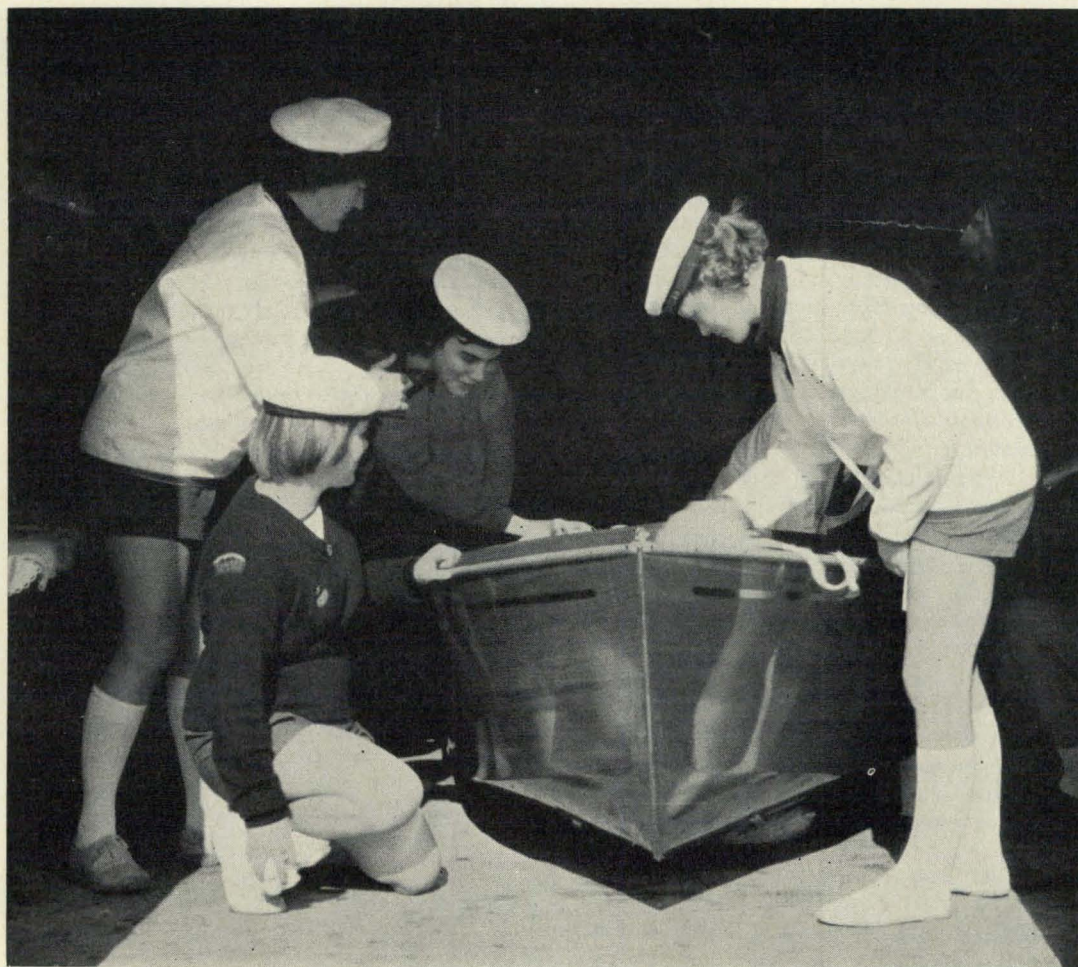


MATILDA



VOLUME 45, No. 10 MAY, 1968

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FROM THE STATE COMMISSIONER

It was good to start this month with the satisfaction of honouring my promise to Mrs. MacKay that I would call in and meet her most active Local Association in Toorak. Unfortunately, I was unable to be with them until noon, as their meeting fell on the same date as that of the Lady Mayoress' Committee — which I always try to attend, feeling that I should maintain contact with this Women's Committee, so vital to the City of Melbourne, playing such a large part in the raising of funds for the Lord Mayor's Hospitals and Charities Appeal.

The evening brought the year's first meeting of State Council, and many of the Region representatives were present for the first time. At this meeting I put forward my suggestion, already approved by the State Executive, that Mrs. Colhoun be asked to act as my "liaison officer" between the Council and the Executive Committees. In addition, it is planned to circulate a newsletter two or three times annually to shorten the gaps in information between meetings and to enable members to be kept advised of matters in which their help is sought or about which it is felt they would like further knowledge.

Wednesday, 6th, was the busy, rewarding day of the Region Commissioners' meeting — a day that is never long enough to satisfy our desires for discussion and the search for answers to our questions.

For me this began an intensely tiring 10-day period during which we moved from our home in Brighton to one in Toorak.

At the monthly meeting of the New Commissioners and Boundaries Sub-Committee we endeavoured to express to Miss Clare Broadhurst, who has for so long led this most vital Sub-Committee, our deep appreciation of all that she has achieved by her loving, concentrated work. Although she has reached the end of her term of office as Chairman, she will remain a member and has promised me her invaluable support as I assume the chair for a period to enable me to familiarise myself with boundaries and personnel movement.

I asked our Camping Adviser, Mrs. Turnbull, to represent me on the evening of the 14th, when the Police Guiders' and Scouters entertained guests at the All-Australian Camp

on Herring Island. It seems to have been a most fascinating occasion and included a romantic trip in the moonlight by rowboat!

At the March Executive meeting I had the great pleasure of receiving ratification of the appointment of Mrs. J. M. Kirkman as Assistant State Commissioner. I am sure that you will share my satisfaction in her acceptance of my request to join my "team" and will be looking forward to meeting both Miss Shaw and Mrs. Kirkman in their roles of Assistant State Commissioners.

Saturday brought two happy events — the rain and the Government House Youth Garden Party. For the sake of the children we could have wished that the rain had waited for a few hours longer, but it did not dampen the enthusiasm of the participants. His Excellency the Governor and Lady Delacombe both moved freely amongst their young guests and showed once again their wonderful capacity for taking a sincere interest in the youthful activities which are given the continued benefit of their invaluable patronage. It was very gratifying to observe that our Guides had taken pains to ensure that their personal appearance made them worthy representatives of the Movement, and their conduct, particularly in the matter of tidiness, brought several compliments.

A Commissioner Training was held at the Retreat House, Cheltenham, on 22nd to 24th March. I went along to the closing session and met the 25 new Commissioners who had most obviously gained a great deal of help from an enjoyable weekend. The Australian Training Adviser, Mrs. Gardner, was also in residence; Mrs. Horsfall was "liaison", and sessions were conducted by Mrs. Gregory, Miss Bunning, Mrs. Chamberlain, Miss Sims, Mrs. Osbourn Shave, Mrs. Selman and Mrs. Walker.

Miss Macartney and I attended the annual Co-Operate Communion of the Mothers' Union at St. Paul's Cathedral on Monday, 25th, and it was a moving experience to participate in Holy Communion in a church filled with women. This year, representatives of other denominations, including the Catholic Church, were also present.

The following day, Father MacKay, the Catholic Religious Adviser kindly came to Headquarters to discuss with Miss Macart-

Continued on page 311

MATILDA

Editor: MISS MARGARET SHAW.

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Assistant State Commissioners: MISS MARGARET SHAW, MRS. J. M. KIRKMAN



International Year for Human Rights

How Guides Can Help to Improve THE STANDARD OF LIVING

By The Hon. IAN SINCLAIR, M.P., Minister for Social Services and Minister Assisting the Minister for Trade and Industry in the Government of Australia.

As Girl Guides you wear a uniform. You observe the Guide Law. You comply with the Guide Promise. Tomorrow you will be a citizen of your country.

You will then be party to the objectives of the Universal Declaration of Human Rights which celebrates its 20th Anniversary this year. This Declaration is even more international in its application than the Guide Law.

The Guide Law and the Declaration each represent objectives. To be effective it is not sufficient that they remain just as ideals, but must also be implemented.

The Guide Movement itself represents the implementation of a worthwhile idea by

Lord and Lady Baden-Powell. Great social reforms are the same. They begin as ideals, but their achievement results from hard work, common sense and determination.

Therefore in talking to you about the Declaration of Human Rights, I would like you to think in practical terms.

Article 25 (1) of this Declaration says that "everyone has the right to an adequate standard of living for the health and well-being of himself and his family including . . . medical care and necessary social services . . ."

Having the right and actually having the living standards is not necessarily the same. Practical implementation depends on both Governments and citizens.

Governments have several responsibilities.

First, they must ensure that adequate facilities — hospitals, nursing homes and clinics — are available. Secondly, there must be opportunities for training and staffing these facilities by doctors, nurses and administrators. Thirdly, the Government must

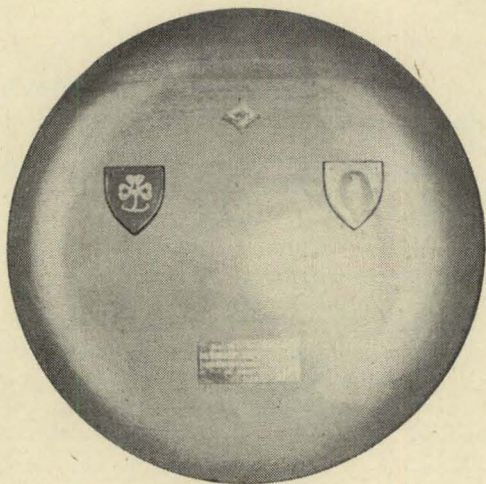
ensure all citizens are able financially to afford these services.

Some countries are more wealthy than others and can therefore provide more services. With increasing international aid and by fostering development and trade these countries can help the less prosperous to become more wealthy and so will be able to achieve the Declaration's objectives.

As citizens you, too, can help and in this your Girl Guide training will prove invaluable. As Guides you learn First Aid. You learn to help other people. You learn to be a contributing member of society. Your fulfilment of the Guide Law is the beginning of your implementation of the Declaration.

Your influence can help to ensure that this Article is not just a few lines of diplomatic prose on a forgotten document, but a text by which human life can become happier and more rewarding.

—From "Council Fire".



The plaque presented to the Guides of Nauru by the Girl Guides Association of Australia on the occasion of Nauru's independence.

WORK PARTY—Continued

very interested, too, in hearing of any experiments YOU may have conducted in your own area. Please keep us advised of what you are doing and how it is working out.

Keep alert and keep alive!

—Margaret Shaw.

WORK PARTY

With custom, prejudice and pride, unconsciously we cut the grooves down which our thoughts proceed, and then we're in a rut! We think and speak and judge from all our preconceived ideas, safe inside the little groove in which we've lived for years.

Help us now and then to examine our opinions carefully. Look beyond the rut and we will see another view. Times must change, and if the world would keep abreast of youth it must keep on moving in the endless search of truth. Be prepared to change the old opinions that now you cherish. Keep alert and keep alive!

Lord, grant us the wisdom to know what is right and the courage to do it; the clear sight to see the right way and the perseverance to walk in it; the vision to see the idea and the discipline to toil towards it.

* * *

The Work Party has been working, and talking, and gathering in opinions and talking again — sorting out opinions and ideas and endeavouring to assess these opinions and ideas. Experiments have been talked of — in age grouping and in programmes.

And now, in two areas of our State, a Pilot Scheme will be getting under way. It will be based on the British programme, and the British handbooks, etc., will be used. Two experienced Trainers will be taking charge of this "official" experiment, and we will all watch with interest as to its development.

After the experiment and Pilot Scheme has been in operation for some months it should be possible to evaluate the ideas and progress, and the whole scheme can be evaluated and assessed at that stage.

