpose Man to fulfil His purpose, and He made him in His Own Image. Man too can choose, can make plans and work towards their fulfilment. He has free will. The picture story follows, telling that man abused his gift and chose to serve not God's purpose but his own. He loved himself better than his Maker. Disobedience always follows on self-love. Another picture story. All created things in serving God's purpose must serve each other and not themselves. For this they were made. Man

chose to love himself best and to force his own claims rather than those of his brother. Cain killed Abel, his brother.

Great truths of universal application are enshrined in these stories handed down from generation to generation. Modern psychology talks of the deep-rooted instincts in man, and chief among them, two, around which others seem to centre. First, though not necessarily in order of importance, there are the instincts which centre round *self*. From babyhood man protects himself, nourishes himself, asserts himself, and as he grows older seeks his mate so that the race to which he belongs may continue. But side by side with these self-instincts there is the great *social* or *herd* instinct which makes man conform to the dictates of society and seek not only his own good but that of the whole community. In his fallen state man does not develop these instincts in right proportion. True happiness and goodness lie in the balanced and right direction of all man's instincts.

A man who seeks always what seems best for self offends against the herd. The man who only follows the herd and does not think for himself, plan for himself and chose for himself, offends against himself. "God is working His purpose out" and man no longer gropes in the dark. The call of our Lord comes to the individual, "Follow *Thee* Me." Each of us has to try to realise to the full all the power, the life-force that is in us: ambition, curiosity, the fighting spirit draw us on in that great "following."

We are made in God's Image, we reflect that Image. Each one of us does his part to draw the world back again nearer and nearer to God as we in our small purposings, plans and choices come into line with His Great Purpose. But "no man liveth unto himself." The great message of Christianity was fellowship, brotherhood. Deep-rooted in our very nature is that herd instinct, which might better be named the brotherhood instinct. We only realise ourselves fully as we sink ourselves in the brotherhood, desiring only that the whole brotherhood shall grow nearer to God's original thought. God will see then that the brotherhood is "good."

The Guide Fellowship is a little fellowship within the larger fellowship of the whole of mankind. It is a fellowship based on the realisation of just those two great fundamental principles of human life, the need for progress towards self-realisation closely bound up with a growing sense of the brotherhood of man. There are many other smaller fellowships, little brotherhoods formed to emphasize some one particular aspect of truth. The world is called upon to be pure, to be temperate, to preach the Gospel, to nurse the sick, to feed the hungry, to rescue the fallen, and for each of these calls and

many others there are societies of people eager to answer the call. The true Guide realises the necessity for such societies and throws in her lot with this or with that. She knows that her *worship* is "service," and if she can help here or there she does, for she knows that all the world has a claim upon her. She does not belong to a fellowship that stands apart from the world's needs, but one which calls her to do her duty to God and the world, a duty which shows itself in "helping other people every day." To give this help she needs initiative, independence of thought and action, for she must often stand alone outside the support of the body to which she belongs. In that later life towards which she looks, the life of motherhood, or of some other form of service to mankind, she will need all her independence, for the world looks to its women for patient service of many kinds, and for every kind of call she must "Be prepared."

II. Guides.

In the previous chapter something has been said of the goal towards which the Guide journeys. If she is to reach that goal there must be sacrifice, the losing of self and the finding of self in a new sense of brotherhood, a brotherhood in which the individual desires and strivings become one with the highest desires and strivings of all the world.

This lesson of the losing of self is not learnt in a moment, and, moreover, it is a lesson hard to learn in later life. Women of mature years have sometimes developed habits of thought which make the acceptance of a new idea very difficult. That is why girls must be trained when they are young to think and act unselfishly and to realise, perhaps somewhat crudely at first, something of the meaning of true fellowship. Psychology helps to find the right methods for this training by examining the natural instincts, desires and modes of thinking and acting of the normal girl. The educationist then steps in and says in what ways a useful structure can by nurture rise upon this foundation of nature. The new psychology has much to tell about the deeper workings of the unconscious mind.

