



Demonstrating a fire rescue. Girl Guides are thoroughly trained for such hazards

KING SOLOMON'S assurance that "there is no new thing under the sun" was given unique emphasis when a man, a young man, with perceptions yet undulled, found a parallel between the "virtuous woman" of whom the wise king sang so beautifully and the ideals of the Girl Guide movement.

Conversation has drifted from one thing to another, as it so often does, one day at the tea hour not long ago till, finally, a little group of women settled into a serious talk upon the Guide movement. The men of the party were for the moment forgotten, and there was a little gasp of astonishment when the young man referred to, broke in on the discussion demanding to know if it were really true that the Guides are taught to be the good wives, mothers and housekeepers he had overheard one of the ladies declare they were. "If they are it isn't the new-fangled nonsense of drill and all the rest of it I thought it was and I shan't try to stop my sister joining it," he said, handsomely.

Someone quoted for his benefit a sentence or so from a pamphlet issued by Headquarters Office, 22 College Street, Toronto, which says that the aim of the movement is "to make girls more capable in womanly arts—cooking, washing, sick-nursing, the care and management of children that they may be better mothers and guides to the next generation, and, finally someone else produced the Ten Commandments of the Guides, the first of which declares, "A Guide's honour is to be trusted." He studied the slip for a while and then looked up with a whimsical smile.

"Sounds as if the system might produce a sort of Solomon's 'virtuous woman,' doesn't it? 'Heart of her husband doth safely trust in her' kind of thing, you know."

Only one or two in the little party caught his allusion, but one of those, when she went home, looked up the last chapter of Proverbs, that wonderful Book which lies, in our English Bible, between the Psalms of David and the "Song of Songs", and fascinatedly drew comparisons between the "virtuous woman" as Solomon pictured her there and the woman who would naturally develop from the girl who has kept the Guide laws.

A Guide, she found, promises "on her honour" to be loyal to God and the King; to keep herself pure in thought, word and deed; to perform, when possible, every trust committed to her charge, and to be tender and kind to all living creatures. That is the way the Guide law fits the eleventh verse of that wonderful chapter of Proverbs, and you who may, with her, compare King Solomon's ideal and the girl that the Guide law aims to produce will find, all along, the same close parallel.

"She looketh well to the ways of her household and eateth not the bread of idleness," is the poetic phrasing of the twenty-seventh verse, and akin in spirit though differing in letter, is the tenth law, "A Guide is thrifty." And she is taught to be so not only that she may have wherewith to keep herself but that she "may have to give to him that needeth."

"A Guide is a friend to all, no matter to what social class they may belong." This is the fourth of the Guide commandments, and in the "Handbook for Guides," this law is amplified by a reminder that a Guide must never be a snob, for a snob is one who looks down upon another because she is poor, or who is poor and resents another because she is rich. A Guide is like Mr. Kipling's Kim—"Little friend to all the world!"

Exquisitely did King Solomon touch on these same essentials of gentle breeding—"She riseth also while it is yet night and giveth meat to her household and a portion to her maidens; she stretcheth out her hand to the poor, yea, she reacheth forth her hands to the needy and in her tongue is the law of kindness."

Solomon even forged a weapon of defense against those—and their name is Legion—who contend that the Guide movement is unfeminine.

"I am quite sure that the writer of the Proverbs never mentioned 'Athletics' when he was speaking of a nice woman," said one of the objectors the other day, when she happened to hear that Biblical light was being thrown on her pet aversion.

"No, perhaps he didn't use the word 'athletics,' but he does say of his perfect woman that, 'she girdeth her loins with strength and strengtheneth her arms.' And I have no doubt at all that Solomon would say that a girl could do both more effectually to-day by rambling

THE NEW PERFECT WOMANHOOD DEVELOPMENT

How the Girl Guide Movement Promises a New Race of Canadian Women

By G. C. MARY WHITE

through the woods, and learning the ways of God's beasts and birds, by swimming and by doing the many other wholesome things required of a first-class Guide than by sitting playing bridge in someone's drawing-room, from which the golden afternoon sunshine has been shut by heavy window curtains."

King Solomon who sang of the glories of spiritual love in the days when "love" meant little beyond the passing passion for a pretty face, more than once placed woman, like a jewel, in a perfect setting in surroundings of the out-of-doors. In his "Song of Songs" the beloved is compared to the loveliness of the garden wherein they linger, and so exquisite is she that he dreams of her birthplace as being beneath the apple boughs. So when he speaks of the "virtuous woman whose price is far above rubies," it is not strange that he should sing also of her as one who has bought a field which

these girls are working, not in any haphazard, amateurish way, but under experienced gardeners, so that their labour will not be merely a labour of love and patriotism, but labour which will be crowned in harvest by the joy of bringing in the sheaves.

INDEED, thoroughness, if it is not one of the Guide laws, is one of the universal practices. This was illustrated a year ago at one of the Guide fetes held at "Casa Loma," the home of the Chief Commissioner for the Canadian Guides, Lady Pellatt. Twilight was falling; the audience which had covered the green lawns was moving off, and various companies of the Guides had broken formation and were surrounding the heroines of the day, the members of the particular company which had been enacting a fairy play written by their captain. Into the babel of laughter and praise the voice of an



Guides wearing badges of proficiency won by passing severe tests. The third from the left is Silver Fish, having won all honours attainable

she has "considered" and found desirable and as "planting a vineyard with her hands."