The Work Party will be interested in watching each facet of this scheme, but we are

Continued at foot of previous column

"SISTER, I want to be Friendship"

(Continued from April)

From there we went to the Red Fort of Agra and saw the little tower room where Shah Jahan languished for nine years after being overthrown by his eldest son. From that tiny tower there is a fairy-tale-like distant view of the white dome and slender minarets of the Taj Mahal. Then on through the crowded streets of old Agra. We looked at the "Baby Taj" across the river, but much more interesting was the herd of water buffaloes wallowing in the mud close by, and an enormous devotee performing his ritual ablutions under a public water pump.

On the way back to the hotel for a late lunch we called at some shops that sell the fine inlay work similar to that found on the Taj, and we watched as some of the stones were shaped and turned on a primitive lathe worked by the craftsman's foot.

Christmas dinner was a happy, delicious and long-drawn-out meal. The attentive waiters did all they could to make it memorable and enjoyable for us.

In the afternoon we were free to explore the shops, the gardens, or the town itself before leaving for the airport. When the plane arrived we were rather alarmed to find that it was VT-DOH! However, we reached Delhi safely and were soon scrambling into taxis to take us back to N.H.Q. But the taxi drivers didn't know the way! Or, if they did, they took us the very longest way round! Much later, tired and anxious, we found our way to N.H.Q. A Christmas dinner had been prepared for us, and then, exhausted after a long, wonderful day, a Christmas Day we will never, never forget, we went to bed.

Boxing Day brought another early morning rise. A few hours later we arrived at Dum Dum Airport, Calcutta, where we were met and transported to the Jamboree site in Civil Emergency trucks. As Kalyani is over 30 miles from Calcutta we were able to see some fascinating glimpses of village life as we passed through the mud and thatch villages set in green, sub-tropical surroundings and crowded with people going about their daily business.

After an exciting and interesting ride we arrived at the Jamboree site and found it to be very flat, bare and, even at that stage, inches deep in fine, yellow dust. In company with other foreign contingents we were welcomed and sent off to settle into our camp. We shared a camp with over 1000 girls from West Bengal in Nivedita Sirvir, our sub-camp. The entire Jamboree population of 19,000 was divided into 11 sub-camps, four for Guides, and seven for Scouts, and each was named after an Indian hero or heroine. We were allotted five large tents and a number of bundles of hay, but before long we were issued with palliasses, pillows and new, billowing white mosquito nets. And so the Australian contingent moved into the 5th All-India Jamboree.

The remainder of that day, and the five days that followed, soon passed, and each day gave us new friends and new experiences. The Opening Ceremony, on 27th December, was performed by the Deputy Prime Minister of India, and it was held in the Grand Arena, with saluting and many drum calls. Every contingent, Indian and foreign, took part in the March Past, and the many different uniforms were splendid and colourful.

The huge arena was used every day for the presentation of displays, in which only the Indian States took part, with the exception of the Grand Campfire when all groups were represented. On each day the arena displays were presided over by a notable person. The Governor of West Bengal was present when a three-hour-long pageant depicting something of the history or religion of every Indian State was staged. Tensing Norkay, from Nepal, of Everest fame, presided over the displays of physical fitness and gymnastic prowess, Civil Emergency work and dancing. Many distinguished people were invited to the Grand Campfire, which was held at sunset on the last night of the Jamboree. On the stage erected in the centre of the great arena, each Indian and overseas contingent presented an item. The songs and dances were extremely well executed and all the participants were beautifully costumed, but it was all serious until the Australians took the stage: dressed in

our blue uniform dresses or blue shirts and camp jeans we danced to our own singing of "Waltzing Matilda". We enjoyed ourselves and so did the vast audience, which whistled and shouted for more when the dance was over.

Later in the programme the Australian girls assisted the Thai Scouts in performing their Ramwang Dance, and then joined in with the Malaysians as they demonstrated a folk dance. The Australian item was the most "spontaneous", but the most spectacular, and last, item was presented by 50 Guides and Scouts from Rajasthan. Twirling lighted torches they sent beams flashing into the corners of the dark arena as they sang their haunting State Anthem.

Campfire over, the last night of the Jamboree rapidly drawing to a close, the Australians gathered together to sing and to talk over the wonderful experiences of the past days while our Indian friends prepared for the last day and for their departure.

The Closing Ceremony, held at 2 p.m. on 31st January, will live in our memories for many, many years. It provided us with a truly memorable, exciting and unpleasant experience, for the carefully planned ceremony was halted by a riot. Thousands of civilians had streamed on to the Jamboree site in order to see the President of India, who had come to present 1200 President's Guides and Scouts Awards and to officially close the great gathering. When his helicopter appeared overhead a murmur arose; and when the President later rose to speak the murmur rose to a roar and the people pressed further and further forward in their efforts to see him. They swarmed over the Guides and Scouts, engulfed visitors and struggled against the Security Rovers and Scouters who were trying to hold back the rising tide of excited people. Security and Military Police escorted all the foreigners through the crowd and back to their camps, while the President was hustled away to safety.

Almost two hours later, with the disturbances over, we emerged from our tents and wandered around, watching groups of Indians leaving, waving goodbye to our brothers and sisters in Scouting, and watching the dust settle over the quickly emptying campsite.

It was New Year's Eve. The Jamboree was over, but we were there and so were most of our "foreign" friends, so we decided to give a New Year's Eve party. We kept "Australian New Year Jamboree Time", which meant that we turned our watches on an hour and celebrated New Year at 11 p.m. instead of midnight (this because we had to rise at five the following morning). We saw the New Year in amidst much shared laughter and genuine affection, and we were happy to be able to repay some of the warmth and generosity that had been so freely given to us.

Just after a pale dawn the next morning the Air India bus arrived to take us back to Calcutta. Many friends were there in the deserted camp centre to say farewell to us. It was hard to say goodbye, especially to Miss Asha, for, although she had been the Sub-Camp Chief of another Sub-Camp, she had continued to be our "Guardian Angel".

At the airport we were surprised and delighted to meet some of our former Service Rangers, who appeared with their arms laden with bright flowers as a parting gift for us.

Sadly we left Calcutta, sorry to be leaving India, but looking forward to seeing our families again to tell them about our many adventures. At Madras a great many formalities had to be attended to — our luggage was weighed (and found to be dreadfully overweight), and the plane from Bombay was delayed, so we had to wait.

Some time later the big Air India jet arrived. We filed on board and watched in silence as the coastline of India disappeared from sight. We had a short stopover in Singapore and a rough flight through a series of storms before we finally reached Perth. Customs and quarantine took a long time as all of our shoes had to be scrubbed, and then we were whisked off to lovely Paxwold by the kind and thoughtful members of the W.A. Executive, who popped us into bed, did some washing for us, gave us a delicious breakfast and provided us with the opportunity to have final Colours together in bright Australian sunshine on the lawn outside Paxwold.

Homeward bound, our group split up in Adelaide, some staying there and the others

going on to Sydney or Melbourne. It was difficult to believe that we would each be going our separate ways, for we had shared so much together, so much fun, so much real and deep happiness, so much excitement, discomfort, adventure and experiencing of the true wonder of the sisterhood of World Guiding.

To all those who made all of this possible, both here and in India, we give our grateful, heartfelt thanks.

—M.C.



—Block by courtesy of "Australian Stamp Monthly"

We can do anything for one day. So just for today, let us be unafraid of life, unafraid of death which is the shadow of life, unafraid to be happy, to enjoy the beautiful, to believe the best.

Just for today let us live one day only, forgetting yesterday and tomorrow, and not trying to solve the whole problem of life at once. Lincoln said that a man is just as happy as he makes up his mind to be. Suppose we make up our mind to be happy just for today, to adjust ourselves to what is — our family, our business, or luck. To try to make the world over to suit us is a large order. If we cannot have what we like, may be we can like what we have.

So, just for today, let us be agreeable, responsive, cheerful, charitable; be our best, dress our best, walk softly, praise people for what they do, not criticise them for what they cannot do. And if we find fault, let us forgive it and forget.

—By Joseph Fort Newtown.

EXECUTIVE NOTES FOR MARCH, 1968

REPORTS — from Finance, from Property, from Gipton, from those dealing with applications relating to the Youth Organisations' Assistance Fund, from "Matilda", from the State Council, from Training, from the Work Party, from the Australian Training Conference, from the Camping Department, from New Commissioners and Boundaries Sub-Committee, from Public Relations, from the International Representative, in connection with Nauru in its independence, in connection with the Guiders' Conference, from Australian Headquarters, etc.

Obviously a lot of work had been put into Guiding activities in many fields, and much thought had been given to the best ways of making Guiding the game of fellowship, fun and training we want it to be.

A lot of homework is before members of the Executive Committee to read and digest reports given for background and information, to follow up reports in which they are particularly interested, to see that they are aware of the implications of the reports — and to ensure that they look as widely as they can at all aspects of the Movement.

FROM THE STATE COMMISSIONER

—Continued from page 306

ney and me one or two matters of religious policy.

I expect the golfers amongst you will commiserate with me that I missed the first two weeks of the season — but I DID get a game on the 29th and enjoyed the good companionship of fellow-club members.

At the Advisers' meeting, held at my home on 29th, we did not have the benefit of the counsel of two of our numbers — both for very good reasons — Mrs. Gregory was on holiday in South Africa and Mrs. Townsend was just about to become a grandmother. I am sure you will join with me in sending good wishes to the Public Relations "family".

Warmest good wishes for a happy month ahead.

Charlotte Renshaw Jones.



THIS IS THE LOCAL ASSOCIATION'S PAGE

Local Associations

Are you short of money?

Well, here's how to make some—from Bright L.A.

"Bright Local Association hold a "Paper Drive" twice a year. Last year we collected approximately \$350, and this is our main source of income.

"With the help of a local firm, which always lends their truck and supplies a driver on a Saturday morning in May and November, the paper is collected from depots in different streets, where Guides, Guiders and members have brought it. Lately, Scouts and their Leaders have assisted.

"We now have our town so organised and paper-conscious that we have had to build a shed in which to store the paper. This is an iron shed built voluntarily in the railway yards by the fathers, grandfathers and interested citizens.

"The framing timber was donated by Por-punkah Pine Mills and a Brownie father dug the stump holes and made a press so that the paper can be baled well.

"This shed now needs elastic sides before the next drive is due.

"We are indebted to our Stationmaster and his staff."



L.A. Gifts to Overseas

East Brunswick L.A. have received an acknowledgement from the Philippines for the gift of an Australian motif scarf.

Have you had a reply? If so, how about telling us?



Suggestion

This comes from the Plenty-Diamond Creek L.A.:

"That there be made available at various centralised points, small agencies where badges may be purchased.

"In these days of vast shopping areas, such as Northland, etc., we feel that busy mothers do not visit the city quite so often.

Therefore a special (and perhaps costly) trip to town for that all-important Test Badge could perhaps be avoided if we could collect it from the agency while shopping at our local large centre.

"Even a part-time agency would be greatly appreciated — one day, or even half a day, a week at each centre. We realise that this suggestion would cause a few problems, including staffing. However, this is our suggestion, and we hope it will be given some consideration."

How do other L.A.'s cope with this problem?



QUESTION: Is it allowable for L.A.'s to give a donation from their funds to help a local, essential cause? (After all, the money was raised by the L.A. members!)

ANSWER: The policy of the Association is that any monies raised in the name of Guiding should be used only for Guide purposes. There is no reason, however, why an L.A. may not hold a special fund-raising function, naming the cause — e.g., a local charity — to which the proceeds will be donated.



What your best friend (your District Commissioner) can't tell you! Who pays her expenses?

The following are some of the expenses incurred by your District Commissioner in her job for Guiding:—

- Travelling.
- Telephone.
- Postage.
- Stationery.
- Uniform.
- Conference Fees.

These expenses are usually the responsibility of the L.A., but, of course, the ability to pay fluctuates according to the financial resources of the L.A. concerned. Some could be unable to pay for **ALL** expenses.

