

# CAMP FIRE GIRLS



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# THE BOOK OF THE CAMP FIRE GIRLS




NATIONAL HEADQUARTERS  
461 FOURTH AVENUE  
NEW YORK CITY

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THE CAMP FIRE GIRLS  
1914  
FIFTH REVISED  
EDITION




**THE LAW  
OF THE  
CAMP FIRE**


Seek beauty 


Give service 

Pursue knowledge 

Be trustworthy 

Hold on to health

Glorify work 

Be happy 

## BOARD OF ELECTORS

The board of electors includes all guardians in good standing, the Board of Directors, and the following persons:

MISS JANE ADDAMS	JUDGE BEN B. LINDSEY
MR. GEORGE A. BELLAMY	MR. SAMUEL MATHER
MRS. SIDNEY CECIL BORG	AMBASSADOR WALTER PAGE
MISS FLORENCE BROWN	MRS. GEO. C. RIGGS
DR. MARION L. BURTON	(KATE DOUGLAS WIGGIN)
DR. JOHN H. FINLEY	MR. T. J. ROTH
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MRS. BASCOM JOHNSON	MR. L. HOLLINGWORTH WOOD

CHAPTER I  
IN GENERAL

1. **Camp Fire Girls** is an organization of girls and women to develop the home spirit and make it dominate the entire community. Hence, the ranks should be recruited first from those who have ability to do and to help rather than from those who need help.

It is an army of girls rather than a mission to them.

It is a means of organizing a girl's daily home life. It shows that romance, beauty and adventure are to be found on every hand and in wholesome ways; that the daily drudgery may be made to contribute to the beauty of living. It gives boys and girls wholesome, interesting things to do together. It deliberately intends to promote happy social life.

It uses beautiful ceremonies, has an appealing ritual and bases rank and honors upon personal attainment. There are attractive ceremonial costumes, honor beads, and decorations. It interprets daily things in terms of poetry, symbolism, color and imagination.

**Mothers** are the Guardians in many cases, and the meeting places are usually the homes of the girls and the out-of-doors.

The Guardian is an older woman who, because of her larger experience, is able to help girls to attain their desires.

2. **Self Government.** The Camp Fire Girls is a self-governing organization. It is controlled as follows: The Corporation or Board of Electors consists of the Guardians of all Camp Fires who pay dues, and additional persons espe-

cially elected. This Board of Electors meets annually and elects the Board of Directors who conduct the work.

3. **Self Support.** The Camp Fire Girls aim to support as well as control their own national work. This we expect to have accomplished before the close of the year 1915. This is to be accomplished through: fees of "a cent a girl a week," i. e., fifty cents a year (p. 72); royalties of five per cent. on all articles sold by the Camp Fire Outfitting Company (p. 73), and advertising in Camp Fire Girl publications, sale of Manual, etc.

4. **Historical Sketch of the Camp Fire Girls.** In the Spring of 1911 a meeting was held to consider the advisability of forming an organization which should do for girls what the Boy Scouts were doing for boys. Among those active in this initial movement were Mr. William Chauncy Langdon, Mrs. Charles H. Farnsworth, Dr. and Mrs. Luther H. Gulick, Prof. Mary Schenck Woolman, Dr. Anna Brown, Mrs. Ernest Thompson Seton, Mr. Lee F. Hanmer, Mr. James E. West, Mrs. Justus A. Traut and Miss Lina Beard.

Preliminary work was done during the Summer and Fall. During the following Winter a manual was prepared, funds were secured and an organization created and offices opened.

The following persons have been mainly responsible for financial support:

MRS. C. B. ALEXANDER  
 MRS. SIDNEY C. BORG  
 GEORGE T. BROKAW  
 ANDREW CARNEGIE  
 CHARLES HENRY DAVIS  
 CLEVELAND H. DODGE  
 MISS ELIZABETH W. DODGE  
 MISS GRACE DODGE  
 ROBERT GARRETT  
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 GEORGE D. PRATT  
 JOHN D. ROCKEFELLER  
 DR. E. A. RUMELY  
 MRS. RUSSELL SAGE  
 MORTIMER L. SCHIFF

MRS. FINLEY J. SHEPARD



The following persons were the original Board of Electors:

MISS JANE ADDAMS	MRS. SIDNEY LANIER
MISS FLORENCE BROWN	JUDGE BEN J. LINDSEY
DR. MARION L. BURTON	JOSEPH LEE
DR. JOHN H. FINLEY	DR. HELEN MACMURCHY
ROBERT GARRETT	WALTER PAGE
FREDERICK C. GREEN	MRS. GEORGE PRATT
MRS. L. H. GULICK	MR. MYRON T. SCUDDER
HUTCHINS HAPGOOD	MISS IDA TARBELL
MRS. PHOEBE HEARST	MRS. RICHARD WAINWRIGHT
MRS. WILLIAM KENT	DR. C. H. WATSON
	MRS. ELLA FLAGG YOUNG

5. **Organization of Camp Fires.** The organization is primarily related to home and social life, hence it should consist usually of girls of about the same age, who naturally belong together, whose homes are near to each other, and who like one another. That is, the best results are to be secured by having the Guardian and the group socially homogeneous.

The parents should co-operate actively in bringing the work about and carrying it on. One of the mothers is often the Guardian with others as assistants.

Each group of girls over twelve years old is called a Camp Fire. Each Camp Fire secures a charter (p. 70).

Each Camp Fire consists of at least six girls. This is in order that there may be a sufficient number to develop the "team spirit."

The best size for a Camp Fire is from ten to fourteen girls. This will permit intimate acquaintance among the girls and the Guardian. No Camp Fire may have more than twenty active members.

The responsible head of a Camp Fire is called Guardian of the Fire. She must be at least twenty-one years of age. She is appointed by the National Board (p. 64).

Camp Fire Girls are over twelve years old.

Camp Fire Blue Birds are over six years old. The group

is known as the Blue Bird Nest. (A Blue Bird Manual will eventually be prepared.) Blue Birds are the younger sisters and friends of the Camp Fire Girls. It is not an independent organization.

The Camp Fire Girls have three ranks: Wood Gatherer (p. 13), Fire Maker (p. 17), and Torch Bearer (p. 18). Each rank has its special emblem which should be worn on the right sleeve.

The symbol of membership in the Camp Fire Girls is the silver fagot ring. This is given by the National Board without cost to each girl when she becomes a Wood Gatherer.

Each Camp Fire as well as each Camp Fire Girl has a special name and symbol (p. 20).

Ceremonial meetings are held monthly. At summer camps they should be held weekly. At these meetings a ritual is used (p. 46), the Count is read (p. 77), honors are awarded (p. 47), rank is conferred (p. 53 ff.), and new members are received (p. 52).

Weekly meetings are held to help the girls formulate their daily work and to teach them new activities, such as honors in handwork, home work, entertaining, sports, business, and keeping and illustrating the Record Book. Often these meetings are held in conjunction with a hike and the study of nature lore (p. 57).

6. Honors are awarded to members in recognition of attainment. They are symbolized by distinctively colored beads which have been selected by the National Board for their simplicity and suitability for decoration. The honors are divided into six groups as follows:

(1) Required honors: These are attainments which are required before a girl may become a Fire Maker. Such attainments are indicated by purple beads (p. 23).

(2) Elective Honors: These form the basis of Camp



Fire work and are divided into seven groups, such as Home Craft, Health Craft, Camp Craft, Hand Craft, Nature Lore, Business, and Patriotism. Honors won in these crafts count towards the rank of Fire Maker and Torch Bearer (p. 28).

(3) Big Honors: These may be won by any Fire Maker over fourteen years of age in any of the Elective Honor groups (p. 26).

(4) Torch Bearer Honors: These are for Torch Bearers over sixteen years of age who specialize in certain honors (p. 26).

(5) Local Honors: Honors for special cases (p. 27).

7. National Honors: Honors awarded for services of general use to the Camp Fire Girls (p. 27).

**Symbolic Art Forms.** Ideals, aspirations and visions have always been expressed through art forms, poetry, music, form, color, ritual ceremony, etc. Accordingly, Camp Fire Girls use all of these to help to express their visions and purposes. Symbols help to convey meanings which it is difficult to put into logical speech, hence, symbolic art forms are used as a frame for the activities of daily life. Upon this conception of the relation of art and life have been developed the ceremonial gown and meetings.

**Signs and Symbols.** Fire is the symbol of the organization, for around it the first homes were built. Camp Fire stands not only for the home, but also for the genuineness and simplicity of the out-of-doors. The sun is used as a general symbol for fire. This symbol is used particularly as the Guardian's Pin (p. 14).

The symbol of membership is the standing pine. It means simplicity and strength.

Wohelo is the watchword. It is made up of the first two letters of Work, of Health, and of Love.

The hand sign of fire, used as a salutation, is made by flattening the fingers of the right hand against those of the left. This indicates crossed logs. From this position the hand is slowly raised, following the curves of an imaginary flame until the index-finger points straight up.

<sup>80</sup> **Wohelo.** This is the name of the official publication, an illustrated monthly. Price \$1.00 a year (p. 70).

**Supplies.** All supplies may be secured from the Camp Fire Outfitting Company, 17-19 West 17th Street, New York City. These include ceremonial dresses, honor beads, Fire Maker's bracelet, Torch bearer's pin, Guardian's pin, etc. (p. 14).

**8. How to Organize.** Fill out the application blank and mail it with one dollar (\$1.00) to the National Headquarters. See Chapters V and VI.

**Four Steps Toward Success.** 1. Use the out-of-doors. Go on a tramp at least once a month. Have a fire. Let each trip have a special program; e. g., to some historical spot—learning the story; to observe interesting rocks or trees—seeing and knowing birds, etc. 2. Use the motion songs. There is nothing that carries the idea of the Camp Fire Girls and serves to develop enthusiasm as vigorous singing of the Camp Fire Girls' motion songs. Sing each one over and over until it is perfectly familiar. Make up new songs. 3. Use the ceremonies. This involves study and practice, but is as essential to success as a frame is to a picture or the right words are to a poetic idea. 4. Meet regularly and have each meeting planned beforehand.

## CHAPTER II

### MEMBERSHIP, RANK AND NAMES

1. **Applicant for Membership.** The applicant must know the object and requirements of the organization, and at the monthly meeting of the Council Fire shall announce her desire to become a Camp Fire Girl by repeating:

"It is my desire to become a Camp Fire Girl, and to obey the Law of the Camp Fire, which is to

Seek beauty  
Give service  
Pursue knowledge  
Be trustworthy  
Hold on to health  
Glorify work  
Be happy.

This Law of the Camp Fire I will strive to follow."

The Guardian explains the Law, phrase by phrase. The applicant is then received on probation as a member of the Camp Fire, until she has fulfilled the six requirements necessary to attain the rank of Wood Gatherer.

2. **To Become a Wood Gatherer.** To complete her membership and receive the silver ring she must fulfill the following six requirements:

- (1) Be a member of a Camp Fire for at least two months.
- (2) Attend at least six weekly meetings and two ceremonial meetings.

# THE CAMP FIRE GIRLS



## WOHELO CHEER MUSIC FROM ALOHA



Wo - he - lo for aye, Wo - he - lo for aye, Wo -  
 he - lo, Wo - he - lo, Wo - he - lo for aye!  
 Wo - he - lo for work, Wo - he - lo for health, Wo -  
 he - lo, Wo - he - lo, Wo - he - lo for Love.

### THE EMBLEMS



WOOD GATHERER



FIRE MAKER



TORCH BEARER

### THE LAW

Seek Beauty

Give Service

Pursue  
Knowledge

Be Trustworthy

Hold on to  
Health

Glorify Work

Be Happy

### THE BADGES



WOOD GATHERER'S  
RING



FIRE MAKER'S  
BRACELET



GUARDIAN'S PIN



TORCH BEARER'S PIN

- (3) Select a name and symbol.
- (4) Make a headband.
- (5) Have the ceremonial dress.
- (6) Win in addition at least ten elective honors.
- (7) Have paid her annual dues.

The six requirements for becoming a Wood Gatherer are not listed under Honors. There are no special beads given for these as numbers 3, 4, 5 and 6 come under the list of Elective Honors and receive the honor beads of their respective crafts.

Upon meeting these requirements, a girl becomes a Wood Gatherer and receives the Wood Gatherer's ring as a token of her membership in the Camp Fire Girls. When she receives her ring at a Council Fire, she must repeat the Wood Gatherer's desire.

If a girl is living in a Camp Fire camp where she will spend at least eight weeks giving her entire time to the work, she may become a Wood Gatherer when she has been a member for one week and has attended two ceremonial meetings.

The ring is given without cost and belongs to the girl even when her membership ceases. It represents the seven points of the Law in seven fagots bound together, and Work, Health and Love in three raised circles on either side of the fagots. Lost rings may be replaced upon application by the Guardian for fifty cents each.

As soon as a girl has completed the requirements for a Wood Gatherer, record of her membership is filed in the National Office. Except under unusual conditions if a girl does not complete her membership and so become a Wood Gatherer in four months, she should be dropped from the Camp Fire.

3. The ceremonial gown and head-band are required before a girl may become a Wood Gatherer, because experience

has shown that in them is found the democracy of spirit, the artistic unity, and the beauty of form, which are so desirable in the activities of the Camp Fire Girls. To this end only the official ceremonial dress should be worn. The materials have been carefully selected because of beauty of color, durability and inexpensiveness. The decorations on the ceremonial dress should be a symbolic or pictographic record of the attainments, relationships, ideals and hopes of the owner. Thus it should grow as she does. It will become a beautiful symbolic record of what is most precious in the life of the girl, and may be passed on as a priceless inheritance to her children.

The importance of the ceremonial gown has grown during the two years since the Camp Fire Girls was started. At first the girls put on decoration simply to make it look pretty, but now no decoration has a place that has not a meaning. The gown is simplicity itself, and yet it offers wonderful opportunities for telling stories. All the things a girl loves can be symbolized and wrought into beautiful decoration.

One Guardian has all the symbols of her girls embroidered on the bottom of her costume, and above each girl's symbol she has embroidered stitches of different colors to represent each honor won by that individual girl.

The real significance of the ceremonial gown was not appreciated until a Grand Council Fire was held. Then girls from every station in life came together all clad alike. It was just as becoming to the poor girl as to the rich girl. Its value as bringing about a true democratic feeling between girls of all classes cannot be estimated. They are all one in this great sisterhood.

Care should be taken that the ceremonial gown should not grow common and of little significance by being worn on the street, in parades, etc. Camp Fire symbols, insignia and



banners can be made a distinguishing mark of the Camp Fire Girls and save exploiting the ceremonial gown, for it should be kept for the more private Camp Fire activities.

In the matter of partisan parades, such as woman's suffrage, the Camp Fire organization cannot take sides either for or against, although individual members among the girls and Guardians are entirely free to identify themselves as they please. In such cases the ceremonial gown should not appear.

The case of pageant floats is a little different, and many Camp Fires have decorated floats with beautiful woodland scenes in which they appeared in their ceremonial dresses without sacrificing any of the delicate personal feeling which should cling to them.

4. **To Become a Fire Maker.** (1) The candidate must be at least thirteen years old. The Guardian must use her best judgment in determining how long a girl should be a Wood Gatherer before allowing her to become a Fire Maker. It is not merely a matter of winning the required and elective honors. Earnestness and maturity must also count. Any girl who is faithful ought to be able to win the rank in a year. If a girl is approaching the twenties, is deeply in earnest and has time for the work, she might be allowed to present her claim in as short a period as three months. But this should be regarded as the rare exception. If she is living in a Camp Fire Girls' camp, giving her entire time to the work, is mature, loyal and really understands the spirit, the Guardian may allow her to become a candidate in six weeks.

(2) The candidate shall further indicate her love and understanding of the Camp Fire ideal by learning and expressing—

## THE FIRE MAKER'S DESIRE.

As fuel is brought to the fire  
 So I purpose to bring  
 My strength  
 My ambition  
 My heart's desire  
 My joy  
 And my sorrow  
 To the fire  
 Of humankind.

For I will tend  
 As my fathers have tended  
 And my father's fathers  
 Since time began  
 The fire that is called  
 The love of man for man  
 The love of man for God.

(3) The candidate must fulfill the Required Honors in addition to those presented as Wood Gatherer. (p. 23.) These honors are symbolized by purple beads.