Deep rooted in every girl is the great maternal urge dominating her interests at every stage—an unconscious process it may be, but yet there. The tiny little tot cuddles her doll close, so tenderly; the little girl talks of the family she will one day have, regardless yet of the need for a husband; the older girl comes into touch with the great mystery of her womanhood, and in wonder or in fear realises the need for surrender to the other sex. It is useless to ignore this great factor in girl life. It is a factor that may lead to much suffering, terror and shame, when the girl, driven by the maternal urge, seeks to know the truths

about herself and there is no one who can or will tell her. This great primary force in the girl's life brings much with it in its train. The girl in the future is destined to care for others, therefore, she must attain her own independence of thought and action. She will have to look after those weaker than herself, therefore she develops qualities of gentleness and sympathy. She will have to face many a sudden crisis, therefore she develops tact, adaptability and quick judgment. This independence of woman is a wonderful thing, for it is the independence of a being who yet to make the complete self-surrender necessary for her great work of creation.

The qualities are there in the Girl Guide. They are there in embryo in the little girl, but the Guide is no longer a little girl, she is in the "betwixt and between" stage—neither child nor woman. If she is to develop the full beauty of the flower of her womanhood she needs careful tending. All the qualities necessary for true womanhood must be well watered lest they wither and die. And so to the Guide there is help given in the best ways, to nurse the sick, to care for the little ones, to regulate the household—in play form it is true, but she has barely left her childhood. For the Guide herself there is care. She needs a strong, healthy body, for on her strength depends the strength of those whom she may bring into the world. She herself may not be conscious that as she drills, dances, scrubs, camps or signals, she is gaining that physical and mental balance which is, for her, of such great importance, but those older and wiser look on and watch for the gradual development of her powers.

This "growing-up" age is so very difficult. A girl is such a self-conscious creature, and unless there is care, self-consciousness may grow into selfishness. We all know that there is no greater cure for self-consciousness than the imperative demand of others upon us. Many a girl who would shrink from going through any sort of performance alone, will entirely forget herself and put forth her best and most fearless efforts in her desire that the body of girls of which she forms one should excel. The team work of the Guides is a constant training in the losing of self in the good of the community, a lesson which the world has still to learn.

Another great characteristic of the Guide age is a capacity for friendship, and friendship, too, with girls and not with boys except in a sisterly way. A great attraction for the other sex, before the age of about 18, is probably premature and largely the result of the fact that girls of the wage-earning class have had far too few opportunities of mixing with girls of their own age. That which is premature is rarely strong. Natural again is the Guide's capacity for hero-worship. This, as well as friendship, can become morbid and hysterical, and when this is so the Guide should be encouraged in every sort of healthy altruistic exercise which will take her away from the contemplation of her own emotional life and

direct her thoughts outwards upon the concrete facts of life.

The task of realising and expressing the powers that are in each one of us, while yet giving full recognition to the demands of society, is a difficult one and not accomplished without many a conflict. Conflict is weakening and renders the person in whom there is conflict less efficient. There must be struggles in the great life process of adaptation, for life brings with it the need for ever fresh adjustments—some great, some small. One of these great adjustments is that which early adolescence brings, the period through which many of the Guides are passing. The Guide at about 12 or 13 becomes dimly conscious of a new world of thought and feeling, of great new demands upon her whole being. Religion and society call to her that she shall establish some definite relationship with them, and at the same time there is the new impetus given to the maternal urge. She needs a Guider and the right Guider. It is fitting at this point to turn from the Guide to the Guider.

(To be concluded.)

Looking Round.

"YOU may look in front of you, and on both sides of you," said the sheep to Alice, "but you can't look all round you—not unless you've got eyes at the back of your head, you can't." Nevertheless, at the dawn of the New Year, we try, by looking round, to gain a true and just impression of where the Guide Movement stands.

It has travelled—a backward glance assures us—a long, a hard way, but a way worth while. The old mistakes lie buried deep, the old enemies now march at its side. Popular opinion, on the whole, is for it, and sober thinkers proclaim that the chief hope for our Empire—even for the world's peace—may lie in Scout and Guide training. This is success, though, perhaps, we may also guess at alien faces, masked as friends—over-organisation, lack of proportion—and guess also that we may have left something behind us in our haste—that small, but precious talisman, Simplicity.

Yet they who aim to be Nature's friends and confidantes must be, above all, very simple folk.

The vitality and self-confidence of Guiding have stormed a noble height among works of Reconstruction. Perhaps the time has now come to temper assurance with humility, to "breathe on silver" where lately we "blew through bronze." Perhaps our convictions are wearing thin from over-reiteration; we have spoken too much and too glibly of Magic; the fairies are furthest when we seem to hold them fast. If so, let us slip into the background for a while, and listen for the Voices of which much talk is made. Backgrounds have their uses; should Guiding ever grow stale and uninspired, it will be the fault of us, its exponents, who were too busy to "go apart into the desert, and pray."