STAMPS

The Royal Mail

(Third in a series of articles)

The 18th century saw the advent of the stage coach, and it became a familiar sight everywhere. John Palmer, a theatre proprietor of Bath, ran the first mail coach on 2nd August, 1784, from Bristol to London in 17 hours. The stage coach was drawn by four horses. On top sat the driver at the front, and the guard at the rear, both dressed in gold-braided scarlet uniforms with three-cornered hats. The mail, in leather pouches, was stowed in the boot under the guard's seat, and the guard kept his eye on the mail, having close at hand a cutlass, a brace of pistols and a blunderbuss for use if necessary. Shots were exchanged with prowling highwaymen. On one occasion, a mail coach near Salisbury was attacked by a lioness which had escaped from a menagerie, and the horses were attacked and badly hurt.

* * *

The donors of used stamps are asked to see that all gum is washed from their collections, and any damaged stamps discarded. The postage rates for packets is too costly now to just send in any waste paper. The lightest of packing is necessary to keep the weight down, so clean, used "plastic" bags are ideal. Post all parcels to the undersigned at 12 Cowderoy Street, St. Kilda, 3182 — not to Guide Headquarters!

—Lorna E. Cuzens,
Hon. Organiser for Stamps.



THE STAMP BANK

The Norwegian representatives to the Durham Conference of the International Fellowship of Former Scouts and Guides returned from the Conference loaded with stamps: the first gift came on our first meeting in London and the last came through the train window as we were puffing out of Durham Station a fortnight later.

The Stamp Bank has handed over to the Scout and Guide Movements £750, and this has been used to help leaders' trainings in Togo and Tanzania. The Durham Conference decided to offer help to develop the Scout and Guide Movement in Ethiopia.

The Guide and Scout Shops in Norway support the bank by selling the packets without profit for themselves and the Guilds sell packets at all big camps and conferences. Some of the packets are included, too, in the stocks of bookshops who normally sell stamp packets.

For the first time the Guild Badge has appeared in a postmark — in Denmark.

Mr. and Mrs. Simonsen, of Norway, have been responsible for the processing and collection and sale of many thousands of stamps, which have come from countries as far apart as Australia and Portugal, Luxembourg and New Zealand.

Victoria has, for the last 21 years, been collecting stamps, too, and the proceeds have been used for equipment at Guide House, etc., and some will be used in the future for our new H.Q. Philately is obviously a world-wide interest!

—From the story in "Guild News from Norway".

* * *

It is not the years of our lives that count,
But the life that is in our years.



PUBLICATIONS '68

Leaflet, No. 6

All people interested in Guiding would agree that one is never without a friend.

Many and varied are the answers to "How did you become a Guider, or Commissioner, or L.A. member?" It really does not matter "how", but the answers to "why we stay" do.

Is it because we are constantly learning and being challenged, and our lives being made even more meaningful by developing skills and talents of which we were unaware?

Mrs. Williamson's leaflet expresses the thought that adults as well as children benefit from Guiding.

Leaflet, No. 7

Miss Gross has given at least one Guider the reason why she could not find the required equipment. Keeping too much is almost as bad as not keeping anything.

Out-of-date books and the "bits" which might come in handy are the culprits. What is needed for basic equipment, and why, should prove helpful for new and experienced Guiders.

Leaflet, No. 8

It is not only in Guiding that these 12 points for playing games are considered. Think of any game that is played, how many of these points are covered? What points would you add to this list?

Mrs. Jones has had the pleasure of being a Brownie, Guide and Ranger Guider and now holds her Ranger Training Certificate. With this background it is fitting that she

should write the leaflet — "Games — Their Value — Hints on Leadership".

Guiders should be stimulated to think up games for their Units, or give a new slant to an old favourite. The "Games Book" mentioned by Mrs. Jones is a treasured possession of many Guiders.

Leaflet, No. 9

A "little thought" has been omitted from page 4:

"The joy of creating, the satisfaction of a completed article,

The Discipline of painstaking patience,

The rewarding habit of developing satisfactory skills for later life."

It belongs above Spicy Pomander and will be included in the reprint of this leaflet.

Mrs. Newton's suggestions for Handcraft could be the nucleus of a "Handcraft Book" for the Pack. The seeds planted in a Brownie Pack could be the beginning of a lifetime interest. All age groups gain a great deal of pleasure and satisfaction from an interest in Handcrafts.

Leaflet, No. 10

Many Guiders seem to have difficulty in keeping records. Like most other problems to be overcome, it is easy when you know how. Mrs. Barratt, in her leaflet, "Keeping Track—The Why and How of Company and Pack Records and Accounts" — has given clear directions which would enable you to refresh your memory of the records session at your training.

The reference to the jar system is quite delightful. In our household it was called the "put and take method"!

—L.G.

DONATIONS

We acknowledge with grateful thanks:

Mr. A. H. Pearson; Mrs. O. Pavey; Mrs. F. A. Brukner; N. E. Sheppard & Co. Pty. Ltd.; Miss M. Butler Walsh; Miss E. Payne; Mrs. H. Paterson; Mrs. S. Gliksmann; Miss A. Danks; Miss P. M. G. Russell; Mrs. A. E. O'Connor; Hicks Smith & Sons Pty. Ltd.; The National Bank of A'asia Ltd.; The Commonwealth Industrial Gases Ltd.; Moran & Cato Pty. Ltd.; Miss D. Cobs; Flinders Ranges Camping Gear Pty. Ltd.; Ian Potter & Co.; A.N.Z. Bank Ltd.



INTERNATIONAL JOTTINGS

1. Seven Victorians have been selected to attend the Swedish camp to be held later this year. They are:

Guiders: Miss J. Hammond (Preston East), Miss L. Scott (Bendigo) and Miss D. Stevenson (Bentleigh).

Guides: F. Davis (Preston East), C. Garland (Beechworth), F. Beverley (Moorabbin) and H. King (Moorabbin).

2. An invitation has been received from Tanzania for representatives to attend a National Camp in Dar es Salaam and celebrations to mark their 40th anniversary of Girl Guiding. It is open to Guides, Rangers, Cadets and Guiders, and is from 1st to 10th August, 1968. If anyone is interested, would they contact Mrs. Farrow as soon as possible.

3. Part of a letter sent to one of our Headquarters' staff: "Ever since I heard the news that your Prime Minister, the Hon. Harold Holt, was missing in a skin diving accident, I have wanted to express my sincere sympathy to someone. Because I have spent two weeks in your lovely country last year I was particularly concerned. Because I was greeted so graciously by you when I walked into your Headquarters one afternoon, I decided to send my regrets to you. You have lost a statesman, but we in the United States have lost a friend of our country. Our Girl Scout Council will have its Annual Meeting on 29th January, 1968. I am helping to organise an International Friendship Rally for 24th February, 1968, for the 400-500 girls in the city of Hartford.

Each Troop will make a contribution to our Juliette Low World Friendship Fund. Each year a share of this is given to the Thinking Day Fund of the World Association from the International Friendship Consultant, Connecticut Valley Girl Scout Council. Our ways of collecting Thinking Day money seem to be similar, don't they?"

4. Blackburn L.A.'s gift of a recipe book to an L.A. in England — Norwich — has been so well received that they are to be the recipients of a similar book — Norwich L.A. are holding a competition for favourite recipes.



MUSINGS

I am a teenager:
 I am confused, bewildered and frustrated with life.
 I am a part of many things.
 A whole of nothing.
 I am free . . .
 On a dance floor, in a car, running with the wind at my back.
 I am a slave . . .
 In a classroom, in parental admonition, in imposed silence.
 I am surrounded by love but isolated from comprehension.
 I hunger for learning, but when the food is there, I push it away.
 I thirst for knowledge; but I am overwhelmed by all I do not know, and can never know.
 I cannot grasp, only grope at life's elusive threads.
 I am one hour's glory, another's tragedy.
 I am one hour's hope, another's futility.
 I understand only less than I am understood.
 And the greatest object of my misunderstanding, is myself.

—Jenny Tatchell.
 —From "Kuringal".

AUSTRALIA DAY CELEBRATIONS— AND FLOAT

Towards the end of 1967 the Brownies of 2nd Mornington Pack decided to enter their own float in Mornington's Australia Day celebrations.

The Brownies asked their mothers to help make yellow and brown paper flowers, and during the last two weeks of January, 1968, everyone was very busy making the 524 paper flowers needed.

On the Saturday prior to the procession, the Brownies, with Brown Owl, Tawny and Pack Leader designed and completed the float, with the Brownie Emblem, Brownie World Badge and the Trefoil on the sides.

The theme was "Brownie Activities", and some activities such as Semaphore, Shoe Cleaning, Knitting, etc., were shown.

Our float was very colourful and greatly admired. The Brownies were especially delighted when the Shire President's wife announced that their float had been highly commended by the judges.



—Photograph by Mr. R. Daley.

A BROWNIE PICNIC

Brownies from Camperdown Division (Noorat, Terang, Cobden, Camperdown, Simpson and Timboon Districts) assembled at the Sherbrook Guide Campsite for a picnic and games day.

Family groups and Brownie Packs held picnic lunches in the gardens surrounding our Brownie Cottage, and then Brownies adjourned to the campsite by the river for games organised by each District and a treasure hunt which Simpson District arranged.

These activities gave the Brownies an opportunity to meet others and make new friends.

One highlight was the Brownie Ring with 150 Brownies in it.

The Brownies unanimously agreed to give their cents to the Sherbrook Brownie Cottage, which has recently been bought by the Otway, Western Plains and Western Border Regions and the Camperdown Division.

Brownie Day was an opportunity for the Brownies to see their OWN HOUSE. They inspected every nook and cranny and all are anxious to be the first Brownies to go there for a Pack holiday.

—1st Timboon Brownie Pack.

AT BRITANNIA PARK

Among recent campers at Britannia Park were some 30 Catholic Guides and Guiders who were privileged to offer Mass in the beautiful open air Chapel.

Father Cerini, Parish Priest of Warburton, arranged for Father Jackson, of the Pallotine Community, to offer Mass on the site. Brother Phillip accompanied Father Jackson and assisted him.

The morning was delightfully sunny and the Chapel resplendent in its bush setting. As Father prepared for Mass he explained the Mass for the day. A Patrol Leader was invited to read the epistle from the altar and hymns were sung with enthusiasm.

It was inspiring to attend Mass, interspersed only by the singing of the birds.

At the conclusion of the Mass thanks were given to Father Jackson and to Father Cerini, who is always helpful to those at camp.

We all returned to our camp with a feeling of gratitude to God for providing us with such a wonderful bushland.

—M. Lynch.

* * *

It's hard for you to get ahead if you spend all your time getting even.



Are you having trouble with your bow tie? I think a great many of us are finding the bow will not stay in place and the weight of the badge pulls it forward.

May I suggest you pin your badge on the bow before attaching to your shirt. If you can get the badge in place correctly, it's step No. 1. The top of the badge must be level with the top of the bow. Take plenty of material with the pin; it helps to keep it firm.

If, when the button of your shirt is in the loop the collar does not meet, could you stitch the button further on? The collar should meet, then the pin of the tie goes through all thicknesses, with the ends under the collar. You may have to practise a little to get the bow to look neat and tidy, but

do keep on trying, for they do look more feminine than the shirt and tie.

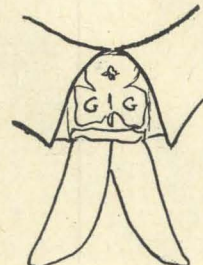
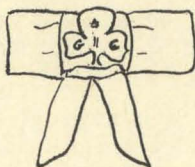
If you are still wearing a shirt with the neckband, then you should wear the long tie, as the bow does not fit under this collar.

On the blue summer dress the bow tie, with the badge, is pinned at the base of the V-neck, with the World Badge in line on the right and your Warrant Badge and one other metal badge only, on the left.