(4) The candidate shall present also twenty Elective Honors (p. 28 ff.). At least one honor must be won in each group, and with the exception of Home Craft not more than five honors may be presented from any one group.

5. To Become a Torch Bearer. (1) The candidate must be at least *fifteen years of age*, and must be approved by the Guardian as ready to bear the torch of life and light to guide others. It should take a good Fire Maker from at least *six months to two years* to be ready for this rank and responsibility. It is not merely nor mainly a matter of winning the honors. To be a Torch Bearer should really mean that the



girl has shown *powers of steady leadership*. This is the most important qualification of the Torch Bearer.

(2) The candidate shall learn and repeat—

THE TORCH BEARER'S DESIRE

That light which has been given to me,  
I desire to pass undimmed to others.

A Torch Bearer is an assistant to the Guardian. She is a leader. That is what carrying the torch means.

(3) The candidate must be known to the Guardian as trustworthy, happy, unselfish, a good leader, a good "team worker," and as liked by the other girls.

(4) The candidate shall have led a group of not less than three girls once a week for not less than three months, or four times a week for one month. It might be a group of Blue Birds. She will naturally select things to do in which she is proficient and which the girls like. This does not mean that she can organize them as Camp Fire girls. The real test is the enthusiasm and success of the girls she teaches.

(5) The candidate shall present fifteen honors from the list of Elective Honors in addition to those she presented for the rank of Fire Maker.

6. **Specialist Honors.** Any Torch Bearer over sixteen years of age may win Specialist Honors. These are qualifications in special lines. See page 26.

7. **Membership Transferable.** If a Camp Fire Girl moves from one city to another she may, when elected, transfer her membership to a Camp Fire in the city to which she goes. Or she may help in organizing a Camp Fire and securing a Guardian. She retains the rank she held in the group of which she was formerly a member. A transfer blank will be found in the Record Book.

8. **Choosing Camp Fire Names.** The name of the

Camp Fire may be suggested by a primitive legend or custom, by the natural resources or industries of the locality, by some woman who has been of special service to the community, or by the desire of the girls as a group. A Camp Fire in one of the Western States may be called the Alsea Camp Fire because it is in the Alsea Valley. The Indian legend is told that no matter how fierce the war between neighboring tribes, in this beautiful valley the Indians were always at peace and so they called the valley Alsea, meaning peace. The symbol for this Camp Fire is two low brown triangles with bases touching, to suggest the valley between the mountains. The Hannah Dustin Camp Fire, situated near Deerfield, Massachusetts, may have for its emblem a canoe with the totem of the tribe from which she saved herself and her little boy. The Sequoia Camp Fire may have a reddish brown, long trunked, pointed topped tree for its symbol because it tells of the giant redwoods. A group of girls in Butte, Montana, may name themselves the Copper City Camp Fire Girls, because of the principal industry of their home city, and they may use the pick and shovel in copper color as their symbol. The more simple the symbolic design the more effective it will be and the more varied may be its use.

A Camp Fire girl chooses or wins her own name and symbol, which stands for the qualities or accomplishments by which she wishes to be known. From a collection of Indian legends the names "Wanaka," sun-halo, and "Chelan," clear water, were taken. One girl had been watching the oven-bird build its nest and then took the Indian name of that bird. Another girl took her name from the words, "needed and cheerful," two things which she wished to be, and now she is known as "Neachee." "Pakwa" chose the frog as her symbol, for its skill in diving; "Kanxi" chose the honey-bee

for its sweetness. "Morning Star" likes to take walks before breakfast and hopes soon to get breakfast all alone for the other members of the family. "Evening Star," her sister, is the one who puts the two younger children to bed, and she is winning her first honors in telling folk-stories and Indian legends to them. "Grey Leaves" found her name in the poem, "The Master and the Trees," by Sidney Lanier.

The names and symbols of the Camp Fires or of the Camp Fire Girls may be suggested from any source, especially from folk-lore of the different countries, but are perhaps more often taken from the Indian lore, because it is suggestive of the spirit of out-of-doors, of the ingenious use of the materials at hand, and is so distinctly American.

Often, when names have been too hastily chosen, the girls are anxious to change them for new names. Many times a more thoughtful study of the name will reveal some study of symbolism not before known or realized. If so, it is wise to hold to the original name. But if the girl's desires have so changed that a different name is more appropriate, let the old name be written on a piece of paper, and at the Council Fire the Guardian may explain the reason for the change. She then throws the paper into the flames and tells the girls that, as she throws the paper into the flames, it is a sign that the name is gone forever and must never be mentioned by the girls again; hereafter, the girl is to be known by her new name.

### 9. Material For a Council Fire Program

Preparation (p. 45).

Recognition of members present (p. 46).

Fire Lighting Ceremony (p. 49) or Candle Lighting Ceremony (p. 49).

Roll Call (p. 47).

Count of last Ceremonial Meeting and intervening Weekly Meetings (p. 77).

Appointment of Recorders for next meeting (p. 47).

The following are optional:

Reports by girls (p. 47).

Singing national anthem.

Awarding elective and required honors (p. 47).

Receiving new members (p. 52).

Awarding rank of Wood Gatherer (p. 53).

Awarding rank of Fire Maker (p. 55).

Awarding rank of Torch Bearer (p. 55).

Songs, dances, games, stunts, etc. (p. 48).

Camp Fire talk or story (p. 48).

Closing song (p. 48).

Filing out, singing a good-night song (p. 48).

Extinguishing fire or candles and leaving place in order (p. 49).

## CHAPTER III

### HONORS

The honors of the Camp Fire Girls are devices by which wholesome activities may be divided into "measurable bundles" and social recognition and status given for accomplishment.

1. **Standards.** The effectiveness of this whole honor plan depends upon the good judgment of the Guardian. In interpreting what degree of excellence is demanded for any honor she must bear in mind the other honors. For example, to identify and describe twenty wild flowers may be made so easy that a girl with a good memory would qualify by an hour or two of work, or it could be made so difficult that it would involve weeks and weeks of work. Common sense is needed here. It is of no help to the girls to give them their honors easily. On the other hand, to make them very difficult will tend only to discourage them. Each honor should be won by good honest work. Any other way serves only to hurt the girl. One reason why there are so many elective honors is that girls of all kinds, of all ages, tastes, training, and home life may find those which fit them.

#### 2. **Required Honors—For Rank of Fire Maker.**

(1) To help prepare and serve, together with the other candidates, at least two meals for meetings of the Camp Fire; this to include purchase of food, cooking, and serving the meal, and care of fire. (All candidates work in rotation; that is, each does a different part of the work each time.)

A typical meal to be cooked with an open fire on one of the tramps consists of cream of tomato soup, potatoes baked in ashes, bacon broiled on green sticks, with bread, butter and lettuce brought from home ready for sandwiches. For an indoor dinner to be prepared in rather small quarters on a gas range with the help of a fireless cooker, left over meat chopped for a chartreuse with rice and tomato sauce, a green salad with a cooked dressing, and individual sponge cakes would make a good menu.

(2) To mend a pair of stockings, a knitted under-garment, and hem some necessary article, requiring at least a yard in length of hem. Use the sewing machine if practical, and also the attachments for hemming.

(3) To keep a written classified account of all money received and spent for at least one month.

(4) To tie a square knot five times in succession correctly and without hesitation.

(5) To sleep with open windows or out of doors for at least one month.

(6) To take an average of at least half an hour daily outdoor exercise for not less than a month.

(7) To refrain from chewing gum, candy, sundaes, sodas, and commercially manufactured beverages between meals for at least one month.

(8) To name the chief causes of infant mortality in summer. Tell how and to what extent it has been reduced in one community. In a city, there may be an opportunity to visit a milk station, to see the babies brought in and weighed and to see there what is being done by that particular city. The work of a number of cities has appeared in illustrated magazine articles, which may be found by an index to current periodicals.



- (9) To know what to do in the following emergencies:
- a. Clothing on fire.
  - b. Person in deep water who cannot swim both in summer and through ice in winter.
  - c. Open cut.
  - d. Frosted foot.
  - e. Fainting.

(10) To know the principles of elementary bandaging and how to use surgeon's plaster.

(11) To know what a girl of her age needs to know about herself.

This is a requirement in knowledge of personal hygiene to include the best use of hot and cold baths, care of the hands, cleanliness of the hair and its appropriate dressing, the encouragement of good teeth and a sweet breath. The girl should know the care of the eyes in respect to good light and occasional relaxation by glancing to a distance when reading or doing other close work. She should know the normal requirements of sleep and out-of-door exercise for her age, the suitable dress for cold or wet weather, the proper care of the feet and proper selection of footwear, especially for school, work, and tramping, simple preventives of constipation through regularity, exercise, and attractive laxative foods. She should know those intimate things which careful mothers tell their daughters about the personal life of women and something of the delightful results of a happy attitude to all about her.

(12) To commit to memory any good poem or song not less than twenty-five lines in length.

(13) To know the career of some woman who has done much for the country or state.

(14) To know and sing all the words of the national anthem.

In addition the candidate shall present twenty Elective Honors (pp. 29-42). At least one honor must be won in each group and with the exception of Home Craft not more than five honors may be presented from any one group.

3. **Elective Honors.** Elective Honors form the basis of Camp Fire work. These honors may be won in seven crafts, each craft being symbolized by a distinctively colored bead.

Home Craft—Flame colored honors, as fire has been the center of the home.

Health Craft—Red honors (red blood).

Camp Craft —Brown honors (woods).

Hand Craft —Green honors (creation, growing things).

Nature Lore —Blue honors (blue sky).

Business —Yellow honors (gold).

Patriotism —Red, white and blue honors.

4. **Big Honors.** These will be awarded to any Fire Maker over fourteen years of age who wins elective honors as follows:

Home Craft —Any fifteen honors.

Health Craft —Any ten honors.

Nature Lore —Any eight honors.

Camp Craft —Any ten honors.

Hand Craft —Any ten honors.

Business —Any eight honors.

Patriotism —Any twelve honors.

The Big Honor beads are a special shape,—large, decorative, and are of the same colors as the Elective Honor beads.

5. **Torch Bearer Honors.** A special honor will be given to any Torch Bearer over sixteen years of age who passes advanced tests in such subjects as water sports, star



lore, dancing, outdoor cooking, indoor cooking, story-telling, horseback riding, mountain climbing, housekeeping, singing, playing any musical instrument, writing plays, or pantomime plays based on fairy stories, hiking lore, any special branch of nature lore, fire lore, any special branch of handcraft, or patriotism. The nature of the honor given and how it is to be won will be described in future numbers of *Wohelo*. These tests will be based on usefulness to the Camp Fire Girls' plan or idea. For example, mountain climbing would mean that the candidate had climbed mountains of certain difficulty, knew how to equip a party of girls for this work, and had actually directed such a trip.

6. **Local Honors.** Some Camp Fires have special needs or opportunities that are not provided for under the elective honors in connection with which it seems wise to offer some honor. Any Camp Fire may create local honors and award special beads or other emblems for such honors. These local honors do not, however, count toward the rank of Fire Maker or Torch Bearer.

7. **National Honors.** Special decorations for the ceremonial dress have been adopted for award to those who give to the National Office of the Camp Fire Girls original ideas, songs, poems, plays, drawings, photographs, Camp Fire Girls' stories, counts kept or decorated in particularly beautiful or original ways, headbands, original and beautiful ways of wearing honors, and suggestions as to the design of Camp Fire Girls' clothing or other articles for use. These National Honors are graded as follows:

- (1) The "Uta" honor; meaning *effort*. Given for any effort, however humble.
- (2) The "Keda" honor; meaning to *think hard*. Given for work showing deep thought and excellence.

(3) The "Shuta" honor; meaning *to create*. Given for material which can be used in part or adapted for use in the National work, or those showing especially fine Camp Fire spirit.

(4) The "Wakan" honor; meaning *inspiration*. Given for articles or suggestions of excellent quality which are acceptable for use in Wohelo, the Handbook, etc.

The designs on the National Honors are symbolic of the achievement for which each honor is awarded. The symbol for eye with three rays of light represents photography, a symbol for eagle and eagle's song stands for song, an Indian symbol for woman's dress, for decoration and hand craft work, and two Indian leaf symbols for "written thoughts." Upon the Wakan Honor are also the three flames of Work, Health and love within a circle which represents the large circle of the Camp Fire.

Send the article, picture or suggestion, *with return postage*, to the National Board. Each thing should be carefully marked with the name and address of the sender and the Guardian's name.

**8. Honor Certificate Blanks.** No person should be asked to judge of her own attainment. Blanks have been prepared to put the parent or teacher in right relation to work not done under the immediate supervision of the Guardian. These blanks are printed in blocks of twenty-five and may be obtained from the Camp Fire Outfitting Co., 17-19 West 17th Street, New York City.

**9. Elective Honors.** Any attainment described in the following lists entitles the girl to as many honors as there are stars after the honor, e. g., \*one honor, \*\*two honors, etc. Each honor so won counts toward rank of Fire Maker or Torch Bearer the first time it is won.

**Repeat for Rank** honors are those which count for rank

of Fire Maker or Torch Bearer each time they are won in a new way, e. g., "Do any two standard dives in good form." The first time the Front and Back may be presented, the second time the Back and Front from a run may be accepted. Or, with a chafing dish, "prepare four appetizing dishes." When this is to be won a second time the dishes presented must be different from those presented the first time. These honors, which may be repeated and count toward the rank of Fire Maker or Torch Bearer, are called "Repeat for Rank Honors." They are marked with a *capital* "R."

Some honors may be repeated indefinitely and the proper bead awarded each time, but count for rank only the first time they are won. For example, a girl walks forty miles in ten days and wins her red honor, and counts it toward her rank of Torch Bearer or Fire Maker. She may win this over and over again and receive a red bead each time, but these repetitions do not count for rank. Such honors are marked with a circle "o."

Honors for Camp Fire work may be counted only from the date of the organization of the Camp Fire. The members of the Camp Fire, with the exception of the Guardian, are not entitled to credit for honors won before the Guardian has received her certificate of appointment from the National Board. The Guardian is entitled to honors for past attainments.