Sooner or later comes to a Guider the choice of conflicting aims for her Company;

Girl Guides' Gazette.

On one hand, Efficiency tempts her—Ambition, for her Guides no less than for herself—the wish to excel in the eyes of those whom she loves—the consciousness of her latent capacities—all incline her to aims, healthily material, which no one can censure, save for this reason: Even in Guiding there is a stage, with limelight, and the short cut thither is through Efficiency.

There is another path, leading to no stage: rather, through thorns and shadows, into the light of Eternity. It is the way of the mystic who, finding God in stars, and winds, and silent spaces, can reveal Him there to others: the way of the mother soul to whom nothing matters save the children's good; the way, it seems, which our Founder would have us follow, yet which will never be the popular way. The Guider who, however unconsciously, has in her the mystic strain, will never be truly happy on any path but this. She will not, perhaps, "get to the top" and become a "marvel," or, if she does, her success will not satisfy her; for always her heart will be turning to that obscure way which pierced feet have trod before.

The way of Efficiency—the way of Peace—both lie open on this New Year's Day. Let us summon all our self-knowledge to decide which is the way for us. If we have seen in our day the horror of faith shattered through war and its attendant sufferings, we shall feel, above all, that such desolation must not come back to men. Faith, Courage, and the certainty of ultimate good, these must be part of the new generation's very fibre from earliest childhood. In which of these two ways can we help our Guides to find God? That is, after all, the question for us to decide; and the result, when we are dust, yet living on in the lives of our children, will, for good or evil, "send a roaring voice down all through time."

MARY-ADAIR MACDONALD.

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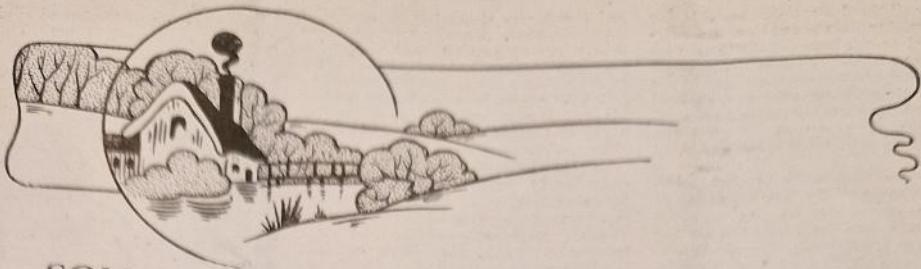
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SONGS OF BABYLON.

By M. K. CAMERON.
1st Sich B.P.'s, Blaine Lake, Sask., Canada.

SOMEWHERE in Western Canada," hidden away in the Bush country, is a scattered settlement, composed of emigrants from Europe, who still conserve, to a large extent, their national dress, language and customs, though necessarily modified by new conditions. "Galicians" is a loose term signifying Russians, Poles, Doukhobors, Austrians and Ukrainians, though the Austrian element, largely predominates. From these "Bohunks," the "white men," *i.e.*, French and Scotch, keep rather aloof, for curiously enough, no "middle European" is considered a white man. None of them have been longer than 14 years in Canada, which is, therefore, still a place of exile to them, and their hearts turn ever to their "own lands" with a sickening desire, too often expressing itself in a burst of belligerent patriotism, the many races turning savagely upon each other, or occasionally uniting against the British. A few hours and the storm has blown over, and the Galician is his normal, good-natured self again, but in those few hours, shut away in hill and bush, 60 miles from police, much may be done.

There is one common meeting-place for the nations—the school. Neither Church nor State can hope to bridge the gulf, but to every teacher is given the charge and the opportunity—"Weld these races into one strong nation, not Galician, nor Scotch, nor even English, but British." All over Canada hundreds of teachers are bravely tackling the problem, but to some the task is infinitely lightened by the use of the most powerful tool ever placed in the Educationist's hand—Scouting! (The term includes the work of Guides, Cubs and Brownies.)

In a little school perched on a wooded hill, the inevitable lake at the foot, some 21 children, ranging from 5 to 18 years old, are learning the A B C of Scouting. The school lives in that atmosphere—the whistle has superseded the bell, the Law has replaced school rules, and the Court of Honour forms an excellent substitute for the strap. It is Herculean work, this learning-the-Law, not only the English tongue, but the English sentiment is so "foreign" to the Galician, till one wonders whether there are in his language words

equivalent to "honour, loyalty, duty"—so difficult is it for him to understand their meaning. What Scouting is doing may be gathered from a few word-pictures.