The summer dress is not buttoned at the neck line.

If you are wearing a blouse and skirt, you wear the World Badge and Warrant Badge in line, as you would on the jacket.

They do say practice makes perfect, so good luck and good "bow-ing".





—Block by courtesy of the "Sun".

MISS SENIOR GUIDE

The Ranger Branch is delighted that they will have two representatives in the "Sun" Miss Teenage Quest this year. Diane Rattray, of Ararat, and Rhonda Sidwell, of Garden City, share the Miss Senior Guide sash after the judges could not separate them.



THINKING DAY SERVICE

Our Company had a Thinking Day Service by candlelight. The Company was in Horseshoe formation with Captain holding a lighted candle symbolising the Laws of the world. Lieutenant stood at the opposite end of the Horseshoe holding a lighted candle to symbolise the Promise. The light of the candles in the dark hall symbolised how Guiding can brighten the world.

One Guide stepped forward and lit her candle from the main candle, and said the first Law from Brazil. Captain repeated Australia's first Law, and we could see that, although the two Laws were phrased differently, there was the same general meaning. This first Guide then stood next to Captain. A second Guide repeated the process, using the second Law from another country and standing on the opposite side of Captain, and so on until ten Guides had repeated this.

We then all confirmed our Promise, and Lieutenant read a poem about our Motto. All candles were placed in the centre of our circle to represent the unity of Guiding.

Later we heard a story about Trainers in Africa and how Guiding is spreading throughout the country.

—Fiona Parkhurst,
1st Deepdene Guides.



TASMANIAN STATE STANDARD

The Tasmanian State Standard lifts up the following qualities to Guiding in that State: Nearest to the pole is the emblem of our Threefold Promise. The seven-pointed Federal Star shows we are part of Australia, and our State emblem, the Platypus, that we are rather unique. The Lion is the official Tasmanian emblem; the map represents the State; and the Ship our early heritage, the sea. The Tents and Campfire depict our love for the outdoors and God's handiwork, and in the far corner, the Southern Cross directs our way by night. On an angle through the middle of the Standard is our motto, "Be Prepared", and under it the Cross, our source of faith, hope and love, and strength to lift up the Standard.

THINKING DAY IN COBDEN

On Thinking Day, Cobden Guides and Brownies gathered with their Division Commissioner for a Flying Up Ceremony and International Tea.

A "flower" (the Brownie flying up) was picked from an attractive garden of flowers and transplanted to the Guide garden.

The ceremony was followed by a special tea — saveloys and pease pudding (England), curry and rice (India), fried potato chips (France), and apple streudel (Sweden). The Guides and Brownies bringing the meal to the table carried the flag of the country concerned, and read a short thought about the country.

We all enjoyed this way of celebrating Thinking Day, and it has been suggested that it be repeated next year.

ADDRESS OF EDITOR

WOULD YOU NOTE that from 1st June, 1968, the address will be altered from 44 Tooronga Road to 511 Tooronga Road, as the local Council is re-numbering the houses in the street.

It would help H.Q. if letters, etc., for "Matilda" were sent direct to the Editor's home address instead of having to be re-addressed by H.Q. The address can be found in the list of Headquarters Appointments in the front of the Guiding Personnel Book.

HAVE YOU SEEN THE "GUIDE" SERVIETTE?

Illustrated is the stencil used in making this novel and useful souvenir. You can make these at home by following these directions, and the stencil can be applied to many other articles.

You can send for a sample (either blue with dark blue stencilling, or fawn with white), priced at 40 cents, including postage, to the address at the end of this article. Proceeds are for the Extension Section.

Here's what you need:—

- Material for serviettes — prepared with machine or hand-stitched hem or hem-stitched near the edge before fringing—
- 1 tube fabric printing colour (school suppliers)
- 1 stencil brush, Nos. 2, 3 or 4
- 1 sheet drawing paper
- 1 tin "dope", shellac or stiffening agent (hobby shops or hardware stores)
- 1 piece glass, approx. 9in. x 6in.
- 1 old knife
- Mineral turpentine
- 1 razor blade (mask back with tape)
- 1 metal straightedge
- Rags and paper.

Design:

Use this motif or find your own — look for them in magazines, children's books, embroidery books, etc. Simplify the design, particularly for your first project, and draw it on to thin paper. Straight lines are more easily cut than curved ones. "Ties" may be necessary to hold the motif together and to give detail to the finished design.

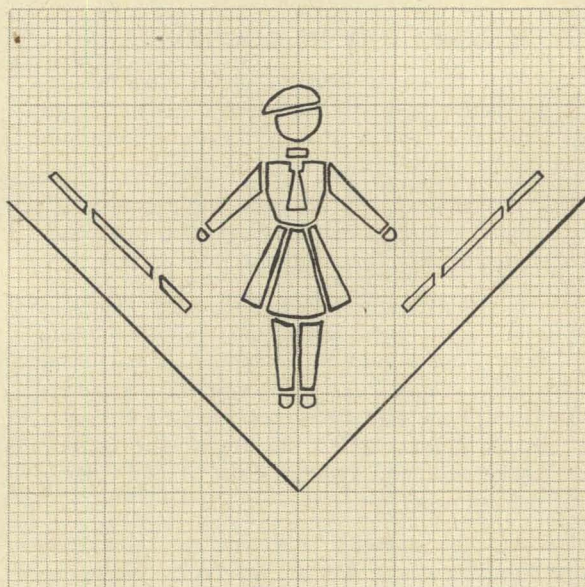
Cutting:

Place paper on to the glass and, using blade and straightedge, cut out the area of the motif you wish to colour on your stencil.* Do not cut beyond design lines or the ties, as the paint will seep through the smallest cut when stencilling. Take care to make corners sharp and clean.† Now give stencil and surrounding area several thin coats of shellac or varnish to stiffen it. Avoid any build up on cut edges by carefully brushing away from them.

Stencilling:

Cover your work table with paper and use more paper under the material for each stencil. Use plenty of rags to clean hands and equipment — paint has a habit of appearing from nowhere. Place the stencil in position and hold with weights or drawing pins. Squeeze paint on to glass, thin it with a few drops of turpentine and mix with an old knife. Dab brush with a vertical movement into the paint — don't overload it, or the stencil will smudge at the edges. Practice will show how much paint can safely be picked up on the brush at one time. Dab, with a vertical movement, remember, over the motif, working from the top to the bottom, covering the weave of material with paint. Do not stroke but dab-dab to put on more paint. Make sure that corners and small areas are properly covered. On completion lift the stencil straight up to prevent smudging. Outlines should be sharp. If not, check stencil for fuzzy or badly cut edges. Place stencil on clean paper and carefully wipe the front and back to remove all paint. Now stencil a second serviette — it will be even better than the first. When work is finished wash brush in turpentine and clean glass and knife with turpentine on an old rag.

Continued on page 330



This drawing on graph paper is half the size used for the serviettes.

TRAINING PAGES



DEVELOPMENT AND EXPANSION

"The reality that can be described is not the real reality". This is the opening sentence of the Book of Wisdom of Lao Tsu, written 2500 years ago. I quote it to you for three reasons:—

- because it represents the wisdom of Asia, where we are fortunate to be holding this Conference;
- because it is intensely appropriate to the present time, which is one of transition from an age of assurance (**false** assurance) to an age of uncertainty (**necessary** uncertainty); and
- because it is very relevant to the education of young people and specially young women.

How did we reach the age of false assurance and how should we face the age of necessary uncertainty? Let me take you to another source of ancient wisdom, the Book of Genesis. As an Adam captivated by several hundred Eves, I am beckoning you back to the Garden of Eden. You remember the apple that you gave me was the fruit of the knowledge of good and evil — it stimulated my intellect and gave me ideas! I didn't **listen** any more — I started to do the thinking and thought I knew. Masculine self-assurance! As far as I remember, you only took one bite of the apple yourself and that's probably why you retain your intuition. And the fellow who led you astray, who sent the serpent along, was a renegade angel called Lucifer, "the light-bearer". The light he bore was the light of reason and science, and we have been trying to use it too exclusively ever since to direct our lives, in spite of all the Prophets, Messiahs, Buddhas and Avatars have tried to teach us of Love and the Power of the Holy Spirit, of Peace and Surrender ("Islam"), of Dharma and the Eightfold Path. And what a mess we have made! We cannot go back to the age of innocence, to the certainty of simple faith, so we must go forward to love through knowing and understanding. The German

mystic, Rudolf Steiner, made the strange statement that it was the task of man in this century to "synthesise the principles of Lucifer and Christ" — in less mystical terms, to reconcile science and religion, intellect and intuition, magic and medicine. This is possible because Reality is one, however many ways we may use to describe it; it is necessary if we are to face the challenge of an Age of Uncertainty.

This is why a Movement like yours, with its head in the stars and its feet on the ground, is so intensely important in the modern world. This is why you must teach your girls, on the one hand, to examine, to measure, to analyse, to criticise and to reason — and give them, on the other hand, the direct experience of love through knowing and understanding — train them to listen, to observe, to absorb, to wonder, and to look wide.

But Lao Tsu's statement is relevant in another sense: one of the vital contributions of Guiding must be to complement **and correct** school education. "Scholarisation", with rare exceptions, is a process of reducing reality to words and symbols, memorising them and reproducing them — "the Reality that can be described . . ." So wherever and whenever you can, help your girls to know and understand the realities that cannot be described — beauty, friendship, art and other results of creative behaviour. I would like someone to write a training manual to teach by dramatisation the difference between positive and negative behaviour and their effects in everyday life. My private definition of sin, by the way, is negative and destructive mental activity.

"The reality that can be described is not the real reality". Nevertheless, let me try to describe it — the reality we see around us — the human condition — the state of the planet today. I share the feelings of the World Chief Guide who saw it as "a darkened world". I also admire her courage in seeing its problems as opportunities. It is

a world for the young and the brave. Let us look at some of its problems:

- rival systems of government — all more or less defective — claiming exclusive loyalty and often imposing themselves by violence and, mingled with them, religions, whose followers claim a monopoly of truth;
- racialism and colour prejudice;
- wars, hot and cold (in some ways, I find the cold ones worse — refrigerated mistrust lasts longer).

These, of course, are not new problems, but they seem to have grown in size:

- the population explosion;
- the failure of the Development Decade to achieve its target of a 5 per cent increase in the Gross Domestic Product in many developing countries (in some, the increase of population has outstripped the small increase in G.D.P. and the Per-Capita Income — the income per inhabitant — has even diminished; in others, the population explosion has led to a massive increase in the total number of adult illiterates even where there has been a fall in the percentage of illiteracy);
- the disillusion of life in cities, even in an affluent society, and the vicious circle of complexity, uncertainty, frustration, delinquency and violence.

Never before has there been such a need for clear-sighted "creative leadership". Never before has there been such an opportunity — or such a necessity — for women to provide it. I am not saying this as a minority male to flatter a formidable female audience. I say it because I believe in the strength, wisdom, patience and (dare I say it?) intuition of women. Perhaps I have been lucky in the women I have known.

What can the Guides do to encourage creative leadership? What light can the "eclaireuses" throw on this darkened world? What should be the direction of your development and expansion into this world?

When I was invited to be your speaker, I was also asked to be challenging and provocative. I will try to be challenging, but I hope to provoke nothing worse than creative and critical discussion. I can only speak as a warmly sympathetic outsider,

though since I first attended the All-Africa Conference in 1961, I feel I have become a sort of adopted Guide — a Tenderfoot or Associate Member! Two things will influence what I have to say:

- first, I want to relate my suggestions to the great world problem — the challenges that face mankind here and now;
- I want to concentrate on what you can do for the group of young people who need you most and often respond to you least — the 14's to 18's.