#### 10. Home Craft—Flame Colored Honors

- 1 Cooking: Make bread in two ways and two kinds of cake.\*R
- 2 Cook meat in four ways: Roast, broil, fricassee, boil.\*R
- 3 Cook left-over meats in four ways.\*R
- 4 Cook three common vegetables each in three ways.\*R
- 5 Make two kinds of soup with milk, and two with meat.\*R
- 6 Prepare four salads, making at least two kinds of dressing.\*R
- 7 Prepare eggs in four different ways.\*R
- 8 Prepare four deserts: one gelatine, one boiled, one baked, and one frozen.\*R

- 9 Prepare a gruel, a cereal, an eggnog, and milk toast and arrange an invalid's tray attractively.\*
- 10 Gather two quarts of wild berries or fruits and make them into a dessert.\*<sup>o r</sup>
- 11 Can or preserve three different kinds of fruits, at least one quart of each kind.\*<sub>r</sub>
- 12 Use fireless cooker successfully on cereals, meat and vegetables.\*
- 13 Cook meat, a vegetable and a dessert, or fruit, in paper bags.\*
- 14 Chafing Dish: Prepare four appetizing dishes.\*<sub>r</sub>
- 15 Write out an appetizing balanced vegetarian diet for a week.\*
- 16 Write out a menu for three weeks suitable for a school girl who is inclined to be too stout.\*
- 17 Write out a menu for three weeks suitable for a school girl who is inclined to be too thin.\*
- 18 Give examples of five expensive and five inexpensive foods having high energy or tissue forming value. Do the same for foods having little energy or tissue forming value.\*
- 19 Prepare balanced menu and superintend cooking for one month in home.\*<sup>o</sup>
- 20 Make delicacies for the sick or get flowers and send where needed through the National Plant, Flower, and Fruit Guild, or some other distributing organization.\*
- 21 Cook for one month in a home.\*<sup>o</sup>
- 22 Take instructions in neighbor's home once a week for two months, actually doing cooking.\*<sup>o</sup>
- 23 Make two pounds of butter a week for two months.\*<sup>o</sup>
- 24 Pick, dress and cook a fowl.\*<sup>o</sup>
- 25 Marketing: Describe characteristics and identify and select six chief cuts of meat; also state the market price for each.\*
- 26 Market for one week on one dollar and a half per person, keeping accounts and records of menus, etc.\*<sup>o</sup>
- 27 Do the same for two dollars.\*<sup>o</sup>
- 28 Do the same for three dollars.\*<sup>o</sup>
- 29 Know the best season for the chief fruits and vegetables available in your locality and a reasonable price for each.\*
- 30 Know the way flour, sugar, rice, cereals, crackers, and breads are sold—packages, bulk, etc.—prices, dangerous and common adulterations.\*
- 31 Know how to secure full weight and pure food.\*
- 32 Laundering: Do a family washing, using modern labor-saving devices if possible.\*<sup>o</sup>
- 33 Iron eight hours in two months.\*<sup>o</sup>
- 34 Wash and iron a shirt waist and a skirt.\*<sup>o</sup>
- 35 Wash and iron a lingerie dress.\*<sup>o</sup>
- 36 Press a suit, or a skirt and coat.\*
- 37 Remove three common stains from wash material, two spots from non-washable material.\*

- 38 Use two agents for softening water, two soaps for different uses, two kinds of starch for different uses, two methods of bluing, and two household methods of bleaching.\*
- 39 Housekeeping: Care for hardwood floors, walls, carpets, rugs, hardwood and upholstered furniture, as it should be done for the regular housecleaning.\*
- 40 Sweep and dust, using two kinds of sweeping or dusting compounds, moist cloths, dust absorbing cloths, and a vacuum cleaner.\*
- 41 Properly dispose of waste and garbage from the home for one week, and know its proper disposal by the city.\*
- 42 Make up a bed for a baby, a bed with a draw sheet for a very sick patient, and know the proper airing and changing of bed.\*
- 43 Air and make one bed every day for two months.\*o
- 44 Wash and wipe dishes and leave the dining room in order, after one meal a day, for two months.\*o (Two girls may share the work, continuing it through twice the time, to obtain equivalent honors.)
- 45 Take the entire care of one room for one month, to include sweeping, dusting, washing of windows, care of flowers or plants, and what may be desirable for the attractiveness of the room.\*o This may be the club room of the Camp Fire Girls. (Two girls may share the work, continuing it through twice the time, to obtain equivalent honors.)
- 46 Put away clothing, rugs, furs, blankets, for the summer.\*
- 47 Take instruction in a neighbor's house for one morning a week for two months, actually doing house work.\*o
- 48 Take care of a cat, dog, bird, or a tame animal, for three months; know what harm they do, what diseases each may carry, and how they may be treated.\*
- 49 Learn the care of plates, silver, glass, pots, pans, aluminum ware, lamps, copper.\*
- 50 Scrub a floor once a week for two months.\*o
- 51 Take entire charge of a pantry for one month.\*o
- 52 Clean ice-chest thoroughly twice a week for two months during the summer.\*o
- 53 Keep bureau drawers in order for three months.\*o
- 54 Care for at least two kerosene lamps every day for a month.\*o
- 55 Take care of the milk and cream from at least one cow, and see that the pails and pans are properly cleaned for two months.\*o
- 56 Repack a faucet.\*
- 57 Install an electric bell and care for it for three months.\*
- 58 Build a furnace fire and care for it two days.\*o
- 59 Invention. Make a useful household invention.\*R
- 60 Care of Sick: Arrange a sick room to make it sanitary and calculated to give greatest possible comfort to patient and usefulness to doctor and nurses.\*

- 61 Use a clinical thermometer to obtain the temperature of an adult and an infant, and tell the temperatures indicating normal, fever, and dangerous fever conditions.\*
- 62 Give the common symptoms of scarlet fever, diphtheria, whooping-cough, measles, tuberculosis; also home care and prevention of these diseases.\*
- 63 Entertainment: Sing weekly in chorus or glee club for not less than three months.\*o
- 64 Sing in a quartette, glee club, or organized chorus for not less than eight hours in any one month.\*o
- 65 Memorize and sing alone five folk songs.\*R
- 66 Play any musical instrument in an orchestra, reading the necessary music, for not less than eight hours in any one month.\*o
- 67 Play from memory five piano pieces of the difficulty of Schumann's "Scenes from Childhood."\*R
- 68 Play the piano or organ for one Sabbath service each week for three months.\*o
- 69 Play the accompaniment for any school exercise for not less than eight hours in any one month.\*o
- 70 Commit and recite five hundred lines of standard poetry.\*R
- 71 Commit and recite an equivalent amount of standard prose, such as an oration, essay, or story.\*R
- 72 Write a story, a poem, or words of song which is either published or adopted for use.\*R
- 73 Have entire charge of two programs for the weekly meetings of the Camp Fire.\*R
- 74 Have a party of ten with refreshments, costing not more than one dollar; keep accounts.\*o
- 75 Entertain three or more little children for two hours a week for at least two months.\*o
- 76 Know and tell five standard folk stories.\*R
- 77 Write and give a play.\*R
- 78 Plan and give a pantomime entertainment.\*R
- 79 Make six visits a month for three months to sick in homes, hospitals or other institutions.\*o
- 80 Teach a boy to dance any four of the following dances:\*o  
Virginia Reel, Portland Fancy, Lady of the Lake, Howe's (or Hull's) Victory, Pop Goes the Weasel, Chorus Jig, Lancers, Boston Fancy, French Reel, German Hopping Dance, Varsouvienne, Furetur, Gottland's Quadrille.
- 81 Each member of a Camp Fire that participates in carrying out a wholesome party, or hike, including at least as many others (either boys or girls) as Camp Fire Girls, may receive one honor. (The work must be well planned and organized and each member given special duties. The Guardian must approve the plans, but it must be really in the hands of the girls.)\*o
- 82 Baby Craft: Know how milk should be prepared for a six-months-old baby; know what is good milk for a baby a year old and how it can be tested.\*



- 83 Know how much a baby should grow in weight each week for the first six months, in height for each month for the first year, the relation of weight to disease and vitality.\*
- 84 Know and describe three kinds of baby cries and what they mean.\*
- 85 Care for a baby for an average of an hour a day for a month.\*o
- 86 Make a set of practical playthings for a child three years old.\*o
- 87 Take entire care of a household for one week, allowing the mother to go on a visit or vacation.\*o
- 88 Cook and serve two Sunday dinners while mother rests.\*o
- 89 Bait the hook, catch, clean and cook a fish.\*o

### 11. Health Craft—Red Honors

- 200 First Aid: Secure diploma of the National Red Cross, or joint diploma of the American Red Cross and of the Young Women's Christian Association.\*
- 201 Colds: Be free from every indication of a cold for two consecutive months between October and April.\*o
- 202 Regularity: Not miss work or school because of ill health or headaches for three consecutive months.\*o
- 203 Diet: Abstain from chewing gum and from candy, ice cream, sundaes, sodas, and commercially manufactured beverages between meals for three consecutive months.\*o
- 204 Sleep: Sleep out-of-doors or with wide open windows for two consecutive months between October and April.\*o
- 205 Games: Play any of the following games for not less than fifteen hours in any one month.  
*Team Games*—Hockey, Volley Ball, Basket-ball, Archery, Baseball, Soccer, Prisoner's Base, Captain Ball.\*o
- 206 *Other Games*—Tennis, Golf, Run Sheep Run, Hide and Seek, Pussy Wants a Corner, Three Deep, Blind Man's Buff, Drop the Handkerchief, Red Rover, Fox and Hounds, Quoits, Duck on the Rock.\*o  
 (Games adapted for girls and having standard rules prepared for them, like basket-ball and baseball, are to be played according to such rules.)
- 207 Play singing or dancing games for not less than fifteen hours in any one month.\*o
- 208 Swimming: Swim one hundred yards.\*
- 209 Swim one mile *in any six days*. (Not necessarily consecutive.)\*o
- 210 Fetch up a cup from the bottom in eight feet of water.\*
- 211 Do any two standard dives in good form.\*R  
*Standard Dives:*  
 Standing—Front, Side, Back, Twist, Jack.  
 Running or from spring board the same, e. g., a standing front and a running front and a front from a run and use of spring board may all be presented.
- 212 Undress in deep water.\*

- 213 Swim any four standard styles.\*<sub>R</sub>  
Standard styles are breast, side, over-hand, single over-hand, crawl, back, scull on back, etc.
- 214 Canoe or Boat: Paddle or row twenty miles *in any five days.\*<sub>o</sub>*  
(Not necessarily consecutive.)
- 215 Canoe: Tip over a canoe in deep water, right it, get in, and get enough water out by splashing with hands or paddle to be able to sit on the seat steadily and paddle to shore.\*
- 216 Sailing: Sail a boat without help or advice for fifty miles.\*<sub>o</sub>  
(In any one season.)
- 217 Motor Boat: Operate and care for without help or advice for one hundred miles.\*<sub>o</sub> (In any one season.)
- 218 Skating—Ice or Roller: Skate twenty-five miles *in any five days.\*<sub>o</sub>* (Not necessarily consecutive.)
- 219 Coasting: Coast, toboggan, or skee for not less than fifteen hours in any one month.\*<sub>o</sub>
- 220 Skiing: Make six descents of at least fifteen feet in good form.\*
- 221 Make six jumps and land in good form.\*
- 222 Snowshoeing: Cover twenty-five miles *in any five days.\*<sub>o</sub>*  
(Not necessarily consecutive.)
- 223 Horseback: Saddle, bridle, mount, and ride a horse in correct form, using three gaits.\*
- 224 Ride forty miles *in any five days.\*<sub>o</sub>* (Not necessarily consecutive.)
- 225 Take care of horse and supervise care of stable for at least one month.\*
- 226 Mountain Climbing: Make an ascent of two thousand feet and return to the starting level.\*<sub>R</sub>
- 227 Bicycle: Bicycle forty miles *in any five days.\*<sub>o</sub>* (Not necessarily consecutive.)
- 228 Tramping: Walk forty miles *in any ten days.\*<sub>o</sub>* (Not necessarily consecutive.)  
Note: This means tramping in the country or walking to and from school or business.
- 229 Exercise: Take seven hours of outdoor exercise a week for three months.\*<sub>o</sub>
- 230 Automobile: Operate and care for without help or advice, for five hundred miles.\*<sub>o</sub> (In any one season.)
- 231 Folk Dancing: Know any five standard folk dances.\*<sub>R</sub>

## 12. Camp Craft—Brown Honors

- 300 Tent Craft: Erect a tent, having selected location.\* (She may have the help of one girl.)
- 301 Take proper care of tent for one week.\*<sub>o</sub>
- 302 Wood Craft: Make a shelter and bed of material found in the woods.\*<sub>o</sub>
- 303 Build a tree house large enough for two girls to sleep in.\*
- 304 Make a bed on the ground and sleep out of doors on it for any five nights.\*<sub>o</sub>



- 305 Packing: Pack a horse and tie a squaw hitch.\*
- 306 Fire Lore: Build an open fire in wind and rain with material found out of doors, and build a proper bonfire.\* No fire is credited until it is properly left or put out.
- 307 Make two good devices for holding a pot over a fire and two for holding a frying pan over a fire.\*<sub>R</sub>
- 308 Make fire without either fire or matches.\*<sub>R</sub>
- 309 Cooking: Do all the camp cooking without help or advice for one day for four or more persons. This includes getting wood, and making an open fire. Suitable character, variety and amounts of foods are to be furnished. The menu must be written; quantities and price stated.\*
- 310 Make a bean hole at least 18" x 18", and cook one mess of beans for meeting of Camp Fire.\*
- 311 Weather Lore: Know the meaning of weather signals, and the meaning of clouds, wind and temperature.\*
- 312 Keep a scientific record for a month. This consists of temperature, wind direction and velocity, clouds, character and quantity, duration of rainfall, fogs or mist.\*
- 313 Read United States Weather Map for a month and report, for each day, comparative record of home point with some distant point.\*
- 314 Indian Craft: Track two miles.\*
- 315 Know twenty-five signs of the hand sign language.\*<sub>R</sub>
- 316 Know six blazes.\*
- 317 Know three ways the Indians have of testing eye-sight.\*
- 318 Make bead-band at least eight inches long.\*
- 319 Carve a totem pole.\*
- 320 Make an Indian bed.\*
- 321 Make an Indian tepee.\*
- 322 Make a willow Indian bed.\*\*<sub>o</sub>  
(For above honors in Indian Craft see "The Book of Woodcraft" by Ernest T. Seton.)
- 323 Knots: Tie ten standard knots.\*<sub>R</sub> (Following list is suggestive.)  
Tie two ends together—square and square bow, single bend or bowline (easily untied), alpine, kite string. Tie a rope to a post or rail or about itself—half hitches (fasten boat or clothesline), clove hitch (fasten horse), midshipman's or rolling hitch (tent rope). Whip a rope to prevent unraveling, with needle and without needle.  
Make knots at the end of a rope—wall knot, crown, back splice. Make fancy or heraldic knots—carrick bend, love knot (for trimming pillows, shirt waist or dress). Make trick knots—Tom fools' or sailor handcuff, cabin boy's knot. Weave ropes, twine or yarns, together—make a plait of three or more strands; make a sennit. Make splices: eye, short and long.
- 324 Construct a reflecting oven and bake biscuits in it.\*<sub>o</sub>

## 13. Hand Craft—Green Honors

Any article in the following groups must show skill, ingenuity and taste. Each article must be worthy of honor. When the designs in clay modeling, brass work, silver work, batik work, stenciling, leather work, embroidery, or bookbinding are symbolic of the Camp Fire Girls, two honors are given:

- 400 Clay Modeling: Model an individual cereal bowl, plate, or cup and saucer, having on it original designs.\*<sub>R</sub>
- 401 Brass Work: Make a brass or copper bowl or vase having on it original designs.\*<sub>R</sub>
- 402 Silver Work: Make three pieces of silver jewelry such as bracelet, ring, pin, hat pin, with original designs.\*<sub>R</sub>
- 403 Basketry: Design and make a basket.\*<sub>R</sub>
- 404 Wood Carving: Make a useful piece of furniture.\*<sub>R</sub>
- 405 Carpentry: Make and stain a piece of "Box furniture."\*\*<sub>R</sub>
- 406 Repair and finish off, or paint, an article of furniture, or a floor.\*<sub>o</sub>
- 407 Toys: Dress dolls, or make picture books or toys and send to hospitals and settlements where they are wanted.\*<sub>R</sub>
- 408 Make a doll's house of four rooms and its furnishings.\*\*
- 409 Candles: Gather bayberries and make one 6" candle (dipped)\*; or
- 410 Gather bayberries and make four 6" candles (molded).\*
- 411 Batik Work: Design and dye three articles for use.\*<sub>R</sub>
- 412 Dyeing: Dye material for a dress or three smaller articles, each of different color.\*
- 413 Painting: Stencil, wood block, paint on china, three serviceable articles with original designs.\*<sub>R</sub>  
Suggestive: Table runner, curtains, sofa pillow, book-cover, paddle, ceremonial costume.
- 414 Leather Work: Make three articles with original designs in cut leather at least one of these to be lined with silk harmonizing in color.\*<sub>R</sub>
- 415 Bookbinding: Bind a book, sewing the back, and having lined cover and original cover designs.\*<sub>R</sub>
- 416 Photography: Take a dozen photographs, develop and print them.\*<sub>o</sub>
- 417 Decorating: Keep and decorate an individual "count" for six months.\*<sub>R</sub>
- 418 Decorate a "buffalo robe" with a totem and at least twenty pictographs illustrative of your Camp Fire activities.\*<sub>R</sub>
- 419 Knitting: Knit or crochet three articles.\*<sub>o</sub>
- 420 Sewing: Make two articles of underwear, using hand or machine or both.\*<sub>o</sub>
- 421 Make a shirt waist.\*<sub>o</sub>
- 422 Make a dress.\*<sub>o</sub>
- 423 Make a set of baby clothes.\*<sub>R</sub>
- 424 Make a ceremonial dress.\*
- 425 Trim a hat.\*<sub>o</sub>

- 426 Make a hat.\*o
- 427 Draw an original design for a table runner, sofa pillow, curtain border or some serviceable household decoration and embroider the article, using not over twelve hours for completing the embroidery.\*R
- 428 Draw an original monogram or design, suitable for marking household linen or lingerie, and embroider it on six articles, using not over two hours to complete the embroidery on each.\*R
- 429 Embroider a shirt waist or dress with original design, the embroidery to be completed in twelve hours.\*R
- 430 Use all the attachments of a sewing machine, and clean and keep it in order for three months.\*
- 431 Save nine stitches once each week for three months.\*R
- 432 Know the prices and widths and uses of the following materials:\* Six common cotton materials. Four common linen materials. Four common woolen materials. Four common silk materials.
- 433 Identify twelve kinds of lace and tell the reasonable price and appropriate use of each.\* (Hand made lace and machine made lace after the same style may each be counted.)
- 434 Know how pattern is made in cloth, be able to compare four common textile materials; know their origin, how the material is prepared, and how the weaving is done.\*
- 435 Make a skirt.\*o
- 436 Make any other garment as difficult to make as those already listed.\*o
- 437 Making a Key: Make a key for a lock as difficult to fit as a Yale lock.\*
- 438 Make and put on a warp and weave some article with original design.\*R (Cardboard or box weaving, hanging warp or loom.)
- 439 Shingle a hundred square feet of roof.\*o
- 440 Carve and decorate three wooden articles with original designs.\*R (Wooden spoons, salad fork and spoon, salad bowl, etc.)