Sunday Evening.

The three-roomed shack where the Teacher boards belongs to Scotch settlers. It is a terribly hot summer evening. Mosquitoes abound, and are impossible to keep at bay. Two Scotch families who have driven far for love of our crazy organ, are crowded into the living room, which overlooks a lake, thickly populated with ducks. Mammy B—, a plump, sunny-eyed woman, is softly humming

"O sing me songs of Scotland
That land of great renown."

"Aye!" groans a Scotch bride, vigorously scratching herself. "But this is an awfu' country. Johnny (turning to her young husband), will ye no tak' me home again?"

Mammy B— mischievously strikes up—

"Will ye no come back again,
Better lo'ed ye canna be."

"Here, quit that!" growls her husband, "give us something for Sunday," and then the men's deep voices mingle strangely with the children's shrill treble, singing very earnestly hymns learnt long ago in the Old Country Sunday Schools—

"Gentle Jesus, meek and mild,
Look upon a little child."

The dog sets up a furious barking.

"Who's coming?"

"Only a darned Bohunk," answers a three-year old boy.

"Quit that!" cries a nine-years-old Cub, angrily, "he's a Cub, too."

(Here the Cubs call their Cub-mistress "Akela," a far more inspiring name than the inevitable "Teacher" or "Miss.")

The Galician Home.

School is closing, a buggy arrives, and the driver requests "Mrs. Teacher, you come and make picture."

"Not to-day," pleads the Teacher, "I'm tired, and the mosquitoes are dreadful."

The Galician raises dark, appealing eyes and says: "Mrs. Teacher, my father, he in Old Country, he write me letter, and he

say, 'You send me picture, I old man, I want to see you before I die!'"

The plea is irresistible, and Mrs. Teacher is driven to a typical Galician shack, mud-lined like a bird's nest, and containing a chair, a bed, a bench fixed to the wall, a table and two great pictures of Our Lord and Our Lady. The family is arrayed in its best, the little girls dressed exactly like their mothers in closely-fitting "waists," brightly-coloured skirts reaching to the feet and gay handkerchiefs twisted round the head. On the way the man discourses on the Old Country, and concludes: "I came out 14 years ago, and I have 5 cents. I write letter to my father, and I have no cents."

It is difficult to realise that this man so faithful to father and country could be incredibly cruel to his wife.

The camera is an Open Sesame to every door, and the Galicians are wonderfully kind to Mrs. Teacher, and anxious for her to spend odd nights with them. They cherish a rooted objection to fresh air, and sleeping accommodation is limited, and so "misery acquaints a man with strange bedfellows;" but it's not all misery, not even when it comes to *very* gingerly thrusting a spoon into the common bowl of soup, the principal ingredients of which seem to be sour crout (cabbage), vinegar and garlic! After supper, the gramophone is set going, and the shack is full of homesick germs, for the strange unintelligible crooning so interprets itself. We all sing our songs in Babylon and the burden of them is: "If I forget thee, O Jerusalem, let my right hand forget her cunning." But it is the Teacher's business to help them—and herself to forget.

Breaking the Flag.

Daily the Flag is broken and struck with great pomp. Once by some mischance it falls to the ground. There is a gasp of horror from the "B.P.'s" (a convenient generic term for the lot!), a moment's petrified inaction from the Colour Party, and then a little Galician, exclaiming, "Oh, gosh!" makes a dash to the rescue. Not so long ago the Flag was burnt in this district.

Empire Day.

A typical Scouting day, spent in tracking, stalking, telling stories and playing at Indians. To have ten minutes' grace to lay your trail and a hoard of yelling

"Indians" hard on your heels is far more thrilling than the sedate, carefully-organised tracks usually associated with "training weeks." As a little Scout and the Captain crouch trembling in the Bush, their pursuers only a few yards distant, the agony of the moment is almost unbearable. The peril is very real and imminent—death staring them both in the face.

A young married woman, once a Guide, driving through the Bush, finds us wriggling cautiously on our tummies towards a suspicious bunny; hears the old camp call, hitches up her horses and comes to join us. Later, some parents, hearing humours of wild revel and high feast in the school bush, come to see what is happening and are lured into the magic camp fire circle to yarn with the rest, and stay to sing, uncovered, the National Anthem.

Any Sunday.