Perhaps what this group needs most is a challenge to creative action, an outlet for energy and idealism, discipline that is not frustration, self-discipline rather than control. May I start being provocative and ask you: what would be the effect — and the possibility — of inviting every country which sends a delegation of more than two to the World Conference to include one under 20? (I believe this is already done at national level in several countries.) The Conference might provide for them to meet together, to report back to the plenary session, to influence the policy by which they will be guided, and to report to their age group when they return home.

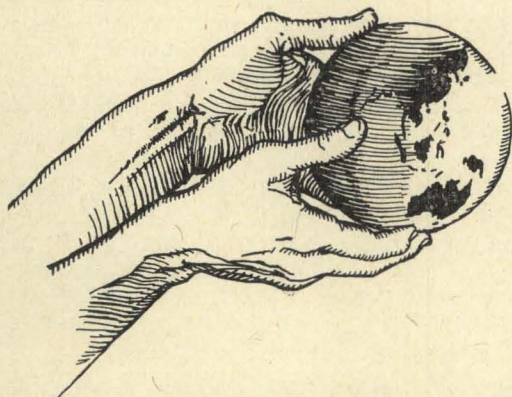
But let us turn back to world problems. The first three I listed are very relevant to your watchword, "Love through Knowing and Understanding". They are problems of international understanding, and you, as Guides, have a two-edged sword with which to meet your challenge. You are what I would call a "Special Interest Group" that transcends frontiers — and you are women. Understanding between people of different cultures is always easier if they have a common interest, whether they be dentists, potters, stamp collectors or Guides, and if they are women they seem to find it easier to forget prejudices and politics. Perhaps it is because you are the keystone of the family, that you are capable of turning an international meeting into a family reunion.

The Charter of the United Nations, under which I served for 19 years, speaks of "fundamental freedoms for all without distinction as to race, sex, language or religion". I never wholly approved of this wording: I believe that distinctions are valuable; diversity enriches the human cul-

ture and the creative inter-action of opposites, called by Chinese philosophers the "Yin" and the "Yang", is a very real reality. But there is a Zen Buddhist text which runs: "To set what you like against what you dislike, this is a disease of the mind". I would add "to fear what you do not know" is another. In a world of bewildering complexity, fear is failure. I believe it is your duty, as Leaders of the Girl Scout/Girl Guide Movement, to teach the women of tomorrow to explore fearlessly — to retain rational fears of what is dangerous, but not to fabricate imaginary fears. Fear, and all the aggressive-defensive behaviour it stimulates, is the very antithesis of love. So anything you can do through Guiding to overcome fear through knowing and understanding — and adventurous activity — will be a service to the human race, because the irrational fears of a mother will be communicated to her children.

(To be continued)

(By John Bowers — a talk given at the World Conference in Tokyo.)



A PRAYER FOR GUIDERS

. . . Help us to realise the tremendous responsibilities of our work.

Give us the will and the strength to equip ourselves for it with a faithful persistence and a great loyalty.

Help us to look wide, and to realise that all the world is our neighbour.

Give us the strength and courage to do our BEST.

May Your gifts be perfected in us, so that our service may be perfect for Your sake, and that with gallant and high-hearted happiness we may work Your will in this, Your world. Amen.

GOD AND MY JOB

—By Edward Patey, Dean of Liverpool;
printed by permission.

"Do you think you have a vocation?" The questioner might be the Mother Superior of a convent, the matron of a hospital or the headmistress of a school.

Do people ever talk about having a vocation to be a ballet dancer, a shop assistant, a typist, or a garage hand? There is much in the Bible and in Christian teaching to suggest that we are wrong to confine the idea of a vocation to jobs such as nurses, teachers, missionaries and nuns, for if the word "vocation" means being called to do the work God wants you to do, there are few jobs (if any) which might not come under this heading.

For the Christian, the basic fact is that when God came to earth to live the perfect life He came as a working man. Much the greater part of His life here was taken up in doing the job of a small town carpenter. When the housewives of Nazareth wanted domestic utensils and furniture for their homes, or when the men wanted ploughs and yokes for their farms, it was to the workshop of Joseph and Jesus that they went. The God who is seen throughout the Old Testament as the supreme craftsman, "the maker of Heaven and Earth", now takes flesh and becomes a worker in a Jewish carpenter's shop.

It follows that if God is a workman we are being true to "God's image" within us whenever we go to work, and that is why Christians insist that every man has a right to work. To be unemployed or under-employed is to be forced to deny the God in whose image we are made. To be a shop assistant, a hairdresser or a bus conductress may give as much opportunity for one girl to be true to the image of God within her as another girl may get from being a teacher, a nurse or a social worker. In this sense any job may be seen to be a vocation to God.

The kind of work a girl chooses to do may also be a very important part of her Christian discipleship. If vocation means first of all the call to do ANY job responsibly and efficiently, it may also be a call to a particular person to do a particular job. Here a number of facts have to be taken

into consideration. The parable of the talents (St. Matthew, 25, verses 14-30) reminds us that much will be expected from those to whom much is given. People with particular gifts of imagination, manual skill, intelligence and creative ability have a responsibility neither to squander the gifts by misuse nor to forfeit them by sheer lack of use. The question here is, "Why has God given me these particulars gifts, and how can I employ them to His glory, to the well-being of other people, and for my own enjoyment and fulfilment?"

Sometimes the call to a particular job comes quite differently. A sermon, an article in a magazine, a television programme, a chance conversation, suddenly brings a new and quite unexpected certainty, "I know that this is what I am meant to do." Psychologists can explain away such sudden vocations, and parents, taken by surprise, may do their best to discourage them, but the people themselves will pursue the chosen goal with a dogged determination. Christian history is full of examples.

Be that as it may, we must not fall into the trap of applying the term vocation only to the dramatic decisions, and ignore that God's purpose may often lie in the seemingly humdrum and commonplace. Only a few are required to travel the Damascus road or follow in the footsteps of Gladys Aylward.

The important point is that boys and girls growing up should be given as wide a picture as possible of the kind of jobs that might be open to them, and that they should recognise that there are a thousand and one ways of doing God's will in daily work, not least in the vocation of being a good wife to a husband and a loving mother to a family.



SEMAPHORE GAMES

The Lazy Giant

Tell the story of a giant who lives some distance away from his weaver. He loves colourful new clothes, but is too lazy to walk to the mill when he wants some more material made of another colour; instead he signals to the weaver the letter of the colour he wants.

Cards of different colours are scattered on the floor in front of all the brownies. When Brown Owl signals the letter from the other end of the room, all the Brownies choose a piece of cardboard the correct colour and run up with it to Pack Leader or Tawny, who gives a reward to the first three bringing the correct colour.

Rescue the Princess

Tell the Brownies a story about a princess who is kept a prisoner in a tower. Word has reached her that an army is coming to rescue her. When the army approaches, the princess stands on her balcony and signals directions to it so that they can pass safely through the guards who surround the tower. ("R" for run, "B" for back, "W" for walk, "J" for jump, and "C" for crawl.) These letters can be changed for others for another game.

If any of the army do not obey orders quickly they are sent back to base by Tawny or Pack Leader and start again.

—From the "Guide".

* * *

PEEP SHOWS

Take a shoe box and cut a rectangle out of one end of the box. Collect twigs or the ends of evergreens for trees, pebbles for boulders, tinfoil for lakes and rivers, miniature people and houses made from cardboard or cut from old magazines, use a bit of plasticene to stand them upright and put a scene together. In the centre of the lid, cut a rectangle 4in. by 3in. and tape a piece of cellophane over it. Put the lid on the box, hold it under a light so that the light shines down through the cellophane and look through the cut end and you will have a realistic scene which can be changed with the seasons or made to illustrate a story.

FROM AN EXTENSION CONFERENCE

The theme for this weekend is "Today Is the Stepping Stone to Tomorrow". All over the world Guiding is looking at its ideals and programmes, and asking itself, "Am I up to date?"

What do we mean by being "up to date" and asking, "Do we meet the needs of the present-day girl?" Ideas and fashions change so quickly these days that, like the modern hospital which, by the time it is built is out of date, if we tried to keep up with them all, our life would be one continual whirl. Isn't it bad enough now?

The speed of communication — where a programme televised in Australia is sent by satellite and arrives in Britain a few seconds later, where the current top singer can be heard on radio all over the world simultaneously, where aeroplanes can transport one in hours over distances which, not so long ago, took years — this speed of communication is the means of influencing our young people today. No physical or mental handicap stops a girl from keeping up to date with events, when these events now come into her own home; not so very long ago a girl confined to the house was isolated to just the ideas of the people who lived in that house.

My mother wasn't allowed to join the Guides as her mother didn't think it was lady-like — as for a physically or mentally handicapped girl, no one even thought she would WANT to join even if she could.

Modern trends of education for these girls have brought them out of the home and they are looking for interests which will fill their day. Guiding has a wonderful opportunity to do just that — fill their day with worthwhile, interesting, adventurous thoughts and activities. And, more important still, to help them to live in the community, to realise and ACCEPT their disability and to overcome this as much as possible.

Have you ever really stopped to think just what essential qualities you are trying to develop in the girls? Have you ever asked them to think what are the essential qualities they think are necessary in this present-

day world? If you don't know where you are heading, how can you lead the girls? Negative ideas are all very well. We say, "We don't want this and we don't like that," but it is the positive approach which is going to get us to our goal.

Baden-Powell, in his wisdom, said, "A Guide is . . ." He didn't say, "A Guide does not . . ." You know his story in "Baden-Powell's Outlook" about the Irish authorities which put out notices to say the Boy Scout Movement was banned in Ireland — and immediately boys started asking, "What are Boy Scouts?" and Troops sprang up everywhere in the country.

The keystone of our training is the Law and Promise, and although some countries have changed words here and there in their bid to "please" the present generation, the fundamentals are still the same.

In the Law there is Simplicity — the direct simplicity of the child who will attempt things which are hard and dare discouragement.

In the Law there is Courage — courage to tell the truth, to keep a promise, to be a true friend. The courage of those who will give all, expecting no reward.

In the Law there is Laughter — where could we get without a sense of humour? I have found this very highly developed in the Extension Section — a laugh which will swing a difficult situation into proportion, the light touch which will turn hostility into friendliness. The adaptability of the woman who can wait her turn and take disappointment without temper.

In the Law is Common Sense — the common sense of the thrifty who know the value of goods and resources and use them masterfully, neither skimping nor wasting.

In the Law is Courtesy — the self-control which breeds strength, the consideration for our sister Guides and our families and those we meet, the courtesy which breeds gentleness.

In the Law there is "One-Pointedness" — the singleness of purpose which marks the

patriot, the priest and the artist, that "purity" which, transcending mere moral significance, strikes the keynote of all great achievement.

Our Law contains within itself the ethics of all the great religions — one of the reasons why Guiding is international. It teaches loving-kindness and neighbourly charity as Christ taught; harmlessness to the "lesser" ranks of creation as the Buddha preached; the obedience and purity which are the essence of the Jewish faith; courtesy conditioning all behaviour which is the Confucian principle; and strict adherence to the given word which Mahomet exacted from his followers.

For many of these thoughts on our Law I am indebted to an article by Catherine Christian in the "Guider" of January, 1941 — but don't you feel they apply just as well today as 27 years ago? — doesn't the Law mean as much today to the modern miss as it did to the girl of 1910? The outlook might be different, the means of applying the Law have changed, the standards of living have lifted, the girls have so many more things with which to occupy their leisure, but still they come to us — still the numbers are growing — and still the Guider must keep herself up to current trends in teenage thinking. She must be able to meet the girls on their own ground and talk with them, and her thoughts on transmitting the Law to the girls must be based on these grounds. In the Extension Section the Brownies perhaps are not yet so much out in the world, but even the youngsters of this age are out and about in the community much more than they used to be, and the Brownie Law can be spread wider by Brown Owl's wise thoughts. The thoughts on the Law might be based on her life in the home or hostel, but what about the times when people and organisations take them out for picnics and outings, the times when the staff take them shopping? You can think of many more yourself.