#### 14. Nature Lore—Blue Honors

Trees: Identify and describe any fifteen trees in such a way as to assure future recognition:

- 500 In Summer.\*
- 501 In Winter.\*
- 502 Ten additional trees.\*R
- 503 Plant properly five trees at least one foot high where they are needed.\*o
- 504 Flowers: Identify and describe twenty wild flowers.\*
- 505 Identify and describe fifteen additional wild flowers.\*R
- 506 Ferns: Identify and describe ten ferns.\*R
- 507 Grasses: Identify and describe ten grasses.\*R
- 508 Mosses: Identify and describe ten mosses.\*R

- 509 Birds: Identify and describe twenty wild birds.\*
- 510 Identify and describe fifteen additional wild birds.\*<sub>R</sub>
- 511 Erect a bird box and have it used.\*<sub>R</sub>
- 512 Tell the value of two birds to man from personal observations and notes.\*<sub>R</sub>
- 513 Keep notes from personal observation of the raising of a family of birds.\*<sub>R</sub>
- \*514 Have a "lunch counter" used by at least four kinds of birds.\*<sub>R</sub>
- 515 Butterflies: Identify and describe ten butterflies.\*<sub>R</sub>
- 516 Moths: Identify and describe ten moths.\*<sub>R</sub>
- 517 Stars: Know the planets and seven constellations and their stories.\*<sub>R</sub>
- 518 Tramp Lore: Make a satisfactory note book from your own observations while on tramps. This may be on stones, birds, trees, streams, erosion of the earth, or habits of animals.\*<sub>R</sub>
- 519 Garden: Do all the work in a successful garden. This may be for use or beauty, or both.\*<sub>R</sub>
- 520 Keep written records of completion of different divisions of work and financial account of expenses.\*<sub>R</sub>
- 521 Write history of garden at end of season, not less than 1500 words.\*<sub>R</sub>
- 522 Identify ten common weeds; tell how to remove and eradicate them.\*
- 523 Identify ten harmful garden bugs and insects, and tell how to combat them.\*
- 524 Raise flowers or vegetables in accordance with modern principles, getting cash results, e. g., violets, strawberries, celery, mushrooms.\*<sub>R</sub>
- 525 Have a successful window garden properly balanced in color or a garden furnishing garnishing for the table.\*<sub>R</sub> Practical results must be secured.
- 526 Raise a crop of sweet corn, popcorn, or potatoes.\*<sub>R</sub>
- 527 Make a record of processes, history of growth, cost, gain, or loss.\*
- 528 Raise at least two vegetables: Make note book record of growth and cost.\*<sub>R</sub>
- 529 Can, pickle, and preserve the product to an amount of two quarts canned, two quarts pickled and two quarts preserved.\*<sub>R</sub> Carry on experimental gardening as follows:
- 530 (a) Plant a plot with seed treated with bacteria solution and another plot with seed not so treated. Record results as to amount of crop, size of product, taste and palatableness.\*<sub>R</sub>
- 531 (b) Plant a plot with pedigreed seeds and another plot with unpedigreed seeds. Record results.\*<sub>R</sub>
- 532 (c) Plant two plots. Treat one by dry farming methods, and the other by usual methods. Record results.\*
- 533 (d) Make tests of the value of irrigation.\*
- 534 Distinguish eight varieties of apples, and tell the good and weak points of each.\*

- 535 Be a member of a Corn and Tomato Canning Club, canning two dozen quart jars of products raised yourself.\*<sub>o</sub>  
(For information write the Department of Agriculture at Washington, under whose supervision these clubs have been arranged. They aim to make the girls financially independent.)
- 536 Bees: Do all the work of the successful hive of bees for a season and know the habits of honey bees.\*
- 537 Animals: Demonstrate the nature and value of some one factor in heredity or environment in some strain of animals, e. g., chickens, dogs. (Effect of health, breeding, endurance, length of life, color, form or effects of altered food, exercise, out of doors.)\*<sub>R</sub>
- 538 Be a member of a Girl's Poultry Club and clear at least \$10 in one year.\*<sub>o</sub> (See note under Garden: Canning Clubs.)
- 539 Hatch and raise to six weeks one dozen chickens from fifteen eggs set under a hen or in an incubator.\*<sub>R</sub>
- 540 Distinguish six varieties of hens, and tell the good and weak points of each variety.\*
- 541 Distinguish six varieties of cattle, and tell the good and weak points of each variety.\*
- 542 Have a bird bath used by at least four kinds of wild birds.\*<sub>R</sub>
- 543 Identify ten varieties of mushrooms.\*<sub>R</sub>
- 544 Know songs and calls of ten different wild birds.\*<sub>R</sub>
- 545 Keep a list with dates of all wild birds seen during one season.\*<sub>R</sub>
- 546 Record from personal observation the food of six different wild birds.\*<sub>R</sub>
- 547 Identify ten plants by their odor.\*<sub>R</sub>
- 548 Identify ten plants by their feeling.\*<sub>R</sub>

### 15. Business—Yellow Honors

- 600 Fill a regular position for four months, earning ten dollars a week or less.\*\*<sub>o</sub>
- 601 Fill a regular position for four months, earning more than ten dollars a week.\*\*<sub>o</sub>
- 602 Not employed in regular position, for every dollar earned for the purchase of own Camp Fire outfit.\*<sub>o</sub>
- 603 Earn three dollars and give it to some philanthropic, church, or community interest.\*<sub>o</sub>
- 604 Earn at least five dollars in any line other than regular employment, e. g., chickens, bees, garden, getting subscribers to books, magazines or papers, making and selling Christmas presents, fancy work, jewelry, toys, dolls.\*<sub>o</sub>
- 605 Save ten per cent. of your allowance for three months.\*<sub>o</sub>
- 606 Make an article entirely or in part in regular employment, showing skill, speed and taste.\* to \*\*\*\*\*
- 607 Plan expenditure of family under heads of shelter, food, clothing, recreation, miscellaneous.\*
- 608 Live for one year on an allowance covering all personal expenses. Keep full account.\*\*\*\*\*



- 609 Keep a bank account and set aside a definite amount per month for a year.\*
- 610 Serve as Treasurer of your Camp Fire or for any other organization, really handling money for a year, keeping accounts.\*
- 611 Be "on time" for business morning and afternoon every working day for three months.\*o
- \*612 For not borrowing money or articles of wearing apparel for two months.\*o
- 613 Attend a class or lecture at least four times each month for three months, the object being to make your services to your employer more valuable.\*R
- 614 Keep a bank account, either for yourself or some other person, for three months; draw checks, endorse checks, make deposits, and balance check book with bank book each month.\*
- 615 Write a paper of not less than 1500 words on Business Pension Systems for Women in this and other countries.\*
- 616 Write a paper of not less than 1500 words on Insurance Systems for Women in Industries in this and other countries.\*
- 617 Describe the work of three organizations interested in labor conditions of women—such as Women's Trades Union League, National Consumers' League, National Civic Federation, etc., etc.\*
- 618 Write a paper of not less than 1500 words describing your State labor laws affecting women, girls and children, including age restrictions, hours of labor, wages, etc., making suggestions for amendments to improve working conditions in your own community.\*
- 619 Write a paper of not less than 1000 words describing your State laws affecting the property rights of women.\*
- 620 Write at a regular Camp Fire meeting—\*
1. A business letter ordering a list of books; also make application for the money order to be enclosed.
  2. A telegram of a business nature, general contents to be given by the Guardian.
  3. An application for a position as clerk in a department store.
- 621 Write 500 words on a typewriter from a daily paper in ten minutes.\*
- 622 Write from dictation twenty letters in shorthand and transcribe notes at a rate not less than 30 words a minute.\*
- 623 Go away on a vacation of not less than two weeks on money you have earned.\*o
- 624 Get three new subscriptions to "Wohelo."\*R
- 16. Patriotism—Red, White and Blue Honors**
- 700 Participate in organizing and carrying through a proper celebration of any national holiday. In each case the history of the day must be known.\*R
- 701 Organize and take part in a proper celebration of some historical event of local or national significance.\*R

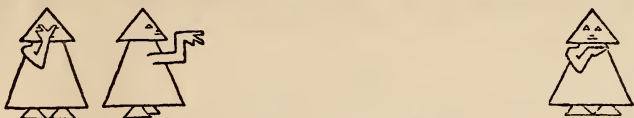


- 702 Contribute some service to your community in connection with Street Cleaning.\*
- 703 Beautifying front yards.\*
- 704 Conservation of streams.\*
- 705 Conservation of birds.\*
- 706 Conservation of trees or forests.\*
- 707 Do voluntary work for three months in connection with a playground, a settlement, or an organization, such as the Charity Organization Society, Society for Improving the Conditions of the Poor, Children's Aid Society, etc.\*
- 708 Tell the history of your own locality and what occurred on each historical spot.\*
- 709 Tell the history and meaning of the National flag and of the flag of the country from which your ancestors came.\*
- 710 Know the flag and rulers of ten nations.\*
- 711 Indian Lore: Buy and own a *genuinely* Indian made article, basket, bead work, silver work, pottery, stone work, blanket; and know to what tribe its maker belongs, what materials were used in its construction, and how it was made.\*<sup>o</sup> (The best way to help an Indian girl or woman is to buy the things she makes. It means food and clothing to her and her family.)
- 712 Know the location, history, and present condition, both economic and religious, of the tribe where your Indian article was made.\*
- 713 Know the uses, meaning, of the design or symbols used (if possible), or something of the ceremony in which it is used, if it is ceremonial basket, of your Indian article.\*<sup>o</sup>
- 714 Be able to sing 6 *genuine* Indian songs at Camp Fire gatherings.\*<sup>R</sup>
- 715 Be able to tell 6 Indian legends at Camp Fire gatherings.\*<sup>R</sup>
- 716 Know the meaning of 10 Indian symbols or designs.\*<sup>R</sup>
- 717 Be able to name the Indian tribes that originally inhabited your State, the tribes and number of members now living there, and their economic and religious condition.\*
- 718 Give brief accounts of the lives and activities of 5 great or well-known Indians, men or women.\*<sup>R</sup>
- 719 Be able to distinguish from each other the baskets of 10 different tribes.\*<sup>\*\*\*</sup>
- 720 An honor in patriotism may be given to:  
Each member that participates in giving a party or dance in which the girls and boys are about equal in number and in which at least two of the following dances are learned and danced by all: Virginia Reel, Portland Fancy, Lady of the Lake, Howe's (or Hull's) Victory, Pop Goes the Weasel, Chorus Jig, Lancers, Boston Fancy, French Reel, German Hopping Dance, Varsouvienne, Furetur, Gottland's Quadrille. This honor may be repeated four times in any one year, provided new dances are used each time.\*<sup>R</sup>

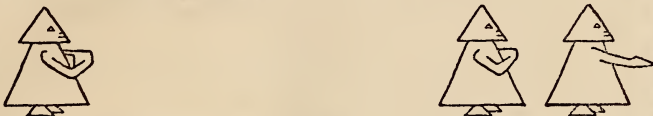
- 721 Prepare plans designed to improve the conditions under which girls work in your community.\*
- 722 Be familiar with your national history as it affects woman's welfare.\*
- 723 Pass a satisfactory examination upon "The New Relation of Woman to the World."\*\*
- 724 State the location and function of ten institutions, public and private, in your community for all kinds of relief and betterment.\*
- 725 State two public services done:  
For the people of your locality by the federal government, by the State government, and by the city or township government.\*
- 726 Write a paper of not less than 1500 words describing present immigration to this country, its advantages and disadvantages, and some of the problems created thereby.\*\*
- 727 State the laws in regard to fire protection of public places in your locality.\*
- 728 Describe Boards of Health and Labor Department requirements affecting ventilation and sanitation in stores and factories employing girls and women in your State.\*
- 729 Teach a class of not less than three, once a week, for eight months in connection with a church, tabernacle, settlement, Young Women's Christian Association, Young Women's Hebrew Association or other educational or social institutions.\*o
- 730 Belong to such a class for eight months and miss not more than five meetings.\*o
- 731 Attend a service ten Sabbaths in three months.\*o  
Give brief accounts of the life and service of:
- 732 Five religious leaders.\*R
- 733 Five missionaries.\*R
- 734 Five educators.\*R
- 735 Five great women.\*R
- 736 Five statesmen.\*R
- 737 Five scientists.\*R
- 738 Three inventors.\*R
- 739 Five musicians.\*R
- 740 Five artists.\*R
- 741 Identify three masterpieces of each of five well-known artists.\*o
- 742 The same for five musicians.\*o
- 743 Give the history of five great heroes of your own race.\*R
- 744 Commit to memory the preambles to the Constitution, Lincoln's Gettysburg Address, and the first two paragraphs of the Declaration of Independence.\*
- 745 Commit to memory one hundred verses of the Bible or an equal amount of other sacred literature, as hymns, Thomas a' Kempis, etc.\*R
- 746 Swat at least twenty-five flies every day for one month.\*o
- 747 Know the names, homes and occupations of grandparents and great-grandparents; this to include the maiden names of the grandmothers and great-grandmothers.\*

# THE LAW in "AIR-PICTURES"

SEEK BEAUTY



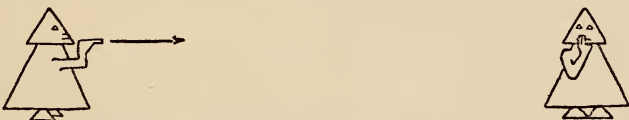
GIVE SERVICE



PURSUE KNOWLEDGE



BE TRUSTWORTHY



HOLD ON TO HEALTH



GLORIFY WORK



BE HAPPY



# AIR PICTURES *or* HAND SIGNS ILLUSTRATING THE LAW OF THE CAMP FIRE GIRLS



PRIMITIVE  
WOMAN  
SYMBOL

## SEEK BEAUTY

- SEEK** Fig. I. Index and middle fingers of right hand touching eyes.  
Fig. II. Point same fingers toward front—the sign for “seek.”
- GOOD** Fig. III. Right hand, palm down, held against left breast. Move hand several times with quick motion front and right on horizontal plane.

## GIVE SERVICE

- I** Fig. I. Thumb of right hand placed in center of chest, fingers closed, back of hand toward right. This is the sign for “I.”  
Fig. II. Right hand closed touching center of chest.
- GIVE** Fig. III. Extend hand downward, opening it with palm upward. These two motions stand for give, and combined with Fig. I means “I give” of myself.

## PURSUE KNOWLEDGE

- PURSUE** Fig. I. Right hand held up on level with chin, index and middle fingers pointing downward, feeling for a trail.  
Fig. II. Right hand held against left breast, palm downward.
- TO KNOW** Fig. III. Move hand with downward sweep, turning palm up, with thumb pointing to right and index finger to left, almost in a horizontal plane, the remaining fingers closed over palm. This combines the sign for “think” or drawn from the heart and to “know.”

## BE TRUSTWORTHY

- TRUE** Fig. I. Right hand near chin with index finger pointing front. Move hand forward. This is the sign for “true” and means straight from the heart and tongue.
- FRIEND** Fig. II. Raise right hand, place index and middle fingers against lips. This is the sign for “friend.”

## HOLD ON TO HEALTH

- HEART** Fig. I. Hold right hand over heart, fingers together and curved so as to nearly touch the thumb. This is the sign for “heart.”
- KNOW** Figs. II and III. Same as Figs. II and III under “Pursue Knowledge,” the sign for “know” combining “heart” and “know” means “remember.”
- STRENGTH** Fig. IV. Right hand held with back toward face, index and middle fingers pointing upward and touching forehead, thumb and other fingers closed. Move hand from right to left in spiral upwards. This is the sign for “strength.” There is the idea of bravery in this sign.