Guides and Scouts take Captain for a ramble, and the boys are wonderfully chivalrous, helping the girls over rough places, making bridges across the creeks and hauling them up slippery tree-trunks. Galician boys are not famous for courtesy to women, and the effort to keep the Fifth Law is a real one.

Evening.

Ten o'clock. A young Scout drives Captain home as the moon rises crimson like a great sun and lays a path of gold over the still lake; fire-flies are darting about like squibs, and strangely discordant comes the hysterical laugh of the loon, Nature's idiot, if sound were the only criterion.

"Never you mind," the Scout is saying, reassuringly, "if the new boy does swear, *we old Scouts* will soon settle that." Five weeks enrolled and he himself addicted to the habit in those pre-historic days "before I was a Scout!" Alas! two days later the little Tenderfoot who has scarcely cut his Scout's milk-teeth, is swept away to even a wilder and woollier west than ours. Will he forget?

Olympia.

Scouts, Guides, Brownies and Cubs give an hour's Scoutcraft to a wondering crowd of New Canadians, and conclude with open sports for visitors, the prizes a wreath of roses and a poplar wreath, and the material, lucre-loving Galician strains every nerve to win these fading honours. For the first time on record the races mix for a few hours without a quarrel, as good-humoured, docile and uncertain a crew as ever fell to a school-marm's lot to manage.

An Accident.

Captain, with two Galicians, is cycling up and down a natural switch-back railway. Crash! Captain is in a heap, and the boys, obeying the Galician instinct, take to their heels. Suddenly the Scout training reasserts itself, and they return to patch up their shattered companion most beautifully. She is a proud and happy woman.

The Brighter Side.

The Canadian farmer, whatever his nationality, is a hero, struggling against tremendous odds. A hail-storm in July destroys the summer's crop, and long winter means all the "feeds"—used up

and the horses either left to starve or mercifully shot. A cow is lost in a snow-drift, a frozen pig cannot nourish her litter, and the strong, patient man plods bravely on, swearing a little, but not grumbling over much—and never giving up, though his farm is mortgaged and he has hardly a rag to his back.

Some Reflections.

At the beginning of last year the Chief Scout wrote of our Movement: "Are we Drifting?" The question can best be answered in the silence of the backwoods. Here one's scale of values is inevitably altered. The Book of Rules is of little use—we are too isolated, and "Lives" is impossible, but we cherish our "Lives" with loving care. With not a cent for Funds, we are forced to fall back on the essence of Scouting, armed with an axe, a knife and "Scouting for Boys," "Girl Guiding" and the "Wolf Cub Handbook." As we work steadily through the books page by page, it comes as a shock to one straight from the routine of many camps in England, to find how far one has wandered from the Chief's ideal.

The Law, Campercraft, Service for others, so runs our great Scout Bible, yet at most of our training weeks at home three parts of the time is devoted to a ceaseless round of "Drills," and even the tracking and stalking is often organised out of all recognition. Is it not true that there is almost an epidemic of organization sweeping over the Old Country and threatening to swamp our romance? Our very constructive work is often artificial, model toys instead of the real things—it is so easy to buy equipment at Headquarters. Here our whistles and flag sticks are cut from poplar trees, so are our splints and staves, what we cannot make we must do without.

Things that loom large at home are of no account here. You are judged by what you are and do, not by what you have. A sheaf of University certificates, a blue cord round the hat, or a gold one round the arm, these convey nothing. Do you know a duck's nest from a hell-diver's? Can you keep your seat on a bucking horse? Can you tell stories? These are tests which the diploma'd Guider must pass. There is no place for the Commandant exacting military honours, but an eleven-year old Galician, gazing gravely at the Chief's photo, murmured: "That my big brother, one day he shake left hand with me, and he say, 'Good Hunting, Brother!'"

The Little Loch.

The little loch sleeps at the foot of the hill; I watched it, dreaming, ere day was done, And I thought that nothing, save rough winds alone, Could ever alter its face so still. Then a sea-bird, with grey-white wings out-spread, Hung over its waters in lingering flight— And the face of the loch showed the bird, grey-white, Wings below doubling the wings overhead. So the little loch sleeps at the foot of the hill, And stirs not, except at the fluttering of wings, But the dragon-flies, birds, and all flying things Are mirrored all day in its face so still.

Girl Guides' Gazette.

A GUIDE PRAYER.