All I have said applies equally to Guides or Rangers, and it is my feeling that our sphere of activity in the Extension Section is more urgent in the Ranger age group than ever before. The younger girls these days are given special education to help them enter into the wider world of normal living.

There are societies and clubs ever ready to help them, and by the time they leave school at 16 their abilities have been well developed and in many ways they can cope.

But what of their spare time after that — they have been sent out into the world, and suddenly their friends and sisters and brothers are engaged, then married. They have homes to look after, and later families, and the real time of testing has come for the handicapped girl, especially the mentally handicapped. So in the Guide Company we must give her ideals and a Law which means something, and this is painstaking, plodding work — so often the Guider will never see the results of her work, but must work in faith that what she is doing will be of benefit to the girl later.

In the Ranger Company comes the chance for the girl to make new friends, to spread her wings and do even more exciting things. We can give her an interest for life in the Ranger Company and then the Trefoil Guild — but if we don't give her what she wants, and what she enjoys, be the girl Brownie, Guide, Ranger, Trefoil Guider, and be she physically or mentally handicapped — you can be sure she won't attend our meetings.

Your meetings must be fun and adventurous, interesting and educational, and this takes time and planning, and I hope this weekend will give you some new ideas and stimulate your thoughts and give you new enthusiasm.

Whatever all the various work parties decide must happen in the future, it is what you are doing today which is affecting the future of the girls at present in your charge, and it might be well to bear in mind this little verse—

Isn't it funny how princes and kings
And clowns who caper in sawdust rings,
And ordinary folk like you and me
Are builders for eternity?
To each is given a book of rules,
A shapeless mass and a bag of tools,
And each must fashion, ere life has flown,
A stumbling block or a stepping stone.

* * *

Blessed is the woman who is too busy to worry during the day and too tired at night.

EACH ONE TEACH ONE . . . IN BRAILLE

Even the most hard-bitten reporter would surely have been moved by the story I heard recently from a blind Brazilian woman who had just recovered her sight after 21 years spent helping other blind people.

Lelia Vellini-Achon was 14 when she lost the sight of her left eye. Knowing that the infection she was suffering from would ultimately spread to the other eye — in fact she became completely blind 12 years later — she started to learn braille and to prepare herself for what she decided would be her job in life — teaching those who, like herself, were condemned to live in darkness.

She realised that perhaps the worst handicapped of all are the illiterate blind, and in 1942 she founded in Sao Paulo the "Associação pro Biblioteca e Alfabetização para Cegos (A.B.A.C.) for blind students of all ages. "Our youngest pupils," she told me, "are five-year-olds and there's no upper age limit. Only the other day an old lady of 80 left us after learning to read and write in braille."

A.B.A.C. specialises in the teaching of illiterate adults, a serious problem in Brazil, as it is in many other countries, because most schools for the blind only accept children. The children take a primary course which prepares them for entry into State schools and colleges where, with mastery of braille, they can continue their education alongside sighted children. For adults, the Association offers literacy courses together with vocational training in various manual trades — dressmaking, toy-making, wiring electrical appliances, and so on, as well as in printing skills — type-setting, braille proof-reading, etc.

What the Association set out to do was to develop a method which would enable a sighted person to teach a blind person to read and write without knowing braille himself. "The solution we hit on was very simple," Senhora Lelia told me. "Above the braille signs, which, as you know, are arrangements of raised dots, we print the ordinary letters of the Latin or any other alphabet that correspond to the letters or sounds represented by the dots. This means

that anyone who knows how to read and write can quickly learn to teach a blind person in braille. And, what is perhaps even more important, the reverse is possible — a blind person can teach a sighted illiterate.

"I said it was a 'simple solution'," she continued, "but in actual fact, though the principle itself is simple enough, it was extremely difficult to apply, because of the process used in printing braille. Traditionally, the raised dots are made by placing stiff paper between two metal sheets and using a special kind of composing machine with a keyboard. The actual printing requires a type of press which you find only in firms specialising in this work."

This difficulty was resolved in Sao Paulo after 10 years of trial and error. "The device we eventually developed," said Senhora Vellini-Achon, "can be adapted to any kind of flat or rotary press and can be used with every grade of paper. What is more, it can be operated by any compositor, because the braille signs are impressed automatically when the 'visual' letters are printed." Apart from obvious savings in time and money, the new process will also lead to increased openings for blind people in the printing trade.

The A.B.A.C. press, staffed entirely by blind people, has already completed the printing of several "cartilhas" (teaching manuals): there are primers in Portuguese, Spanish and even Guarani (the Indian language spoken in Paraguay), with books in English, French and other languages to follow shortly. Simple textbooks for teaching arithmetic, with multiplication and division tables, have also been printed, as well as a little book for music teachers who do not know braille. All these booklets have two texts — in the two alphabets — and are illustrated so that they can be used for teaching either the blind or the sighted, or both at the same time.

This constant effort to help blind people become fully-fledged members of the community has led to another ingenious invention. During the 1960 elections, 5000 special voting cards were produced on the A.B.A.C. press and distributed to blind citizens in Sao Paulo. The card was in fact a template, which the blind voter fitted over his voting

paper: on the right were the names of the candidates embossed in braille, and against each one a square hole had been punched corresponding to the box on the voting paper; all the voter needed to do was to "read" the list of candidates, and put his cross in the appropriate punched hole.

Lelia Vellini-Achon's story is an example of courage — the courage of a woman suffering from a severe handicap who has devoted her life to helping other handicapped people. The story has a happy sequel: after years spent in darkness, Lelia Vellini-Achon can see again. "It is a miracle," she says, "the beginning of a new life for me and of a new stage in my work. I want to help other blind people all over the world. I would like them to benefit from the work we've been doing in Brazil. We'll gladly send information on our methods and equipment to organisations and teachers of the blind. We'd be happy to receive them in Sao Paulo and to take them round our workshops." The address of A.B.A.C. — Associacao pro Biblioteca e Alfabetizacao para Cegos, A1, Sarutaia 350, Jardim Paulista, Sao Paulo, Brazil.

—By Robert Mathias, from
Unesco Features.



CECHOSLOVAKIA'S SELF-SERVICE CINEMA

Czechoslovakia has a long history of technical innovation, not least in the realm of the scenic arts. At the Brussels Expo. '58, for instance, the Czech Pavilion's use of synchronised live and filmed sequences in their "magic lantern" show, excited a great deal of interest.

Now the Czechs seem to have done it again. A great deal is being talked and written about the latest development in entertainment technique to come from Prague, which was seen at Montreal's Expo. '67. This time the Czechs have come up with an ingenious idea, devised by Raduz Cincera, which is nothing more nor less than a self-service cinema.

It is called the Kino-Automat. As with the Magic Lantern, a combination of live

and filmed material is used. But in "A Man in His Own Home," the most popular of the Kino-Automat programmes in Montreal, an amusing element of audience participation has been introduced.

"A Man in His Own Home" relates the adventures of an ordinary man-about-Prague. We follow him through a series of adventures with a persistently unkind fate. A lady neighbour of attractive proportions, her bath interrupted by a caller, is on the stairs when the door slams behind her. In confusion and a bathrobe, she rings frantically at our hero's door. At this point the filmed sequence of the programme ends and the actor who plays the main role in the film puts his problem "live" to his audience. Should he open the door to offer help to a neighbour in distress? Or should he temper charity with caution and leave her to cool her heels on the stairs?

Each member of the Kino-Automat audience has a console with two buttons in front of him. He uses these to vote for one or the other course of action and the results appear on a control board. Democracy is triumphant and the audience goes on to see — via a pre-programmed projector — either what happened when the door was opened or what happened when it stayed closed.

There are several different programmes at the Kino-Automat in Montreal. Some of them, applying the same principle of do-it-yourself cinema, are intended for children and it is here that the new concept will probably find its greatest potential in stimulating active participation from its audience.

Work is already being planned in Prague to pursue the educational possibilities of this new departure.

—U.N.E.S.C.O. Features.



BAKING FOR PROFIT!

In North Vancouver, Canada, the classic question was not "What's cooking?" but rather, "Who's cooking?" Guides were cooking — over 200 of them — making cakes, date loaves and cookies in preparation for THE BAKING CONTEST!

As in most successful, ambitious ventures, the Guides' Baking Competition and Bake Sale started as an idea of a capable ex-Guide Captain who was of the opinion that most Guides fail to realise that they are members of a much larger "family" than their own Company and that a Division-wide competition would at least make them aware of the size of their local "family". A two Company Baking Competition had been held most successfully, so plans were laid for a Division Baking Contest.

A meeting was called, attended by the co-Chairmen, Division Public Relations Officer, representatives from Land and Sea Rangers, and one mother representative from each of eight Districts, and all angles of the undertaking were discussed. Each District representative was to act as Chairman of her Committee, this to consist of at least three other women from her District. Duties were decided for each group and the programme discussed.

"Controlled" recipes for chocolate cake, white cake, and date loaf were distributed to all Guide Companies, along with entry forms. Donations for door prizes were arranged with great success; printed tea tickets, plastic bags and typing paper were also donated.

Home Economics teachers of North Vancouver School District agreed to act as judges. Spot announcements on radio stations, a T.V. appearance, pictures and publicity in all the papers, ads. on Read-o-Graph, etc., were arranged by the Division Public Relations representatives. (Note: All publicity was cleared through the Provincial Public Relations Commissioner.) The Delbrook Auditorium was secured at a special rate.

Tea tickets were distributed to Companies and Packs to be sold at 35c each, the Companies and Packs to retain 5c for each ticket sold.

The Sea and Land Rangers agreed to look after the tea. Guiders, Commissioners and friends of Guiding were asked to donate cookies or fruit bread. Orange drink and do-nuts were provided for the children.

A second meeting was called and each Chairman was given a list of the duties of her group and the time such duties would require. In this way, each knew just when she was needed and no one had to work very long. Prize ribbons were ordered, and arrangements were made for music for the Cake Walk. The tables were set up the night before the event, and category signs and prize tickets were laid ready.

A Committee was on hand at 9 a.m. to start receiving entries, which closed at 10.30 a.m. There were 275 entries in five categories (e.g., White Cake, Chocolate Cake, Date Loaf, Cookies and Cake Decoration) from 204 of the 465 Guides in the North Vancouver Division. (A Bake Contest taking in a smaller number should net a greater percentage of entries if the idea is presented early enough.)

Judges took over when the entries closed. Their clerks were Grade 12 students from Delbrook Senior Secondary School. The Home Economics teacher judges gave up their Saturday morning to do a wonderfully efficient job.

In the early afternoon, the Division and District Commissioner escorted the Provincial Commissioner and her Deputy, the Mayor and various honoured guests on to the stage, where prize ribbons were presented to the winning Guides. Tea was then served by the Rangers in the Cafeteria, and the Bake Sale and Cake Walk started in the Auditorium. All entries were sold and stock ran out almost immediately. Prize-winning entries were to be used as prizes in the Cake Walk, but the other baked goods sold so quickly that some of the prize cakes were sold at the price they would have realised in the Cake Walk.

Nearly all of the Guides in the Division attended; many who had not entered the contest were heard expressing regret that they had not done so. Letters of thanks to all helpers and donors were sent out immediately; and all bills were paid promptly.

Experience is a great teacher. Points learned were:

That recipes must be THOROUGHLY tested by a variety of cooks before being sent out.

That the Cake Walk was very popular, but needed a larger Committee and more room.

That a good Division Public Relations representative is worth her weight in almost any treasure you care to name.