## GLORIFY WORK

- HEART** Fig. I. Same as sign for heart, Fig. I, in “Hold on to Health.”
- DAY** Fig. II. Make a circle with thumb and index finger of right hand, closing other fingers, holding hand across the body to the left. Slowly trace an up-right curve from left to right, describing the daily orbit of the sun. The heart and day signs together mean “glad.”
- TRY OR WORK** Figs. III and IV. Hold closed hands near chest. Push them forward with effort.

## BE HAPPY

- SING** Fig. I. Hold right hand, with index and middle fingers apart and upright, close to the lips, back of hand to the right and other fingers closed. Describe a horizontal circle mostly by wrist action, repeating this several times.

## CHAPTER IV

### MEETINGS.

1. **Council Fire.** A Council Fire is an intimate affair. Very rarely should any outsiders be admitted and then it should only be the mothers or special friends. When it is desired to have a public exhibition or a grand rally, then is the time for a Grand Council Fire (p. 59).

The Council Fire is the most important meeting of the month. It is at this meeting that the work of the month is brought to a focus. Honors are awarded and ranks bestowed.

Each Camp Fire may select or arrange a program for carrying on its own meetings. It adds greatly to the interest to have some original ceremonies. There must be careful preparation if one is to have a successful Council Fire.

2. **Preparation For the First Council Fire.** Girls should have selected their names and symbols. The ceremonial names should be used in the ceremonial meeting. The Guardian should also have a ceremonial name and symbol.

Ceremonial dresses and headbands should be ready if possible. The ceremonial dress is worn only for the Council Fire. For other meetings, the Camp Fire Girls' blouse or other appropriate dress may be worn.

The girls should have practised, with their Guardian, the hand sign of fire, the lighting of the candles, the songs, the entering and the leaving of the room, and all things needful, so that the meeting be carried through with dignity and without hesitation.

The ceremonial step is used for going away at the end of the Council Fire. On the first note of the measure, with the left foot, step forward lightly, just touching the tiptoe to the floor. Gradually, without bending the left knee, touch the whole foot to the floor, swinging the entire weight of the body to that foot. The heel of the right foot has been gradually raised and the right knee bent so that at the end of the step the girl stands with her weight directly on the left foot, with the right knee brought close to the left, the tiptoe of the right foot still touching the floor just behind her and the heel raised high. She is then ready for the step forward with the right foot on the first note of the second measure. Each new step should be taken only a few inches in advance of the other foot in order to do this attractively.

The Guardian should have a written program, and a list of the honors won and to be awarded. If many honors are to be awarded to one girl, it saves time for the Guardian to have them strung together before presenting them. The girls should have memorized the Law of the Camp Fire.

If the Council Fire takes place in a house, the room should be arranged so that the girls may sit in a circle on the floor, or in a half-circle about the fireplace, and the room should be darkened.

3. Suggestions For the Council Fire. (1) The Guardian stands in her place in the circle. The girls, who are out of the room, if possible, come in one by one silently or to the accompaniment of soft, stately music. Each girl makes the hand sign of fire at the same time that the Guardian makes it to recognize her presence. Then she sits down in her place in the circle.

(2) The Wood Gatherers bring in the candles (if candles are used in place of the open fire) and place them in a tri-



angle. When all the girls are seated, the Guardian sits down.

(3) The fire is kindled either by the rubbing-sticks or matches. (See Fire Lighting Ceremony p. 49.) If candles are used, the fire may be made with the rubbing-sticks, a wax taper lit from the tinder, and the candles lit by the taper. Or matches may be used to light the taper. Three Fire Makers, or, if there are no Fire Makers, three Wood Gatherers, light the candles with the Candle Lighting Ceremony (p. 49), the Guardian or a Torch Bearer taking the taper from each girl and handing it to the next.

(4) The fire kindled, or the candles lit, all rise and sing "Wohelo for Aye." The national anthem should be sung at some of the meetings.

(5) Roll Call by the ceremonial names, each girl present responding "Kolah." This means friend.

(6) Count of the last ceremonial meeting and of the things that the Camp Fire Girls have done as a group since then. This is written by the girls in rotation, sometimes in rhyme or verse (p. 77).

(7) The girl or girls who are to write the Count for the next meeting are appointed by the Guardian. Two or three girls often work well together, especially when they really belong together.

(8) Reports of the girls. Each girl is to tell of some kind deed which she has seen done since the last meeting. She should also tell in what way she indicated her appreciation of the act.

(9) The awarding of the honors. The Guardian stands and says, "Wawa (using the girl's ceremonial name) has won an honor for making a shirtwaist." Wawa stands.

Guardian: "Wawa, have you the shirtwaist to show us?"

Wawa shows the shirtwaist if it is possible for her to bring it to the meeting.

Guardian: "By authority vested in me as Guardian of the Fire I award you this symbol of attainment." She then hands Wawa a green bead which Wawa strings on a leather thong or strong cord which she has about her neck. If there is any special incident connected with the winning of the honor Wawa tells it. If the honor claimed is knowing fifteen wild birds, she presents a list of the birds. If it is for walking forty miles in any ten days, she presents a list of the days and the places she walked. If it is for five folk dances, she dances one or two or all of them, if there is time. If it is for telling five Indian legends she tells one or all of them, if they are not too long. The "Work Song" may be sung in an intermission in the awarding of honors.

(10) Initiation of new members (p. 52).

(11) Initiation of Wood Gatherers and bestowal of names (p. 53).

(12) Initiation of Fire Makers (p. 55).

(13) Songs, folk dances, or singing games. Demonstrations of honor work.

(14) The Camp Fire Talk. The Guardian should plan to have someone talk on the Law, some of the honors, Wohelo, or some subject in which the Camp Fire is at the time especially interested. The Guardian or one of the girls may talk, but it is much better to have a sympathetic person who is the guest for the evening. A discussion may follow.

(15) Closing song. "Lay Me to Sleep in Sheltering Flame." (Camp Fire Song Book.) The girls file out of the room or away from the fire, quietly singing, "Now Our Camp Fire's Burning Low." (Give words and music as published in Wohelo.)

(16) The Guardian, or someone appointed, should extinguish the fire and leave the hearth in order.

4. **Fire Lighting Ceremony.** The wood and kindling are brought to the hearth by the Wood Gatherers, and the Fire Makers arrange the wood for lighting. When all are seated around the place of the fire, a Torch Bearer or the Guardian lights the fire. This may be done with matches, but, better still, it may be started with the rubbing of sticks. If directions are carefully followed it is not difficult to learn this method of starting a fire. After the fire is lighted, the ceremony is completed by the group repeating the following ode in unison:

#### 5. Ode to Fire

O Fire!

Long years ago when our fathers fought with great animals  
you were their protection.

From the cruel cold of winter, you saved them.

When they needed food you changed the flesh of beasts into  
savory meat for them.

During all the ages your mysterious flame has been a symbol  
to them for Spirit.

So (to-night) we light our fire in remembrance of the Great  
Spirit who gave you to us.

The remainder of the program may follow the outline given for the indoor meeting.

6. **Candle Lighting Ceremony.** The Wohelo ceremony well shows how a picturesque form may be given to a very simple act,—the lighting of the candles.

Place three candles in the center of the circle; one stands for Work, one for Health, and one for Love. A taper is lighted by the Guardian and is handed to one of the girls,



THE  
FIRE MAKER'S DESIRE

As fuel is brought to the fire  
So I purpose to bring  
My strength  
My ambition  
My heart's desire  
My joy  
And my sorrow  
To the fire  
Of humankind.  
For I will tend  
As my fathers have tended  
And my father's fathers  
Since time began  
The fire that is called  
The love of man for man  
The love of man for God.

John Collier

who steps to the center of the circle, kneels on one knee, and says:

“I light the light of Work, for Wohelo means work.”

She lights one candle. She then stands and says:

“We glorify work, because through work we are free. We work to win, to conquer, to be masters. We work for the joy of the working, and because we are free.

Wohelo means work.”

She then hands the taper to the Guardian and retires and her place is taken by a second girl, who comes forward and says:

“I light the light of Health, for Wohelo means health.”

After lighting the candle she says:

“We hold on to health, because through health we serve and are happy. In caring for the health and beauty of our persons we are caring for the very shrine of the Great Spirit.

Wohelo means health.”

Then she retires. A third girl comes forward and says:

“I light the light of Love, for Wohelo means love.”

After lighting the last candle she says:

“We love Love, for love is life, and light and joy and sweetness. And love is comradeship and motherhood, and fatherhood and all dear kinship.

Love is the joy of service so deep  
that self is forgotten.

Wohelo means love."

After the lighting of the candles, the Camp Fire Girls' song, "Burn, fire, burn," or some other suitable song may be sung.

**8. Receiving New Members.** Guardians should feel free to vary this ceremony to suit the conditions of the moment and by no means allow it to become stereotyped. The following is offered as a suggestion:

The girls to become Camp Fire Girls take their places just outside the circle near the Guardian. At the chosen time the Guardian says:

"Two (or any number) maidens have come desiring to sit by our fire and help tend it. As we grow in numbers may we grow in Work, Health, and Love."

The girls all rise, the Guardian turns to the new girls and says to the first:

"Is it your desire to become a Camp Fire Girl and to follow the Law of the Fire?"

The girl says:

"It is my desire to become a Camp Fire Girl and to obey the Law of the Camp Fire, which is to"—(Here she repeats the Law.)

"This Law of the Fire I will strive to follow." Then the Guardian says:

"As Guardian of the Fire, we welcome you as a member of the \_\_\_\_\_ Camp Fire."

The girls sing "Wohelo For Aye," or a welcome song. The ceremony is repeated for each new member.

**9. Bestowal of Honors.** After having announced the



honors which each girl has won and having the beads in her hands, the Guardian says:

“With deepest pride to-night I give  
These strings of beads to you who stand,  
Some were by hardest effort won  
And some perchance more easily.  
Because to win them only meant  
The doing of your best loved task,  
Yet right worth winning since our aim  
Is to make work and duties all  
So full of health’s attendant glow,  
So joyous and so rich in love  
So fired and colored by fancy’s play  
That drudgery is drowned in song  
And work and play go hand in hand.”

10. Initiation of Wood Gatherer. The Guardian says:

“One (or any number) of our Camp Fire Girls is to become a Wood Gatherer. Will she rise?”

To the girl she says:

“Minnetoska (the girl’s ceremonial name), will you tell us how you chose your name?”

The girl answers:

“Minnetoska means Happy Laughter. The Law of the Fire says ‘Be Happy’ and I have tried to earn my right to this name by washing the dishes every morning for two weeks and being happy while I was doing it. As my symbol, I have chosen the Black-Eyed Susan because I have brown eyes and because the yellow of the petals stands for sunshine, and I want sunshine in my eyes for everyone.”

Guardian: “Minnetoska brings to her council ‘Happy

Laughter and Sunshine.' We welcome you to your place in the Camp Fire circle."

The Guardian then presents the Wood Gatherer's ring to the girl and says:

"As Guardian of the Fire and in token of your having fulfilled the six requirements necessary for the rank of Wood Gatherer, I place on the little finger of your left hand this ring with its design of seven fagots symbolic of the seven points of the Law of the Fire, which you have here expressed your desire to follow, and of the three circles on either side symbolic of the three watch-words of this organization, Work, Health, and Love." The Guardian asks all the girls to rise and together they say:

"As fagots are brought from the forest  
Firmly held by the sinews which bind them,  
So cleave to these others, your sisters,  
Wherever, whenever you find them.

"Be strong as the fagots are sturdy,  
Be pure in your deepest desire;  
Be true to the truth that is in you;  
And—follow the Law of the Fire."

To which the Wood Gatherer replies:

#### Wood Gatherer's Desire

"As fagots are brought from the forest  
Firmly held by the sinews which bind them,  
I will cleave to my Camp Fire sisters  
Wherever, whenever I find them.

"I will strive to grow strong like the pine tree,  
To be pure in my deepest desire;  
To be true to the truth that is in me  
And follow the Law of the Fire."

The girls sing a cheer.

The ceremony is repeated for each new Wood Gatherer.

**11. Initiation of Fire Maker.** Guardian: "Ayu is to take rank of Fire Maker today." The girl stands.

Guardian: "Ayu has won the twenty elective honors as recorded in the Count of this, the———Camp Fire (giving the name of the local Camp Fire) and as shown by the beads of honor which she is now wearing. She has acceptably completed the requirements by preparing the meals for this Camp Fire, by showing a record of the time that she has slept with open windows, that she has spent in outdoor exercises, and that she has gone without candy and sodas between meals with her adventures in so doing. She presents her cash account and the stockings which she has darned. She will now complete her demonstrations before the Council by showing us the use of the triangular bandage and two ways to use surgeon's plaster."

The girl passes the stockings and account book around for inspection and, using another girl for patient, shows the methods of bandaging. (Demonstrations of some other requirement may be substituted.)

Guardian: "Ayu, will you now repeat the Fire Maker's Desire" (p. 50). Guardian then bestows the Fire Maker's bracelet. (If one is awarded, not necessary.)

"Upon your arm a charm I place,  
A charm of unseen fire,  
To burn within your heart of hearts  
And light your soul to its desire,  
Upon your arm, this silver charm."

**12. Initiation of Torch Bearer.** Guardian: "Yaka is to take the rank of Torch Bearer today." She stands. The Guardian says:

"Yaka has met all the requirements to become a Torch Bearer. She has won more than the necessary fifteen elective honors. She has been a good 'team worker' with girls, yielding her own personal desires to those of the group. She has made happy four little Blue Birds once a week for three months, showing them how to dress and care for their dolls. (The four Blue Birds are here and will show you their dolls.) Yaka, will you please rise and repeat the Torch Bearer's Desire?"

All sing a cheer to (Yaka) and her Blue Birds.

13. **Business Meetings.** All business should come before the Business Meeting and not before the Council Fire. There should be a business meeting once a month, and reports should be given at that time. This is the time and place to consider seriously how to raise money for necessary Camp Fire expenses, whether the Fire intends to go camping next summer and how funds can be raised. It is the time to see that honors are recorded in the Record Book, that the Count is carefully inscribed in it and each girl contributes her share to its decoration.

#### SUGGESTED PROGRAM FOR BUSINESS MEETING

1. Call to Order by President.
2. Wohelo Song.
3. Roll Call.
4. Reading of Minutes of preceding meeting by the Secretary.
5. Treasurer's Report.
6. Reports of Committees.
7. Recording honors in Record Book and decorating the Count.
8. Unfinished or new business.
9. Motion to adjourn.

14. **Weekly Meetings.** Many Camp Fires meet oftener than once a week because the girls enjoy getting together, and are so enthusiastic about what they are doing. The possibilities for the weekly meetings are inexhaustible. With something over three hundred honors to be won there is no lack of material to work with.

Each Camp Fire should choose its activities according to what the girls like to do. Whether the Camp Fire is in a private school or in a department store, in the city, or in a rural community, makes a difference in the special line of work that is taken up. The girls should study the "book" and, to a large extent, be allowed to choose their own programs.

One Camp Fire combined Home Craft and Hand Craft at the weekly meetings. The Guardian arranged for them to meet at her house, and four girls would get the supper, learning from experience and example the best way to cook food, while the others were taught how to make wood-blocks and how to stamp beautiful patterns on their dresses. In a month's time each girl had helped to cook a good supper and had made for herself a pretty party dress out of inexpensive material, by dyeing and wood-blocking.

A group of school girls took up Patriotism honors as the basis for their weekly program. One meeting was given over to the study of conservation, each girl bringing in brief reports on the conservation of streams, birds, and trees. Another evening was spent in learning genuine Indian songs which were sung at every meeting. A third evening was planned for the telling of Indian legends, which the girls had read during the week.

One Camp Fire studied the community and especially woman's relation to it. Their meetings included visits to

institutions of relief and betterment, reports on which were read at the following meetings.

A Washington Camp Fire interested in social conditions visited milk stations, waterworks, and the office of Weights and Measures at some of its weekly meetings.

A New York Camp Fire went once a month on a hike to interesting historical places: Bowling Green, the Museum of Natural History, and Fort Lee.