O God Almighty, Father of all, help us to carry out this work of ours. Thou Who art the True Guide, help us to be Guides for Thee. Help us to give our best to those under our care. Teach us, and help us to teach, the Joy which comes from helping others—by Service, Unselfishness, and Loyalty. Give us strength and courage to carry out our Promises, that we, in this (School, County or Camp) may be real Guides in everything that will make the lives of others happier, brighter, and more beautiful. Grant this, O Lord, for Jesus Christ's sake. Amen.

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of the Girl Guides or from any bookseller.

APPOINTMENTS.

BERKSHIRE (December, 1921.)
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 shamb. Dist. C. for Shriven. Miss E. J. Parker, Church Farm
 ham. House, Bourton, Berks.
 Assist. County C. Miss E. J. Parker, Octagon, 11, Gran-
 County Sec. than Road, Spencersbrook, vice
 Mrs. Porter (resigned).
 Dist. C. for Edg. Mrs. F. E. Parkes, Cheshunt,
 taston Ward. Mrs. E. J. Parkes, Cheshunt,
 Meadow Road, Edgworth,
 signed by Miss Aston (re-
 COUNTY BOROUGH OF CARLISLE.
 Assist. Borough Sec. Mrs. M. Gash, 3, Clementina
 Dist. C. for Caldew. Mrs. M. Gash, 3, Clementina
 Terrace, Cark, Carlisle.
 Dist. C. for Patteril. Mrs. E. D. Wood, 35, Spencer
 House, Carlisle.
 Dist. C. for Central Chester. Miss Hornby, 8, Victoria
 Pathway, Queen's Park,
 Chester.
 CORNWALL.
 Div. C. for South Cornwall. Mrs. M. Polwhele, Polwhele,
 Truro, vice the late Hon. Mrs. Gilbert Vane.
 Dist. C. for Truro. Mrs. Champernowne, Park,
 Truro, vice Mrs. Polwhele.
 Assist. C. Sec. DEVONSHIRE.
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 Road, Exeter.
 Dorset.
 Div. C. for North Dorset. Mrs. M. F. Langdon, Manston
 House, Sturminster Newton, vice Mrs. Campbell
 Johnston (resigned).
 DURHAM.
 Div. C. for South Shields. Mrs. Headread, Eastgarth,
 Westhoe Village, South
 Shields.
 Dist. C. for Chester. Miss Marigold Stewart, Lum-
 le-Street, Vicarage, Fence Houses,
 Durham.
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 Dist. C. for Gloucester City. Miss E. Lyne, 32, Heavethill
 Road, Gloucester.
 Dist. C. for Stone. Mrs. Winterbotham, Stone-
 house Court, Stonehouse.
 HERTFORDSHIRE.
 Dist. C. for Harpenden. Mrs. Combe, Hollybush, Har-
 penden, vice Mrs. Fryer.
 LANCASTHIRE—NORTH-EAST.
 Dist. C. for Blackburn. Miss M. Fletcher, High School,
 High School, Blackburn.
 LANCASTHIRE—SOUTH-WEST.
 Dist. C. for Prescot. Miss E. Evans, Fazakerley
 and Whiston. House, Prescot.
 LINCOLNSHIRE—LINDSEY AND N. HOLLAND.
 Div. C. for North Lindsey. Mrs. Frith, 7, Market Place,
 Brigg.
 The Countess of Yarborough's Division has been
 changed from North to East Lindsey.
 EAST LONDON.
 Dist. C. for Central West Ham. Miss Hancock, 17, Godwin
 Road, Forest Gate, E.7.
 Dist. C. for North West Ham. Miss C. L. Fruin, 82, Churston
 Avenue, E.13, vice Mrs. Angus Kennedy (resigned).
 Dist. C. for South Stepney. Miss Hatton, The Rectory,
 16, Cannon Street Road, E.1, vice Miss Wolton (re-
 signed).
 SOUTH-EAST LONDON.
 Dist. C. for Bermondsey. Miss D. Metcalfe, Sarisberie,
 West Clandon, Surrey.
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 Dist. C. for Northwood. Mrs. Newth, Cartref, East-
 bury Avenue, Northwood.
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 Dist. C. for Lamport. Mrs. Smartt, West House,
 Moulton, vice Miss Cross
 (resigned).
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 County Sec. Miss K. Burton, Bitterley
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 SOMERSET.
 Dist. C. for Dulverton. The Hon. Mrs. Herbert
 Pixton Park, Dulverton.
 Miss Holland has resumed the Division Com-
 missionership of Bath.
 Miss Corbett and Miss Spear are now District
 Commissioners for Bath District and Bath City,
 respectively.
 SURREY.
 Assist. County C. Miss Helen Talbot, Glen-
 hurst, Esher.
 Dist. C. for Betchworth. Miss C. M. du Buisson,
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 John's, Woking, vice Miss
 Cave (resigned).
 SUSSEX.
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 Saviour's Vicarage, East-
 bourne.