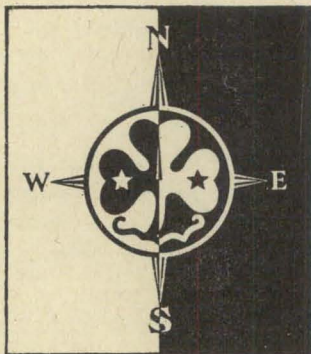
That people are wonderful.

That Guiding is a big, worthwhile sisterhood.

That, incidentally, we cleared \$372 for the North Vancouver Division Camp Fund.

What is cooking in your Division?

—From "Thunderbird", British Columbia, Canada.



HAVE YOU SEEN THE GUIDE SERVIETTE?—Cont. from page 320.

Completion:

After at least 24 hours' drying time, press well on the wrong side to "set" the paint. Now it is ready for use and what a thrill it is to use your very own serviette.

All enquiries to—

Mrs. D. Mason,
10 Avondale Grove,
Mount Waverley, 3149.
Phone: 277 3025.

Notes:

†Hold stencil to light to check out edges.

*Be particularly careful with the Guide tie in this design — it could be reinforced with a fine strip of adhesive plaster front and/or back.

DANISH YOUNGSTERS BUILD AND OPERATE TOWN

A city to be built and run by citizens between the ages of 14 and 17 is going up in Rodovre, a suburb of Copenhagen, as part of an experiment to adapt secondary school programmes to conditions which will confront young people when they leave school and start work.

At present, aspiring architects, contractors, masons and carpenters are getting on-the-job experience constructing the town which will cover about eight acres. When completed, other youngsters from senior secondary schools will take over the operation of the town hall, bank, post offices, cinema, theatre, etc.

The project to establish Rodovre as an experimental centre was authorised last year by the Danish Parliament. The centre is being built under Ministry of Education auspices, with the co-operation of employers' organisations and trade unions.

The school in Rodovre will offer 10-month courses based on experimental programmes, prepared by educators in collaboration with representatives of government, trade and industry, that give emphasis to economic and social problems.

Plans for the town also include a church, three workshops for spare time activities, a tunnel for industrial display, a viaduct, a traffic control tower and accommodation for about 240 children from other parts of the country.

—Unesco Features.



WHAT IS DUTY?

It is what you owe.

You pay other dues when you recognise them as such. Do you recognise your dues to God? What have you received that you have never paid Him for?

He has given you, AT LEAST, something to do in the world. Are you doing it as God's job?

The Guide Law is a simple and positive form of the Commandments — it sets out our duty to our neighbour, which includes loyalty, friendship, courtesy. If we owe all this — and more — to our neighbour, surely we don't owe less to God?

THE GUIDES

(by a husband)

Your work at the office is over,
You feel you are due to relax,
And you just start to say
What you'll do for the day
And then you're pulled up in your tracks.
There's something you hadn't considered,
There's someone your plans override,
And then without doubt
You'll quickly find out
You've got to give way to the Guides.

You've got to give way to the Guides
For nothing else matters besides
You're facing defeat, you cannot compete,
You've got to give way to the Guides.

You plan to go out to the pictures,
There's something you've waited to see,
You come home in haste,
There's no time to waste,
You don't linger long over tea,
You hurry along to the bathroom,
And put on your freshly pressed strides,
But you stop where you are,
For your wife wants the car,
For she's got to go out to the Guides.

She's got to go out to the Guides,
And nothing else matters besides
To go out for fun, it just isn't done,
You've got to give way to the Guides.

Your shirts may be lacking for buttons,
Your trousers be falling apart,
And one little night
Would soon put them right,
If only your wife got a start.
You lay them all out on the table
But she brushes them to the side,
You haven't a hope,
She really can't cope,
She's got to prepare for the Guides.

She's got to prepare for the Guides,
And nothing else matters besides,
For buttons or stitches in shirts or in
breeches,
Have got to give way to the Guides.

A wife should be proud of her dwelling,
And most of them are, I am sure,
They'll dust and they'll scrub,
They'll scour and they'll rub
Till you'd see your face in the floor.
She'll hound every fly in the kitchen,
And spray you with insecticides,
But nothing gets done,
When she's on the run
And has to get out to the Guides.

She has to go out to the Guides,
For nothing else matters besides,
You'll find that you've got to wash up the
lot
When she's got a date with the Guides.

You plan a weekend at the seaside,
You long to relax on the beach,
Your ultimate wish
Is to swim and to fish,
And now it appears within reach.
To lie 'neath a beach umbrella
And wait for the turn of the tides,
But in marches fate,
And says that's the date,
A camp's been arranged for the Guides.

A camp's been arranged for the Guides,
And nothing else matters besides,
You've got to suspend, that happy weekend,
You've got to give way to the Guides.

For thirty young imps love to gather,
And shatter the night with their din,
To see who's the best,
At passing a test,
Or striving a new badge to win,
And if you aren't quick on your whistle,
It's certain that woe then betides,
They'll wriggle and squirm,
But you must be firm,
And never give way to your Guides.

Don't ever give way to your Guides,
For nothing else matters besides
They're charming and sweet
While you've got them beat,
So NEVER give way to your Guides.

—A. G. Burnett.

GUIDERS' WEEKEND

I would like to share with you a wonderful Weekend Guiders' Conference, spent with the Guiders of Manningham Road Division, at the home of our Division Commissioner, Mrs. Rae Cock.

I arrived on Friday at 7.30 p.m. with very welcome rain falling steadily, to find a well-lit welcoming home, with excited people greeting each other and all anticipating a wonderful weekend.

THE THEME — "GETTING TO KNOW YOU".

Divided into three Patrols — Yarra Yokels, Schramms' Clan and Finns' Mob—we began our first session.

"Getting to know you". We divided into small groups of four, to discover three little-known facts about each other. We then told the whole group some of the little-known facts.

Campfire, we sang songs of other countries, then supper and "lights out", but it was a long time before the chatter ceased.

Saturday, 6.30 a.m. Camp rise and it wasn't easy! After breakfast we exchanged teaching games, then warmly welcomed Miss Lambe as our guest for the day.

Our next discussion, also in small groups, was "getting to know her". How the girl of 1968 differs from the girl of yesterday. We Guiders thought the girl of 1968 a complex and contradictory person, full of confidence, sophisticated, loyal, friendly, unsure of herself and afraid. She was thought to be more independent financially, more materialistic, more travelled, didn't have to struggle to earn things, given more responsibility, less imaginative, matured earlier mentally and physically, but was more pressured and needed to be able to talk to us.

Again we formed into groups to discuss "her and me", with the emphasis on "me". We found the girl of 1968 aroused emotions ranging through love, uncertainty, fear, pity, jealousy, envy of her opportunities and knowledge. We found we, too, were very complex people, often confused by her, but also excited and challenged. We found we had strengths and failings in common with her.

While we were working hard to reach these conclusions, our wonderful Commissioners were busy preparing lunch for 32 now very hungry people.

We next discussed "Our Guiding". We found that at all age levels we needed to feel trust and acceptance before we could give trust and acceptance. We needed a set of standards we understood and believed in, control, discipline, expectancy, creative expression and a goal. We needed to feel valued, to have a sense of belonging and a shared responsibility. We were then able to talk of these needs in detail as they applied to—

- (i) Brownies, who are learning to cope with adult relationships outside the home, the beginning of community life, to learn skills and have scope for imagination.
- (ii) The young Guide, learning self-discipline, responsibility, to help and value others and the importance of contributing. Later on as Guides, was a need for them to be listened to, for discussion on the ideals and principles being experimented with before being accepted as their own.
- (iii) As members of a Senior Branch — a need to find identity in relationships with the opposite sex, to retain individuality as a responsible member of a group.

We found all groups needed strong, creative adults with whom they felt safe enough to identify themselves.

We had four impromptu role plays, depicting situations from a Guiders' meeting; a Company meeting; a talk given by a District Commissioner at Brownie Sports; a Guider calling on an unco-operative parent. We were then given the opportunity to apply what we had learnt to these situations.

"Getting to Feel Free and Easy", we rambled along a country road or prepared skits for "Suddenly We're Bright and Breezy" — wonderful relaxed, happy, social evening together.

On Sunday we prepared for "Getting to Know God" (we attended church at the

Continued on page 335



BRITANNIA PARK

From 1st May (the anniversary of Lady B.-P.'s visit to Britannia Park) our new Warden, Mr. F. Gard, will begin his duties on our property. Mr. and Mrs. Gard have had no previous experience of Guiding, and we ask you, once again, as in the case of Mr. Mills, to give them all the assistance you possibly can. I know your help and friendship meant a lot to Mr. Mills and the Committee is grateful for your co-operation.



Because of the trouble we have from time to time with unauthorised people driving their cars around the property at night, it is proposed to put chains across the two main entrances and to padlock all other vehicular entrances. The Warden will put the chains across the entrances at night and will remove them in the morning. At present it is not intended to LOCK these chains in position unless this trouble continues.

A "mother-of-pearl" bracelet has been found at Britannia Park. The owner may claim it from Mrs. McNally at Headquarters.

Work is proceeding with the garden behind Guide House, which used to be a car park. Moving all that earth up from near the swimming pool has meant a lot of hard work for "Bill" and for the "feeble old lady" who sometimes helps him, but it is gradually taking shape. It will be planted entirely with native shrubs and trees, and

is to be called the "Maranoatoo Garden" after the famous Maranoa Gardens at Balwyn. Now that the weather is improving we will be able to plant some very special plants there. Already one group have given us \$3 to buy a plant for it. I'm not hinting, of course!

Brownies are Revelling again, and our special thanks go to the following groups for their contributions to Brownie Cottage:

Brownies of . . .

Bayswater, Boronia and The Basin.

Wannon River Division.

Glenhuntly, Ormond, Murrumbeena,
Carnegie.

Springvale Division.

Eastern Suburbs Division.

Quite a lot of work is to be done to the cottage as soon as our builder can start there, and this will all be paid for with Revels' money. As the work is done, we will tell you about it.

The Maintenance Fund has now been going for almost five years, and we intend, very soon, to give to all those who have ever contributed a reckoning of what this money has meant towards the maintenance of our property. A lot of thought is already being given to the preparation of Britannia Park for the International Camp which will be held there in 1970. So PLEASE keep up the good work. We are most grateful to the

Continued on page 335

CAMPFIRE SONGS

TAPS

If your Company wishes to take the Campfire Badge, the Guides have to sing "Taps" in parts. Even if they have no such ambition, why not try to learn the parts for "Taps"? They are not difficult, as they are based entirely on one chord.

Did you know that "Taps" got its name because the signal for "Lights Out" in the U.S. Army was tapped on a drum? In Britain it was played on a bugle, hence it is based on the very few notes which can be played on a bugle.

When you sing "Taps", take it in a steady four time; make sure you have the time of the fifth bar quite right (smooth and steady), and try to let it rise up to a climax at "All is well", and die away softly at the end.

Perhaps, too, when the occasion is appropriate, you would like to sing the same notes but using the words of "Daylight Taps", which are given at the foot of next page.

Day is done, Gone the sun from the sea, from the hills, from the
Day is done, Gone the sun from the sea, from the hills, from the
Day is done, Gone the sun from the sea, from the hills, from the
Day is done, Gone the sun from the sea, from the hills, from the
slower. *pp*
sky; All is well, safely rest, God is nigh. *pp*
sky; All is well, safely rest, God is nigh. *pp*
sky; All is well, safely rest, God is nigh.

FLORRIE'S FIRE

Don't think, O trustful Tenderfoot,
Because it isn't true,
That any fire that burns at all
For cooking food will do.
Watch Florrie; she's a First Class Guide—
Good fires and cooking are her pride.

First, Florrie clears her chosen spot,
And then she stacks the wood she's got;
The wind blows from the West today,
So Florrie lays some sticks this way.