A Buffalo Camp Fire divides its meetings every month as follows: The first meeting of the month is a business meeting; the second is a hike or a picnic, the third is held in the home of one of the girls and is devoted to sewing for some institution, and the fourth meeting is the Council Fire.

Quite a number of Camp Fires give part of their time to aiding other organizations, assisting in church fairs, helping the Boy Scouts to raise money, and visiting orphans' homes and other institutions. Many groups use the time of their weekly meetings for preparing entertainments to earn money.

The weekly meeting is often varied by talks and lectures by outsiders, authorities on practical matters with which girls should be familiar; such as, First Aid, Baby Craft, Emergencies, Nature Lore, Home Economics, etc.

The Kitchi-Kimiwan Camp Fire in Plainfield, N. J., meets twice a week during the summer months. Every Tuesday they go into the hills for a good time and picnic, and every Thursday evening is spent in studying for their honors together, whether it be astronomy or different kinds of lace.

It is good, especially during the summer, for Camp Fires to hold their regular meetings out of doors as much as possible. Outdoor meetings may be given over to winning honors in Health Craft and Camp Craft.

Camp Fires in rural communities have found it worth



while to incorporate into their weekly meetings the work of the canning clubs promoted by the Department of Agriculture. One Iowa Camp Fire won several money prizes at a state fair.

It is possible to go on indefinitely enumerating the various possibilities for weekly meetings, but these are enough to suggest possible programs.

**15. Grand Council Fire.** The Grand Council Fire is for friends and the public. It includes all the Camp Fires of one locality or of one institution. Each Camp Fire is a unit in the Grand Council Fire just as each girl is a unit in the Council Fire. There is no one form for holding a Grand Council Fire, but certain general principles should always be observed. The meeting should begin and end with dignity—with some impressive song or ceremony. The Wohelo Call with its answer is sometimes given. The girls may march in slowly to music. At the roll call the name of the Camp Fire is given and the girls of that particular Camp Fire answer "Kolah" in unison. There should be several of the songs that all of the girls do together, preferably the motion songs. "Burn, Fire, Burn," for example, is excellent. A large part of the program should consist of demonstrations which are given by each of the Camp Fires in rotation. Each one is introduced as follows: the name of a Camp Fire is called; the Guardian of that Camp Fire steps forward and announces what her Camp Fire is going to present.

The program should have been all arranged beforehand, with exactly the number of minutes which each demonstration will take.

At Grand Council Fires it is common to have an exhibition of the work of Camp Fire Girls on tables or on the walls. It is usually wise to charge admission and to have cakes and articles which the girls have made for sale, this money to be

used for the Camp Fire Girls by the Guardians' Association or Council.

The leader of the meeting should be someone who is thoroughly familiar with the organization. It may be desirable to have one or two specially invited guests, who are given special seats, and in whose honor the Council is given.

The effect is generally better when the only light is that which comes from the candles in the inner circle, or fire if out of doors. It is well nigh imperative that every girl in the Council Fire should wear the ceremonial gown. Without this the effect is very poor.

#### SUGGESTIONS FOR PROGRAM

##### I. *Openings:*

1. Girls march in from some other part of building or grounds—singing.
2. They come from the four corners of the hall or from the four winds and join in the circle.
3. They march in to music.
4. A musical leader calls each Camp Fire by name. They answer by a musical response, marching in, greet the leader with the hand sign, step to their places and sit down.
5. Fire Lighting or Wohelo Ceremony.

##### II. *General Exercises:*

1. *Report of Honors*—Honors won by groups, giving the number of girls, time, and number of honors won.
2. *Fire Maker's Desire*—Repeated by all Fire Makers.
3. *National Honors*—Awarded by leader.
4. *Work Song*—All.

5. *A Short Talk*—If a good speaker is available, a talk explaining some feature of the Camp Fire to the guests might be profitable.

III. *Contribution by Each Camp Fire:*

1. *An Original Song.*
2. *Folk Dance.*
3. *The Law of the Camp Fire* in sign language.
4. *Pantomime*—"A Day in Camp."
5. *First Aid* demonstration.
6. *Legend or Fairy Story* acted out.
7. *Folk Story* told.

(Each Camp Fire should contribute something.)

IV. *Closing Exercises:*

1. All stand, sing "America," audience joining in.
2. File out singing "The Sun is Sinking" as at a Council Fire.
3. A Camp Fire that sings well steps to the center, stands and sings while the rest march out. They then pick up the candles and follow.

16.

## My Candle Ceremony

Here I sit in my small room,  
No council fire I can attend.  
I am alone, but as I sit  
My thoughts to Wohelo are turning,  
My candles three are by me burning.

And one I lit to burn for work,  
For she has given me mastery  
Over myself and made me free  
To weave my life in what is wrought,  
And give expression to my thought.

And one for health I set alight,  
For she, glad mystery of life,  
Runs through my being, clean and free  
And sets my red blood all afire  
To work, to conquer and desire.

And one for love is constant burning,  
I cannot think 'twas lit by me,  
But rather by some unseen hand  
Which gave it me, that I might tend  
And keep it burning to the end.

By these I love to sit and dream  
Of wondrous things that I would do  
In keeping of my Camp Fire law.  
I say it over word for word  
As if I thought that I was heard.

I dream of woods all lit with white,  
Where moon and stars shine out at night,

Of water lapping in the dark,  
 And of the still grey twilight when  
 Earth seems so much akin to men.

And then I smile and laugh to think  
 Of all the jolly things I've done,  
 And swear what else Wohelo is,  
 It's full of fun, and what I've had  
 Of that same fun, still makes me glad.

And so I sing some Camp Fire song,  
 And fingering o'er my choicest book  
 Read through the things I've underlined  
 And live a life of love and fame  
 Beside my three-fold sheltering flame.

—MARGARET BRADSHAW.

17. **Songs of the Camp Fire Girls.** The Camp Fire Girls have their special songs, just as does each college and each country. The music of these songs is written for girls' voices to be sung in three parts. They are very effective sung with no accompaniment, off on a tramp, or around the camp fire after supper. Those by W. H. Neidlinger are:

Walking Song	Song to our Guest
Boating Song	Goodnight Song
Work Song	A Blessing before Meals
A whimsical Boo-Ga-Man Song for the dark.	
Mammy Moon, a Camp Fire lullaby.	

He has also put to music, "Burn, fire, burn," and "Lay me to Sleep in Sheltering Flame."

"Mystic Fire" is a song with motions, set to Indian music by Margaret Bradshaw, for use at Council Fires.

CHAPTER V  
GUARDIANS

1. **Appointment.** The head of a Camp Fire, called the Guardian of the Fire, should be a woman over twenty-one years of age. She receives her appointment and authorization as Guardian of her local Camp Fire upon vote of the National Board of Directors. When the Guardian is to have charge of a group within some organization she must give the head of the organization as one of her references. Appointments hold for the calendar year. An application blank is enclosed in this book. This should be filled out and sent to the Camp Fire Girls. When she is appointed the Guardian is given the ring and is entitled to wear the Wood Gatherer's ring and the Guardian's pin.

**New Guardian Organizing a New Camp Fire.** An applicant for Guardianship over a Camp Fire not already chartered should fill out the application blank in all respects and send it with one dollar to the National Board. This fee covers Guardian Certificate, Charter for the Camp Fire and six months' subscription to *Wohelo*.

A Guardian moving from one city to another before the expiration of her appointment, or giving up her Camp Fire for any other reason before the expiration of her appointment, should notify the National Headquarters at once.

**Old Guardian Taking a New Camp Fire.** If a Guardian has given up her Camp Fire and wishes to organize a new one, she should have the girls sign the blank, but the questions about herself she does not need to answer. She should write on the blank her address at the time of ap-



pointment and the name of her former Camp Fire. The blank so filled out should be sent with the fee of one dollar to the National Board. This covers change of Guardian registration, charter, and subscription to Wohelo for six months.

**New Guardian Taking an Old Camp Fire.** An applicant intending to take charge of a Camp Fire already chartered need not fill in the names of the girls in her application. She should answer all other questions and send it with the fifty-cent fee for Guardian Certificate. The subscription to Wohelo and the Charter belong to the girls and will be mailed to their Guardian.

Appointments are made for the calendar year on the following basis:

(1) All appointments made prior to October 1, 1915, are for the calendar year 1915.

(2) All appointments made after October 1, 1914, and prior to October 15, 1915, are for the calendar year 1915, etc.

**2. Annual Reports. Reappointments.** During September of each year report blanks will be sent to each Guardian. On October 1st she is requested to mail this report covering the work of the twelve months preceding. On the basis of this report reappointments will be made for the next calendar year.

**3. Qualifications for Guardians.** The Guardian should be chosen from among those who mingle socially with the families of the girls. In this way alone is it possible to carry the ideal of organizing daily friendships. Camp Fire is an organization for the promotion of social life; it is not a mission. The Guardian should be at least twenty-one years old. She should be a natural leader and fond of the activities that girls love. To be a good Guardian involves a great deal of time and devotion.

It is usually undesirable to have paid workers in other organizations become Guardians because it so often happens that at the end of the year they move to some other locality and so drop the work. The Guardian should be one who lives permanently in the locality.

**4. Guardians' Honors and Costumes.** The Guardian should herself be a Camp Fire Girl, that is, she should wear the ring, the ceremonial dress and headband, should have her special name, and should be awarded her honors and honor beads by the person of highest rank at each meeting. The Guardian is entitled to credit honors won before organization. The girls are not entitled to this privilege. In so far as there have been failures in carrying on Camp Fire work they have been largely among Guardians who do not themselves become Camp Fire girls.

**5. Duties of the Guardian of the Fire.** The Guardian has two main responsibilities:

(1) She is responsible as the representative of the Board of Directors in conducting the affairs of one Camp Fire.

(2) If she wears the Guardian's Pin, she may be appealed to anywhere, any time, by any girl in distress. The Guardian's Pin means that the wearer is dependable, has standing in the community, works for and loves girls. She stands guard.

The Guardian of the Fire shall meet with the girls regularly, preferably once a week; plan the work; see that proper preparations are made for the meetings; select those who shall perform the different duties; supervise the acquirement of honors; conduct the exercises for the initiation of new members; and in general be responsible for all the activities of the Camp Fire. She need not herself know and do all the things that are put down under Elective Honors, but a Guardian should be able to do some of them herself,

and to find women in the community who will help with others. (For example, mothers or teachers may club together under a leader to teach the different activities.) When possible she should take the girls on tramps or out-of-door expeditions. The Guardian shall be responsible for the maintenance of the required standard within her group, and shall be the final authority as to whether a girl is entitled to an honor she claims. The Guardian will find it a help to have a note-book in which she can put the records of the girls each week. She may have a page for each girl, on which she may put the date on which she began going without candy and soda between meals, the date the girl scrambled eggs, the distance she walked on a certain day, the day she made omelet, and other notes, until the work for each of these honors is completed. Some of the Camp Fire girls are keeping delightful diaries of the things they do. When the bead is awarded and the record made on the honor page in the Count or Record Book, the Guardian's notes may be checked off, and in this way there is a definite reference to work done on past dates. The Guardians of each Camp Fire may decide what program or arrangement of activities is most appropriate to follow.

No Guardian shall have the right to set aside the conditions of membership or the specified requirements for attaining different ranks.

Each Guardian can have but one Camp Fire. If the Guardian is to know each girl intimately, keep in touch with her family, and help her with her problems, one group is all she should try to take care of; other Guardians should be found for the other girls. It is of no advantage to attempt to extend one's work to a large number of girls. The biggest as well as the best results will be accomplished by doing thorough work for a few rather than superficial work for the many.

A Guardian in good standing must sign or countersign all orders for the purchase of Camp Fire Girl emblems, Guardian's pin, bracelet, Torch Bearer's pin, honor beads, and ceremonial dresses. In no other way can these articles be protected for the exclusive use of Camp Fire Girls.

6. **Blue Birds.** Each Guardian may have one Nest of Blue Birds, and even though the actual work may be done by her Fire Makers or Torch Bearers, the responsibility for the oversight and general direction of the work must rest with the Guardian.

7. **Camp Fire Daughters—Camp Fire Trees.** When a Camp Fire girl becomes a Guardian herself, there should be some way by which she can indicate the source of her training. The following plan is suggested:

When a girl has developed so that in the judgment of her Guardian she is competent in leadership, personality, and in familiarity with Camp Fire Girls' procedure, to become a Guardian herself, the Guardian may bestow upon her with suitable ceremony the right to wear her own (the Guardian's) symbol on the right arm on the outside of the shoulder of the ceremonial gown. This really constitutes a new rank. The National Board may some time wish to standardize it. The value of this mark will be whatever the Guardian makes of it. If she lets it be won easily, or by girls who have not caught the right spirit, or who are not leaders, or do not know the Camp Fire Girls' work thoroughly, then it will mean but little. On the other hand, the proudest possession of a Guardian may be the right to wear the symbol of the woman who led her into the Camp Fire trail. When this Camp Fire Daughter, in turn, has girls to whom she is ready to give her symbol, let her give also the symbol of her Camp Fire Mother. In this way, Camp Fire genealogy may be beautifully recorded.

8. **The Chief Guardian.** When the work is well established and several Camp Fires have been formed in one institution, such as a school, Y. W. C. A., playground, or settlement, the Guardians should meet and elect one of their number to be their Chairman. A Guardian so elected shall be known as Chief Guardian. The woman chosen to fill this position should continue her own Camp Fire and have conducted a Camp Fire of her own for a period of not less than six months. She shall hold office till the January first following. She has no authority over the other Guardians in her Council.

9. **Guardians' Associations.** When a number of Camp Fires have been started in any locality the Guardians will find it advantageous to meet together occasionally for mutual help. Such organizations are for purposes of mutual help and do not have authority or control over each other. Upon request the National Board will furnish to each Guardian of a city the names of all the Guardians in that city. Each one will mark the names of three on the list whom she would like to have act as a Committee on Organization. The National Board will, on the basis of these returns, appoint three Guardians as a Committee on Organization. This Committee should make preparations for and call the first meeting. They should elect a Chairman and a Secretary, from their own number, who will perform the duties usually attached to these offices. It is undesirable that paid officers of other organizations, e. g., churches, Y. W. C. A.'s, settlements, etc., be elected as officers of these Guardians' Associations, for this gives the impression that the Camp Fire Girls is merely an organization controlled by some other body. Upon receipt of suitable notice the National Board will furnish to such Guardians' Associations necessary lists of Guardians, etc.



CHAPTER VI  
FINANCES.

1. **Charter Fee.** The fee for a charter is one dollar. This includes (1) the charter, (2) either the transfer of an old Guardian or the Certificate for a new Guardian and (3) six months' subscription to Wohelo.

The Guardian Certificate without Charter is fifty cents.

2. **Annual Dues.** The annual dues are five dollars for each Camp Fire of ten members or less, and fifty cents additional for each member in excess of ten. This includes one year's subscription to Wohelo. For example, a Camp Fire of fifteen girls would pay seven dollars and a half. This completes the membership of the Camp Fire and entitles the members to the fagot ring as soon as they have met the conditions for Wood Gatherer given in Chapter II on Membership.

These dues are payable at any time during the six months after the charter has been issued and annually thereafter. For example, a Camp Fire chartered in February should pay the annual dues before September of each year. The annual dues should cover the total number of members at the time the dues are paid, including those who have joined but have not yet received their ring. Girls joining after dues have been paid, and prior to the expiration of the year, pay fifty cents when they apply for the ring, and pay thereafter with the group. For example, a Camp Fire having ten charter members received its charter in February. Two new mem-



bers are admitted within six months, say in May. During August they pay six dollars annual dues. A new member admitted during the following September, October, November, December, January, February, March, April, May, June, or July pays fifty cents dues when she applies for her ring. A girl admitted during June, and ready to receive the ring in July, might prefer to wait till the annual dues are paid, that is, until August, and so save fifty cents. If, however, she applies for the ring during July, she pays the fifty cents dues for the year just closing and also pays fifty cents as her part of the annual dues payable in August.

**3. Pay for Ceremonial Gowns, Honor Beads, Etc.** Whenever it is possible the girls are urged to pay for their ceremonial gowns, beads, etc., with money which they earn individually and for this purpose. This teaches them from the start the fundamental principles of self-help and independence. In cases where girls are unable to earn money for their costumes, beads, etc., the outfits may be purchased with money in the Camp Fire treasury.