Again, the happy parallel. Last year, when the first warning went out over the country, sent by the wise men who foresaw the food shortage of this year, little companies of Guides heeded that warning wherever possible. Young girls, busy with their school, busy sometimes helping their families by wage-earning outside the home as well as by helpfulness within it, could not hope, at the sudden call, to grow many bushels of potatoes, many pecks of tomatoes, many quarts of beans. But what they could do they did and many dollars made from a corner of the home garden or from plots of vacant land given them by sympathisers with their practical patriotism, came into the Guide treasury for the wants of the soldiers overseas.

THIS year the Guides all over Canada turned themselves definitely to production and by the end of May, Miss Mairs, General Secretary, had received word at Headquarters that almost every company and patrol throughout the Dominion had land under cultivation. And

official from Headquarters broke with the word that a brooch had been lost in the grounds. Instantly the captain of the play-actresses stood stiffly at the salute and all her youthful company straightened up like soldiers on parade. Then the captain's clear young voice rang out,

"No. — company, organize a search party, and don't just look for the brooch, find it."

Scarcely had the command been given and the girls scattered to the search than the lieutenant of a junior company came up.

"Captain —," said she, "your girls are tired with the play." May the girls of No. — search instead of them?"

"Bravo, the Guides," said the onlooker softly. "Discipline and sisterliness all in one breath."

As it was Solomon who said, "A merry heart doeth good like a medicine," it is not surprising that he gave the impression of a happy woman in his picture. He says in one place, "She shall rejoice," and in another "Her children arise and call her blessed; her husband, also, and he praiseth her." Solomon evidently did not associate the perfect woman with a long face nor with grumbling over difficulties. Neither did



They know how to enjoy the woods. The woodlands are an open book to them.



Carrying a disabled comrade in a stretcher improvised with a blanket and two broom handles

the founder of the Guides, Miss Agnes Baden-Powell, sister of General Sir Robert Baden-Powell, for the 8th Guide law is an order to "smile under all circumstances."

Her religion is expected to play a very real part in the Guide's life and while captains and Guide mistresses are bound "on their honour" not to attempt to influence a girl to change the creed which she professes, they are equally in honour bound to foster in her the true observance of her faith. Her badge, given to her at her very solemn enrolment as a Guide, is called her "life" and this may be taken from her for a day, a week, a year even, or until such time as she does works of sufficient merit to have it restored to her again.

But most of the ethical training of the Guide comes through practical means. "Be prepared" is the Guide motto, and some years ago when Miss Baden-Powell, who was one of those who looked forward and saw that in the not-far-distant future there would be need of women carrying sound minds in sound bodies who would regard all work as sacred, she gathered little groups of girls, and took them with her to the open where the winds of God would blow from them the taint of artificiality which had begun to creep into even the child life of the world, and there, under the guise of games, she nourished love for life's simple things and taught them that laughter must spring from "mirth that has no bitter springs." Gradually the movement spread, crossing to Canada just at the time when home training was at its lowest ebb. It was not so much that girls were unskilled in domesticity—skill might come with experience—but deep in their hearts they had begun to feel that there was degradation in working inside the home, that social advancement and a place in the public eye were the highest good in life, the care of children irksome and that "motherhood was naught."

THEN the Guide movement appeared, drawing to it thinking women who had longed for some attractive method of bringing Canadian girls to see the true things with clear eyes. The uniform itself was a lure and the semi-military discipline of the Guides carried the suggestion of romance. Not realizing her transformation, the girl slipped little by little from under the shackles of a false environment and into the light-hearted freedom of obedience, and finding that the first fruits of Guide membership were pleasant to the taste she was ready to reach after the later-ripening growths. So one by one, as she grew in womanly grace, she added the badges of proficiency to her arm—the iron which proved she had passed the test as laundress; the scissors which showed she had qualified as a needlewoman, under competent examiners; the two keys proclaiming her knowledge of housekeeping, the spur which showed she was wise in tests of horsemanship; the green cross of the child-nurse graduate; the white cross that proved her skill in the sick room; the gridiron of the past-mistress of kitchen mysteries.

There are many Canadian Guides who have won the all-round proficiency cords for passing seven of the tests mentioned, but so far only one who has attained the "silver fish" the sign of one who has made her way successfully against the stream of difficulties in life and the highest honour a Guide can win. Her badge went with her across the ocean a few short weeks ago, when she left as a bride with her soldier husband, ready to turn her Guide knowledge to whatever service the old land may require of her, and had her fellows known what beautiful tributes to fully-equipped womanhood were to be found in the writings of the poet-monarch they might have transcribed for her the 29th verse of that chapter which we have been studying: "Many daughters have done excellently, but thou excellest them all."

All over Canada the leaven of the Guides is working. There are now about 300 companies, some of them in Nova Scotia by the sea, some in remote corners of the prairie lands of Alberta and Saskatchewan, some in the heart of Old Ontario and Quebec, and some on the Pacific slope. Wherever the movement has been wisely begun, under good and devoted leadership, there are to be found girls growing up to be counterparts of the "virtuous woman whose price was far above rubies," and in days to come there will be no need for written defence or spoken apology for the Canadian Girl Guides for "their own works will praise them in the gates."