Her punk is gum-leaves crisply browned,
Then tiny twigs she places round,
Leaving a gap towards the West,
She leans small sticks around the rest;
Then thicker sticks are placed with care,
And Florrie kneels—you'll notice where.

Inside the gap she holds her match
Beside the punk that's sure to catch,
And, when the fire is burning well,
She adds THICK sticks; so you can tell
That good red coals are her desire,
And soon she'll have a grilling fire.

Her billy's on—not sitting flat;
She's far too old a hand for that.
And this small fire's enough for Flo—
She doesn't grill whole sheep, you know!

The grilling done, she adds more sticks,
Her billy's boiling in two ticks.
All rubbish burnt, the fire dies low,
She soaks, then buries it; and so,
If you passed by and saw the place,
Of Florrie's fire you'd see no trace.

Guides all around the world today
Light fires and cook in Florrie's way.

—From an early "Matilda".

Daylight Taps

Thanks and praise
For our days
'Neath the sun,
'Neath the stars,
'Neath the sky;
As we go
This we know
God is nigh.

—From the "Guider" and "First Campfire
Song Book".

GUIDERS' WEEKEND

—Continued from page 332

Presbyterian and Catholic Churches) and "My Response". Our response to the respective Services led to some interesting findings and we very definitely preferred bright hymns.

The first session after lunch was "Getting to Know What to Say", when questions previously submitted were discussed.

"Our Commitments" was a summing up by our Division Commissioner.

Throughout this wonderful weekend was a sense of fellowship and acceptance which I feel very privileged to have been able to share.

As we said goodbyes before closing with Taps, the group quite spontaneously, as one voice, said "NEXT YEAR . . .?"



BRITANNIA PARK

—Continued from page 333

following for their support during the month of March:—

1st—1st Victorian Post Trefoil.

2nd—Monash L.A.

6th—7th Geelong (All Saints) Coy.

7th—7th Geelong (All Saints) Coy.

9th-15th—Extension Auxiliary for Handicapped Guides.

10th—Eastern Suburbs Trefoil.

17th—Donald District.

19th—South Morang L.A.

21st—Mountain District L.A.

24th—1st Reservoir West Coy.

And (omitted last month) 26th Feb.—Northcote East L.A.

NOTICES

TRAINING DEPARTMENT

Pack Holiday Training

A Pack Holiday Training Course will be held on four Wednesday mornings, commencing 3rd July, at Y.W.C.A., Russell Street, Melbourne. Time: 10 a.m. to 12 noon. Fee: 50 cents. Guider-in-Charge: Miss D. Holtz.

Applications on blue training form to Mrs. B. D. McNally, Camping Secretary, Girl Guides Association, Ball & Welch Building, 180 Flinders Street, Melbourne.

This course will be limited and applications will be accepted in strict order of date received.

A Pack Holiday Training Course will be held on three Thursday nights, commencing 1st August, at National Fitness Rooms, 161 Flinders Lane, Melbourne, 2nd floor. Time: 7.30 p.m. to 10 p.m. Fee: 50 cents. Guider-in-Charge: Miss J. Thomas.

Applications on blue training form to Mrs. B. D. McNally, Camping Secretary, Girl Guides Association, Ball & Welch Building, 180 Flinders Street, Melbourne.

This course will be limited and applications will be accepted in strict order of date received.

RANGER BRANCH DEBUTANTE BALL 22nd July, 1968, at the Palais de Danse, St. Kilda

Make a note of this date in your diary and be sure of not missing out on a wonderful night with the Ranger Branch.

Tickets will be on sale from 1st June at a cost of \$7.50 (double) by mail from Mrs. J. Guest, 11 Mount Dandenong Road, East Ringwood, 3135.

Any other information from Miss Heather Bell, 10 Calcutta Street, Mitcham, 3132 (phone, 871 1322).

—BETH CHAMBERLAIN,
Ranger Adviser.

NATURALISATION CEREMONIES — A FORM OF SERVICE

At these ceremonies those newcomers taking the oath are made to feel so much more at ease if they can meet people who are interested in them.

We are hoping that Senior Guides, Rangers, Guiders, members of the Trefoil Guild and Local Associations would sometimes volunteer to be present when these ceremonies are held in their areas to give a welcome handshake at supper time.

Would anyone who is interested to help in this way please get in touch with Mrs. R. C. Wallace, 59 Kooyongkoot Road, Hawthorn, 3122. Telephone 81 3173. Good Neighbour Council representative.



A CALL FOR OLD COPIES OF "MATILDA"

Copies required—

1957—April-November.

1958—May-November.

1959—Jan./Feb., May, June, July, August, September, November, December.

1960—April.

1962—April, May, June, July, August, September, October, November.

1963—March.

First enquiries to Mrs. P. Heath, 107 Wirreway Street, Moe, 3825. Postage, etc., involved paid.

THE STORY OF WRITING

Writing plays such an important part in our lives that I feel it is a subject well worth exploring. Just think, if you had never learnt to write you would have to describe everything by speech. How complicated that would be at times. And without writing there would be no books or weekly magazines for our enjoyment.

So, because of its importance, let's look at the story of writing and the things that go with it, like pens and ink. It's an interesting story, and one you can add to by your own personal observations in books and by visits to museums, particularly those museums which have a good display of early-written manuscripts and books, also a well-stocked archaeological section.

Here are some facts to set you going in your search:

The first writing of all was picture writing, and the first instrument used in writing was the human hand. Early men drew messages in the sand with their fingers. These messages took the form of small pictures because early man knew nothing of letters.

He also used sharp flints for scratching messages on animal bones and rocks. And he smeared clay on to cave walls making pictures that told a story, something like the picture stories in our comics today. But, of course, he couldn't write down his speech because he didn't know how to.

Picture writing was used all over the world by early man. But the Egyptian early man was very intelligent, and he soon found that simple picture writing wasn't enough for his use. Picture signs for objects, like a bow and arrow, a bird and a tree, rain and sun, were easy to do and to understand, but they didn't express how he **felt**, and how he **acted**. So he began to think up **idea signs**. If he wanted to say that something made him cry, he would use the sign of an human eye with tears falling from it.

From feeling and acting signs he progressed to sound signs. You can understand the way the early Egyptians worked out their signs if you play a modern game. You can make a **rebus**. A rebus is formed when you draw a picture that sounds just like the word you speak. A picture of a real eye stands for the pronoun "I". A picture of a saw stands for the verb "saw".

Now draw a rebus of your own.

The Story of Writing

The rebus game is exactly what the Egyptians used. The following letters will help to make it even clearer for you. Remember that the Egyptian language was, and is, different to ours. In his language the one-syllable word for mouth sounded like "R"; so he drew a mouth, so this was "mouth" but also the sound "R". Eagle began with a sound like "A".

So as the years went by, early Egyptian man found that he had invented a jumbled-up alphabet made up of picture signs, idea signs and about six hundred sound signs.

This ancient Egyptian picture writing was called hieroglyphic, which means "sacred writing carved in stone". But it was so complicated that only a few educated people could read it. In time, the meaning of the signs was completely forgotten, and for centuries afterwards the beautiful carvings on the walls of tombs and temples could not be read by anyone. Then, in 1799, a slab of stone was discovered near a town called Rosetta by the River Nile. This "Rosetta Stone" was inscribed with a passage in both hieroglyphic and other languages. The other languages were known, so by comparing the words the meaning of hieroglyphic was discovered again.

The Egyptians weren't the only people to experiment with writing. Soon the Arabs, Persians, Chinese, Indians and others in the Eastern world were busy writing and improving the form of their writing. Some invented thousands of sound signs, some only a few.

But it was the Phoenicians who invented the first true alphabet made up of sound signs alone. The Phoenicians were a great trading people who lived in Tyre and Sidon, on the shores of the Mediterranean Sea. Their merchants and sailors visited many lands, and so they could learn the best ideas from all of them. By studying all the different ideas, they invented a short, simple alphabet made up of 22 letters only. But with this small number of letters they could write anything.

Soon the Greek people heard about it, and decided to use it themselves. Now the Greeks were very artistic, and liked their things to be handsome as well as useful. So

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THE STORY OF WRITING

—Continued from page 337

they added a few graceful touches to the letters to make them artistic and clear.

Many years later the Romans became powerful. They took up the Greek alphabet, made some more changes, polished it up a little more, and then carried it with them when they came to our own country as conquerors.

This was almost 2000 years ago, and yet the beautiful, dignified Roman alphabet is still used by you and me today. It has been very little changed in all those years. It is the alphabet you are reading at this very moment.

This alphabet has 26 letters, but there are over 40 **sounds** in our language. Sounds like ch and sh. Think for a moment of many others.

The word "alphabet" comes from "alpha" and "beta", which are Greek for A and B.
(To be continued)

—By Nancy Scott, from the "Guide".

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COMMUNITY DEVELOPMENT CENTRE, PAMPLONA

The Guides of Peru had for a long time been considering ways in which they could contribute to the community development of the marginal zones of big cities, where hundreds of families, attracted by the possibilities of financial gain, come down from the mountains to settle, leaving their simple life behind them. This phenomenon, which occurs all over the world, brings with it the terrible problem of underdeveloped areas congested by people not trained to earn a living in a city, and their children have to face the consequences.

Within the extensive plans that the Government has put forward for children and adults in these areas, there is a great demand for the co-operation of organisations specialising in extra-school activities. Literacy programmes are needed, as well as other programmes that can help people to raise their standards of living.

As extra-school recreational activities are the special field of the Guide Movement, the Peruvian Guide Association saw this as an opportunity both to broaden the reach of Guiding and to do something for girls of these marginal zones, as well as for their families.

After much consideration, and with the help of the Peruvian Government, the Guides agreed to erect a school where they would be in charge of primary education, and which would serve as a recreation and training centre during the evenings and at weekends. The school, Centro Escolar Recreativo, No. 1 (Pamplona), now consists of eight rooms with two extra teachers' rooms, and provides educational programmes for 600 girls, aged six to 16, with organised recreation. In addition, there is a milk nutrition programme, physical culture, and training in Guide activities. The Guides say, "One of our greatest dilemmas is to turn away mothers who, with tears in their eyes, beg us to accept their children."

During the evenings and at weekends, special programmes are arranged for the parents of the girls, which include literacy classes, nutrition classes, Red Cross, first aid,

handcrafts, weaving, sewing classes, recreational and educational movies, sports and library services. The school also serves as an educational and recreational club, and television is provided.

Co-operation with other organisations is also helping the Pamplona school. The Peace Corps has sent volunteers to work there, and with the help of the Girl Scouts of the U.S.A. powdered milk is provided. The Ministry of Education in Peru finances the salaries of the director and teachers at the school.

By dint of hard work and much ingenuity, the Guides of Peru raised the necessary funds to build a wall round the school, to lay on electricity, water and services, to buy desks (the rest were provided by the Government), and looms for the workshop. The parents of the girls have provided the labour to build floors, and are now constructing two more classrooms, a store and a workshop.

Further financial assistance was obtained by the Guides who took part in a competition open to non-profit organisations and sponsored by a department store as part of a television programme, Scala Regala. The Guides had to:

1. Secure a piece of land, either through private donations or a Government grant, for a camp.
2. Obtain construction materials valued at 150,000 soles to be used in constructing a dining hall and recreation centre for the Girl Guides Project in Pamplona.
3. Carry a printed message from the President of the nation to the television studios hand over hand by a chain of young people.
4. Construct in three minutes in front of the television cameras camp equipment using only the materials which would be available on a campsite, such as a stretcher, table tripod, etc. At the same time, five Girl Guides had to throw raw eggs a distance of 3½ yards into a glass attached to the chests of five Boy Scouts!

The programme was very successful, and the Guides achieved wide publicity, with the result that sufficient funds were raised to build a large assembly hall.