Some girls feel that having earned an honor they should be given the bead or the badge without any expense to themselves. It is important to learn early that one cannot get something for nothing. A student earns his college degree but must pay for the diploma and academic gown; practically all societies pay for their pin and insignia. Camp Fire Girls is not a charity.

**Advancing Expenses.** It is usually unwise for the Guardian to advance money to the girls even to enable them to purchase costumes, beads, etc. The habit of "pay as you go" is an important one.

**4. The Manual.** The Manual should be owned, if possible, by each girl. She needs to study the honors and to get the spirit. The book is as necessary to a Camp Fire girl as

a map is to a pilot. To have extracts made from the book for the use of the girls has proven to be undesirable, for each girl should know most of what is in the book. The pictures, the Count, the nature of the organization are each of them important to the girls. Where it is not possible for each girl to own a Manual, either have several copies owned by the Camp Fire to be used by the girls in rotation, or get several copies of the Manual placed in the public library for the use of the girls.

**5. Money for Dues and Local Expenses.** This money should be earned by the Camp Fire itself rather than having it contributed by parents, friends or even by the girls themselves. In some cases the Guardians have hindered work that has the deeper character-making effects by their own generosity.

Some of the ways by which Camp Fire Girls have earned money for dues, etc., are: Making jelly, sandwiches, sofa pillow covers, putting emblems on towels and table linen, giving plays, and entertainments of many kinds, etc. This earning and saving of money seems to arouse more enthusiasm than most any other kind of activity. It serves to teach girls how to get and to use and keep account of money. It brings about a sense of power and independence that is hard to get in any other way. There are few things that a Guardian can do that will help her girls as much as to get this idea of self-support into the minds of the girls and then to help them to practice methods of getting the money, keeping accounts and wisely expending it. The world is demanding more and more that women shall know about money, how to earn it, how to keep it and how to spend it wisely.

It is thus partly in order to help meet this tremendous educational need that the Camp Fires are to earn money and pay dues to support their own work. The first oppor-

tunity of the Camp Fire girls is to support their own work and then to help every good work that they can.

#### 6. The Camp Fire Outfitting Company

The Camp Fire Outfitting Company was organized, incorporated and is conducted as a purely commercial concern. Under the form of its incorporation, it is authorized to conduct and does conduct a general merchandise business with members of the Camp Fire Girls' Organization and with many persons who have no connection with the Camp Fire Girls' movement. It has the exclusive rights to sell articles officially approved by the Camp Fire Girls' Organization.

In exchange for these exclusive sale rights and assuming that being known as the Camp Fire Girls official outfitter will prove of some advertising value in respect to the sale of general merchandise, the Camp Fire Outfitting Company pays to the Organization five per cent. on all its sales irrespective of whether they are approved for official use or not.

In addition and as a part of its contract, The Camp Fire Outfitting Company furnishes to National Headquarters the Wood Gatherer's rings, which are given away by the National Board to new members after certain requirements have been met.

The articles which indicate either membership or rank will be sold only to members; e. g., the Guardian's pin, Torch Bearer's pin, Fire Maker's bracelet, honor beads, etc., of the Camp Fire Girls. Other articles, which are not for official use, will be sold to anyone.

## CHAPTER VII

### THE COUNT, OR RECORD BOOK

If the Camp Fire is to succeed, it is necessary to have a record of the honors earned by each girl. The Count, or Record Book, has been especially designed to meet this need. It makes permanent any good times that the girls have together. Girls in their teens are in the romance period of their lives. They love memory books. The written record of the doings of their group means infinitely more to them than to people in general. Every time it is read individually or collectively the good times are lived over. It makes events trivial in themselves of importance. It holds the group together. An individual group may scatter and disband, but if a good Count was kept, it will be a testimony of the work they have done and the play they have enjoyed together. In work for girls it is economy of effort, for in the long run nothing is lost.

The first five printed leaves are for the title page, marking the roll and recording the group summary of the honors won and the ranks attained. Following there are four pages for each girl. The honors are represented by pictographs which are to be appropriately colored when the honor is won. Any of these pages may be purchased separately. Each book contains record blanks for twelve girls, unless otherwise ordered. There are over fifty pages for the written record of events, for pictures, pen sketches, and other reminders. The Record Book is printed in dark brown on

tan paper and is covered with soft brown leather bound with a thong of the same.

Each Camp Fire is to decorate its own Count. The symbol of the Camp Fire is to be painted or burned on the brown leather cover. The first leaf will be the title page. On this page should be the name of the Camp Fire and the date of the first Council Fire. Following the title page is a page on which is printed the Law of the Camp Fire, to be signed by each girl as she joins. Following this is a page arranged for a yearly summary of the records of the Camp Fire members. The page for marking the attendance is divided into squares in which can be drawn symbols illustrating what was done at each meeting. They may be marked either by red pencil for the ceremonial meetings and by blue for the weekly meetings, or by the colors indicating the different moons as used by the Indians.\*

The Chattahoochee Camp Fire, in marking the roll, has used certain colors to indicate the reason for any absence. They color the moon flame color for Camp Fire work done

\*Quoted from "The Birch-Bark Roll," by Ernest Thompson Seton.

March—Crow Moon, First, or Awakening (Blue) Crane Moon.

April—Wild Goose or Grass Moon (Green), Honker Moon.

May—Fawn or Song Moon (Purple).

June—Rose Moon (Rose).

July—Thunder Moon (Copper).

August—Red or Green Corn Moon (Yellow).

September—Hunting Moon (Yellow).

October—Leaf Falling Moon (Fiery).

November—Mad Moon (Smoky).

December—Long Night Moon (Black).

January—Snow Moon (White).

February—Hunger Moon or Wan Moon (Pale or Ashy).

at home at the time of the meeting; green if the girl has stayed away to be with her parents; purple if she is away at school or on a long journey; white for absence on account of illness; and black if she stays away by preference.

Following these pages each girl is to fill out her group of four leaves. On the first one she writes her name, the date of her birth, the names of her father and mother, her birth-place and her present address. On this leaf she also fills out the date when she attains each rank, using for the month its Indian name or symbol. These can be found in the calendar or on the covers of Wohelo.

Next comes the name of the Camp Fire, its totem and the town in which it is chartered. As the girl gains the requirements for becoming a Wood Gatherer, the symbols representing the requirements are painted brown, the color of the fagots. When they are completed and she has received her ring, her ceremonial name with its meaning is written in and her symbol drawn.

As rapidly as she meets the requirements to become a Fire Maker the symbol representing the requirement is painted purple. "As the purple of the hills suggests the beauty of the land beyond so the purple of these honors brings the inspiration of Wohelo." When she becomes a Torch Bearer her symbol is painted in the empty quarter of the Torch Bearer's emblem. On the next two leaves are the symbols of the Elective Honors. These are to be painted the colors corresponding to the beads given for these honors: red for the red blood of health; flame color for home craft; the blue of the open sky for nature lore; the brown of the woods for camp craft; green, the color of creation, for hand craft; yellow for business; and red, white and blue for patriotism. The fourth leaf is for the girl's name and symbol, with the explanation of their meanings, and her photograph.

Every device to be thought of may be used to tell the story of a group of Camp Fire Girls. Not only do they write the happenings and insert photographs of their excursions, but



they make pen pictures along the margins of the leaves. They draw everything from the Indian sign of the moon to a marked and wriggly snake, telling of the trip to Rattlesnake Pond. The written account of the meetings and expeditions may often be given in the form of verse.

To some girls the keeping of the Count has given the first real interest in written expression. They find that they can do something which they never dreamed was possible for any one other than a genius.

The calendar is helpful in showing how to decorate the Count, how to use symbols and should be known by every Camp Fire. (See Wohelo, March, 1914.)

Following is an illustration of a Count of a Council Fire written by a Camp Fire Girl:

#### COUNCIL OF NANIH WAIYA

Where the great magnolias shadow,  
Where the cedars whisper softly,  
There we held our Nanih Waiya,  
There we built our Council Fire,  
With our gentle mother "Toa"  
With our Guardian of the Fire.  
As the moon rose, softly, softly,  
Shedding silv'ry beams all sparkling  
Gathered we about our Camp Fire  
One and all around in council,  
By the fire built from fagots  
Which each brought as unto symbols  
Of the love within us burning  
For our fire cry "Wohelo,"  
For our sacred fire ascending.  
Each repeated the desire:  
Vowed our strength and power to give

Work and Health and Love, forever.  
Then as from the net of fancy  
Woven from the glowing fagots,  
Tales of our great, great forefathers,  
Worshippers of ancient fires,  
Came before our range of visions—  
And upspoke "Anacaona,"  
"Flower of gold," Anacaona  
Spake, and speaking told the legend  
Of "Red Feather," brave and fearless  
Free of heart, and loving all things—  
When this story was completed  
The Chant of Wohelo resounded,  
From each heart a pledge, forever  
Of love and strength and promise  
To be faithful to our fire—  
First low, then growing louder  
Far across the waters echoed  
Those notes we sang with great love  
Sang "My Country 'Tis of Thee."  
It echoed, and re-echoed,  
Till the last note dying faintly  
Mingled with the dying echoes  
Mingled, and was lost among them  
Till the embers were extinguished.  
Thus our forest council ended,  
With the dying of the music,  
And the last glow of the embers.

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## PICTURES OF GIRLS CAMPING AND THEIR CAMPING ACTIVITIES

It is a pleasure in this (our fifth) edition of the Manual and in the Vacation Book of the Camp Fire Girls to have pictures for which National Honors have been given to girls.

We hope that every year more and more of our illustrations will be pictures taken by the girls themselves.

There are several suggestions which may be helpful in taking pictures.

1st. Pictures of girls doing things are most interesting. Either take these action pictures without the girls knowing it or tell them that you are taking picture and not to look into the camera. Many a good picture is ruined by girls looking into the camera when they ought to be looking at the thing they are doing.

2d. We have been unable to use some very good pictures because girls have had feathers in their head-bands.

3d. Wonderful pictures can be taken against the sun. These make the interesting silhouetted pictures.

4th. We need pictures of indoor activities. These are difficult to get.

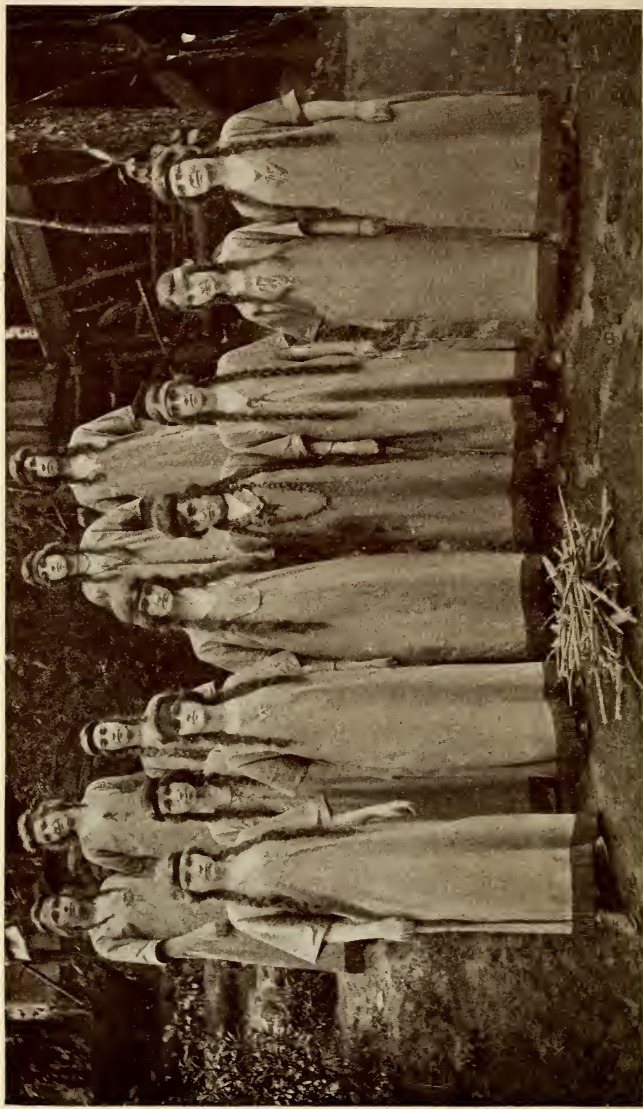
5th. Winter pictures are very scarce: skating, sliding, tobogganing, snow-shoeing, winter cooking out-of-doors, sleigh riding, sugaring off, and feeding winter birds.

6th. Pictures of "Blue Birds." These will be needed for the Blue Birds' Manual.



A ceremonial meeting in the woods





Camp Minnehaha, of Bat Cave, N. C., dressed for a ceremonial meeting





The same camp fire with the Camp Fire blouses and outing skirts



Waiting to see the sunrise across the lake



The Wenatchee Camp Fire of Astoria, Oregon, in a Fourth-of-July parade

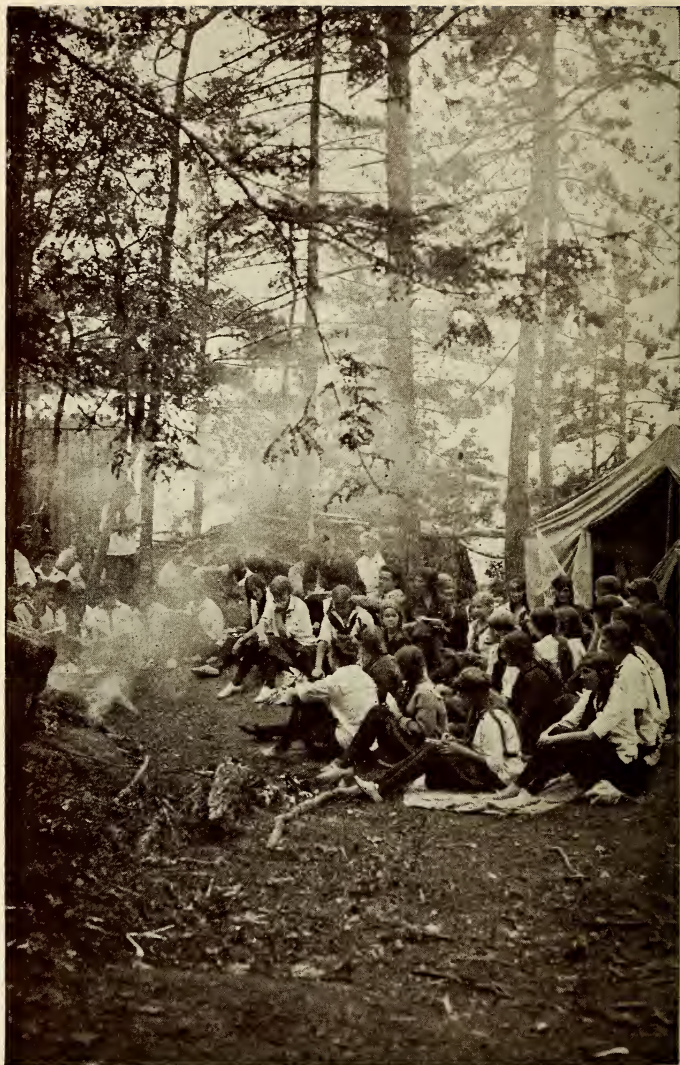


A Camp Fire Girls' Pageant, in Louisville, Ky.