DEATHS.

The charge for announcements in this column is at
 the rate of 1s. per line (seven words to a line).
 GUIDE EVELINE COGGINS, of the Night-
 ingale Patrol, 2nd Pershore Company.
 On December 1, 1921, aged 13 years.

ADVERTISEMENTS.

The charge for advertising in this column
 is at the rate of 1s. per line (seven words to
 a line).

FOR SALE.—Guider's regulation uniform,
 Bust, 35 in.; waist, 27 in.; skirt,
 38½ in. Also hat, belt, whistle, blouse
 and tie. £2. Write, Box 27, c/o
 GIRL GUIDES' GAZETTE.

FOR SALE.—Several second-hand serge
 tunics and skirts, 4s. each. Apply,
 Miss Holden, Sudbury, Suffolk.

THE VESPER HYMN, as sung at Swan-
 wick. If wanted, please send stamped
 addressed envelope, enclosing 6d. for MS.
 copy. Printed sheets of words, id.
 each. Write, Mrs. Pickering, Bentley,
 Doncaster.

COMMISSIONERS' CONFERENCE, 1921.
 The following articles have not yet been
 claimed:—Two flash lamps, knife,
 swimming jersey with badge, Dist. C.
 cords and badge, black stockings
 marked H., two pens (Waterman and
 Onoto), one gold-mounted pen cap, Book
 of Rules in leather case. Please apply,
 enclosing postage, to Mrs. Pickering,
 Bentley, Doncaster. If not claimed by
 end of January the articles will be
 disposed of.

Two "Miniature Songs" and "The
 Venetian Song" (duet) by Tosti, have
 also been taken by mistake and belong
 to Mrs. Pickering.

FOR SALE.—"Gazettes," January-Decem-
 ber, 1921. What offers? Joan Cobb,
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SIMPLE SIMON, BROWN MAGIC, and
 other children's plays. Particulars for
 postage. Miss Faber, Roehampton,
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WANTED.—A Tweeny-Maid, 17 or 18 years
 old, untrained. Three in family, 4
 maids kept. Very happy home. Write,
 Mrs. Black, The Mount, Meads Road,
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WANTED.—Keen Guider, Girls' School.
 Junior piano and English. Violin
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Guide Mary Adlington, 1st Marton in
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 Company; Patrol Leader B. C. Browne,
 2nd Shanklin Company; Patrol Leader
 Nellie Fisk, 1st Hanwell Company;
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THE UNION JACK.

Each Country has its Emblem
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 How best to prove their Country's worth
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Each Country has its Standard,
 Its Cross of red or white,
 But the Flag that binds them all in one
 Stands best for Britain's might.

St. George for Merrie England,
 St. Andrew for the Scot,

St. Patrick for Old Ireland
 His name won't be forgot.

Each Country has its Patron,
 Loud let their praises ring,
 But the grand old Jack flies over all,
 And so—God Save the King!

IMPORTANT NOTICE.—Cash must be enclosed unless a Deposit Account has been opened.
No Goods can be Exchanged.

All orders over £1 in value sent post free in the British Isles. This applies to orders sent from National Headquarters only.
Cheques should be made out to the Girl Guides Incorporated and crossed London County Westminster and Parr's Bank.

THE GIRL GUIDES (INCORPORATED).

Headquarters Office: 25, Buckingham Palace Road, London, S.W. 1
(where all Letters and Orders should be addressed).

Shop: 27, Buckingham Palace Road, London, S.W. 1.

TELEGRAPHIC ADDRESS: GIRLGUIDUS, SOUTHWEST LONDON.

TELEPHONE: VICTORIA 7876.

Awards, Badges, &c.

(To be obtained through the County Secretary only,
except for London.)

	Price.	Postage.
ARMLETS—		
Ranger— Science and Health, Red Arts and Crafts, Purple Professional, Yellow Manufacturer, Brown Commercial, Black and White Home Craft, Blue Outdoor Work, Green Red Cross (Nursing)	each 2	2d.
	6	2d.
BADGES—		
Brownie— First Class Proficiency Recruit (Metal) Second Class Wings Brown Owl's Captain's Committee (Silver Tenderfoot) County President's Examiner's	2 2 3 1 6 7 9 2 1 6	2d. 2d. 2d. 2d. 2d. 2d. 2d. 2d. 2d. 2d.
Guides— First Class Proficiency Second Class Tenderfoot— Gold Imperial and International Council Instructor's Lieutenant's Lone Guide's	6 2 3 3 1 0 6 6 6 8	2d. 2d. 2d. 2d. 2d. 2d. 2d. 2d. 2d.
Ranger— Second Class Star Test Tenderfoot— Brass, with Red Cloth back Enamel	3 3 3 3 7	2d. 2d. 2d. 2d. 2d.
Sea Guides— Proficiency (Boatswain, Signaller, Swimmer) Tenderfoot Trade (Clerk, Cook, Housekeeper)	2 7 6	2d. 2d. 2d.
Secretaries' Badges— County, Red crossed pens Division and District, White crossed pens Brownie, Brown crossed pens	6	2d.
Thanks Badges— Silver 9-carat Gold War Service Badges (for renewal only)	4 0 1 1 0 3	2d. 2d. 2d.
CERTIFICATES— Leaving	1 0	4d.
CORDS—		
All-Round Gold All-Round	1 3 2 0	2d. 2d.
ENROLMENT CARDS—		
Brownie, 1d. each, or 10d. per doz. Guides, 1d. each, or 10d. per doz.		
FORMS for Officers' Warrants, Company Registrations, &c.—		
Proficiency Badge Certificate Books	4	2d.

HATBANDS—

Cadet	2	2d.
Guide	1 0	2d.
Ranger	1 2	2d.
Sea Guide Cap Ribbon		

STARS, SERVICE—

Metal, on Red, Brown or Green Cloth	1 1	2d.
Five-Years' Service Star	6	2d.

Equipment.

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Large fitted case, suitable for Camp use	1 12 0	free
Pocket	1 9	5d.
Bandages, triangular—		
Plain	4	2d.
Printed	1 4	2d.
Billy cans	2 0	10d.
Buzzer	12 6	8d.
and Lamp	14 0	8d.
Refills for above	8	2d.

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Compasses	3 0	4d.
Kit Bags	1 9	5d.
Knife and fork, folding	1 3	4d.
Knife, fork and spoon, folding	2 3	5d.
Knife, fork, spoon and tin-opener, folding	6 0	4d.
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Mug, enamel	8	7d.
Plate, enamel	7	4d.
Pouch, leather, to hold ambulance outfit	2 3	3d.

Purse, belt—		
Guide's	1 0	3d.
Guider's	4 0	2d.
Safety-pins, gold, for Thanks Badges	5 6	2d.
Stationery compendiums	1 10	10d.
Staves	1 4	

Not less than 3 can be sent by rail.		
Trek-Carts.	Prices on application.	
Water-bottles, glass, felt-covered	3 6	10d.
Whistles—		
Nickel	9	3d.
With compass	1 4	3d.
"Sea Guide"	1 0	3d.

Flags, Totems, Trophies.

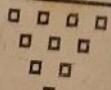
FLAGS—

Carrier, leather, for flag	6 0	
Company Colours, 4 ft. by 6 ft.		
Navy Blue, with First Class Badge and Motto, without name of Company, mounted on brass- jointed pole	1 3 6	
With name of Company, mounted on Brass-jointed pole. Extra lettering, 3s. 6d. N.B.—Take six weeks to make	1 9 6	

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Not less than 6 signalling sticks can be sent by post		1/1
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Challenge Shields. The shield measures 11 in. by 13 in., with oxygenated settings	3 3 0	free
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Large mushroom shaped—		
2 ft. high, plain	17 0	2/-
" painted	1 1 0	free
with emblem	2 7 0	free
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Bird Land	1 6	6d.
Book of Cub Games	2 0	3d.
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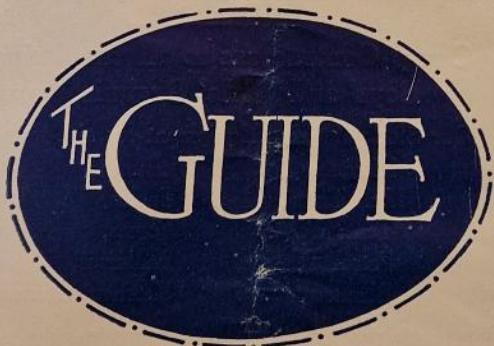
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