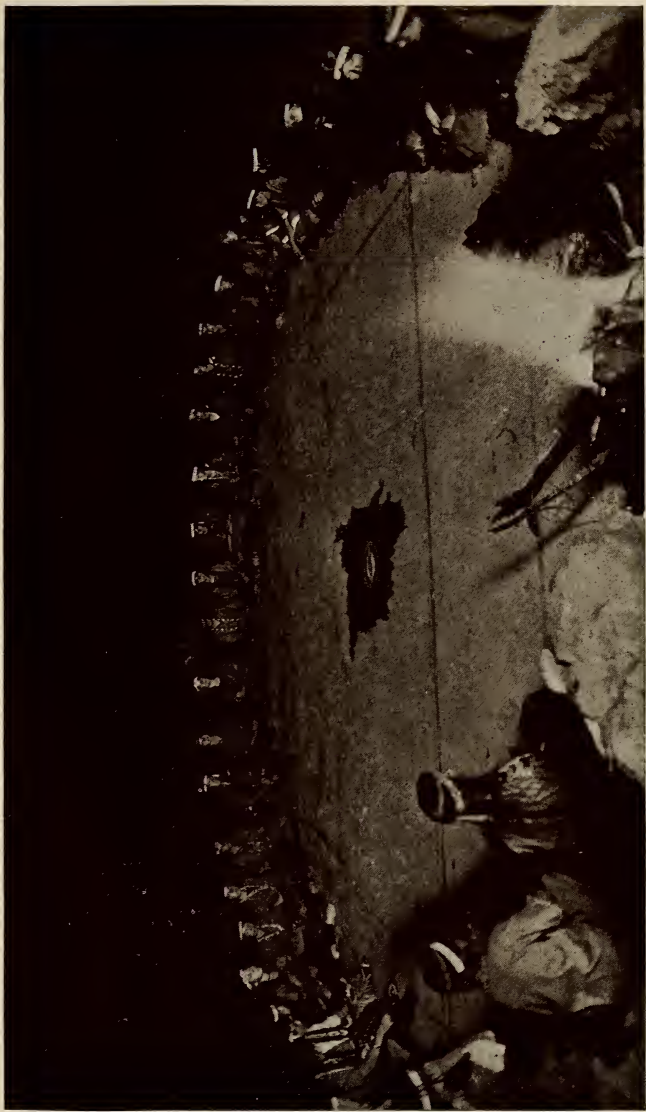


Hiiteni adding romance to the making of fire



A group of Camp Fire Girls around the fire singing camp songs

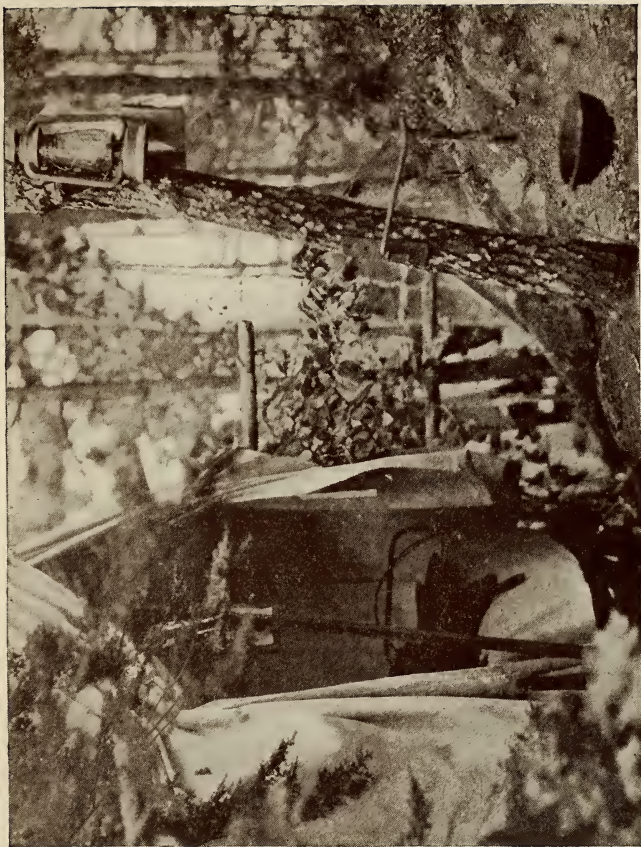




A Grand Council fire



The delights around the camp fire after a busy day cannot be told in a caption



A perfect arrangement—tent, crane with kettle, lantern—all ready for night or day



This girl is having intense pleasure sitting in an Indian birch-bark canoe. She knows she is master



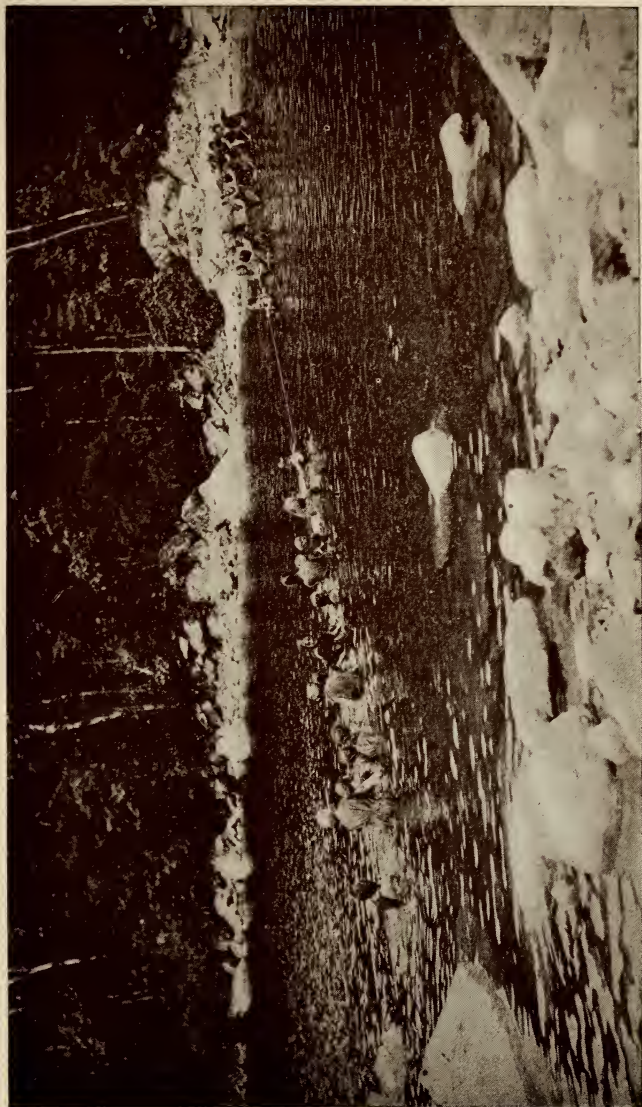


Not least of the joys and benefits of camp life are the moments of relaxation and contemplation



A folk-dance in the water. One of the sports on Fourth of July





Tug-of-war. One of the sports celebrating Fourth of July



The Fiancon Camp Fire Girls, of Drifton, Pa., feeding the birds after a snowstorm. They are going to tie suet to the trees



The same Fire have fastened a wooden tray filled with crumbs to an old stump



This red squirrel was shot with the little wood thrush in his mouth. Gray squirrels do not destroy birds' nests, but red squirrels do





It takes patience and love of wild life to secure this visit from a little lively chipmunk



This bird fell from its nest. Camp Fire Girls are learning what food to give each kind of bird



Chipmunk being fed from the hand of a Camp Fire Girl



This girl is making an angel dive from the spring-board. She looks as if she were sailing off into space, but we assure you that she will make a beautiful turn and go straight head first into the water





The Blue Bird crew in a sponson



Off for the early morning crew practice



Blue Birds playing in the sand



A Blue Bird painting a piece of pottery she has made





Winding warp for the looms

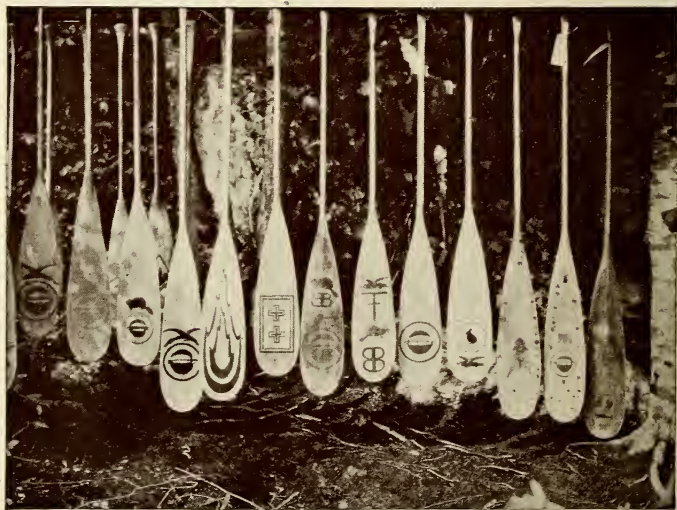


The girls are having great fun in learning to dye. They secured most fascinating colors





Painting symbols on paddles and making symbolic headbands



Paddles with Camp Fire symbols



Photo by Sara F. Troutman

Stringing beans for dinner



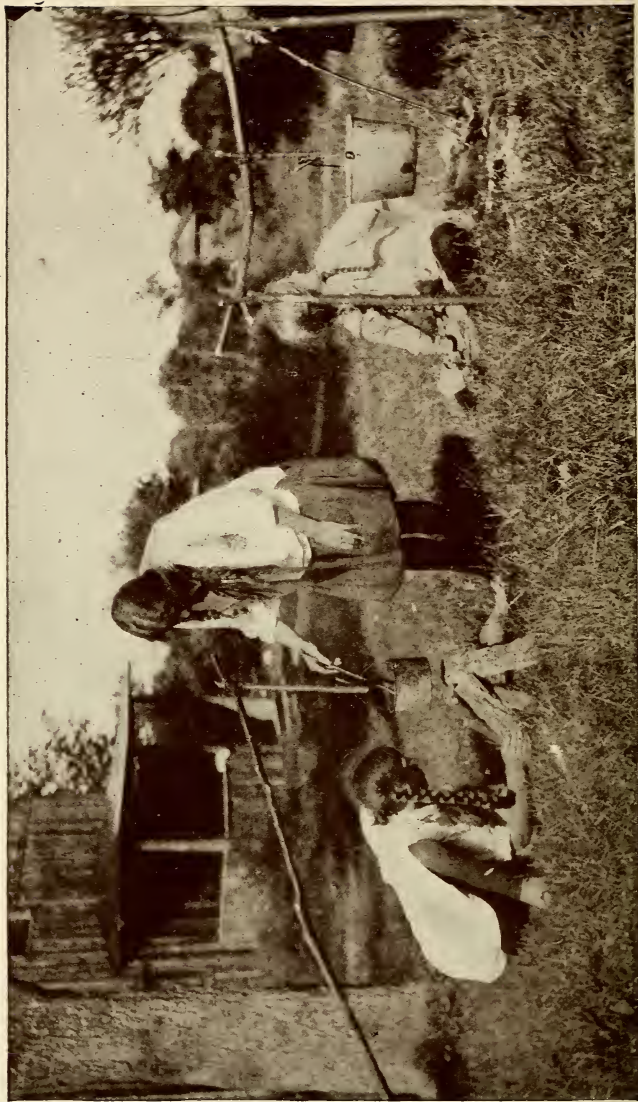
Photo by Grayce Seymour La Jolla, Calif.

The Wohelo Triangle—a mother, her daughter and her daughter-in-law





The out-of-door fireplace which Mr. Parker, Commissioner of Parks, had built in one of the city parks of Hartford, Conn. A cooking outfit goes with the fireplace, and the use of both may be had for the asking



Two ways of hanging a kettle over the fire





This decorated Buffalo robe has on it the Camp totem, and the history of four years of camping. In the four corners are the symbols of the Camp girls for those years

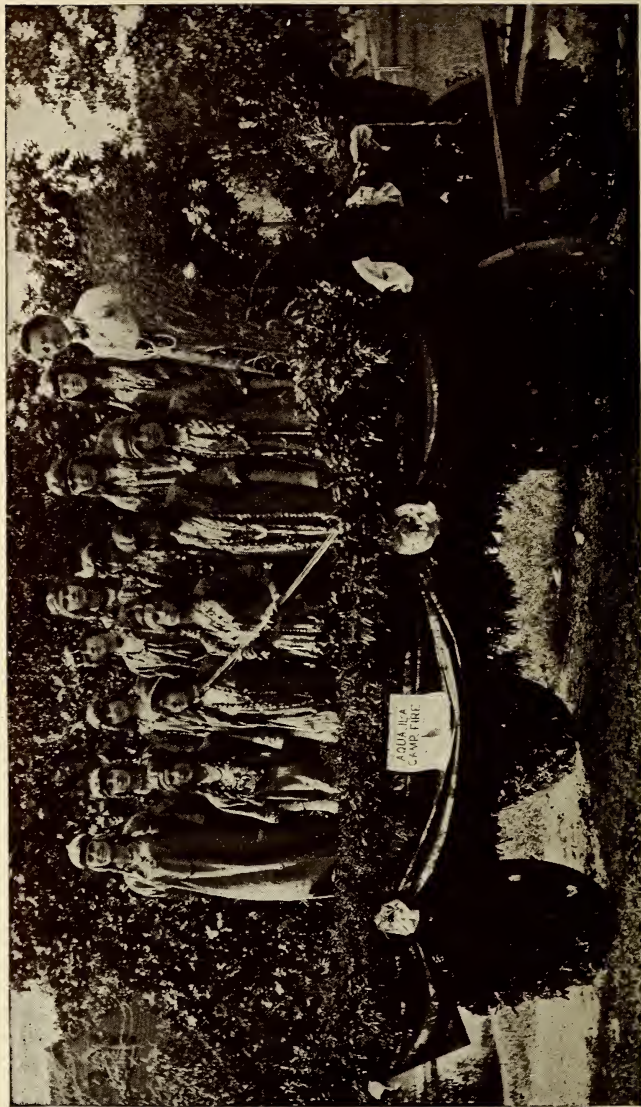


Yallani Camp Fire Girls, Alaska, in costume for their successful performance of "Every Girl"

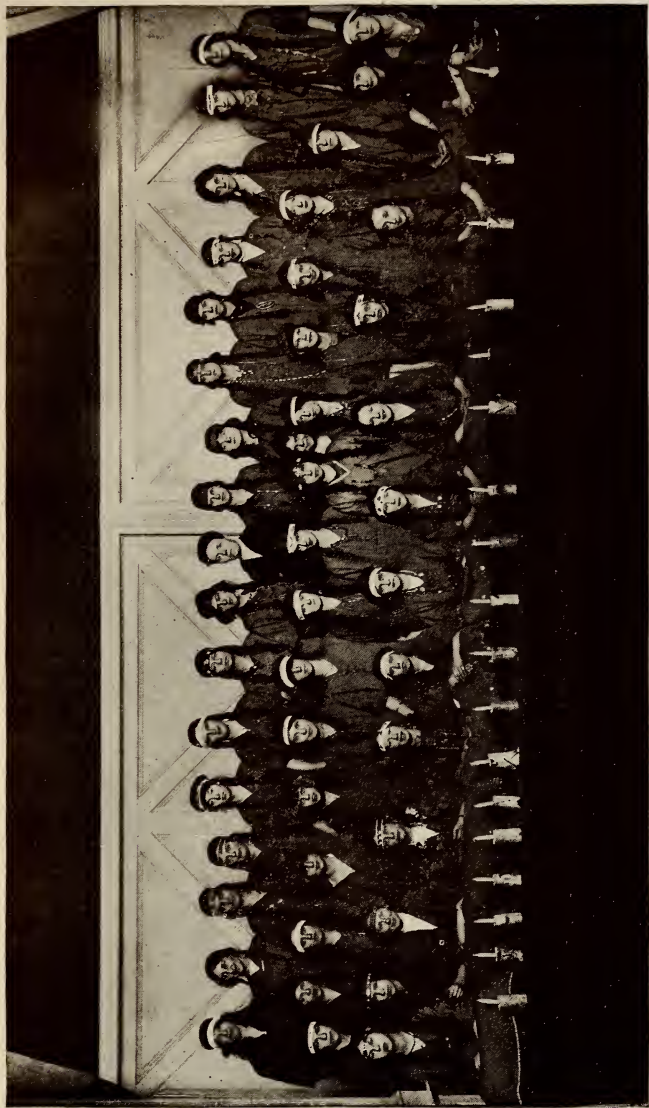


Sunday service in the woods, on a warm summer's day





The prize-winning float at a Carnival of the Aqua-Ilia Camp Fire Girls, Tottenville, Staten Island



A Grand Council of Boonton, N. J.





A bucket line. These girls have just successfully stopped what would have been a very serious fire



Exhibition of handicraft work given by the Sebago-Wohelo Camp Fire Girls. Among the articles on exhibition are chiffon scarfs dyed and block-printed with the girls' symbols, decorated ceremonial costumes, rugs, primitive jewelry, headbands and Camp Fire dolls



Headband and dress made by Mrs. Cora I. Bridge, Providence, Rhode Island. On the bottom of the dress this Guardian has embroidered in cross-stitch the symbols of her girls, and above each symbol a line of little squares representing the number of honors the girl has won. These squares are done in the color of the different crafts





An indoor Council Fire of Miss Helen R. Hobson's Camp Fire, in Youngstown, Ohio

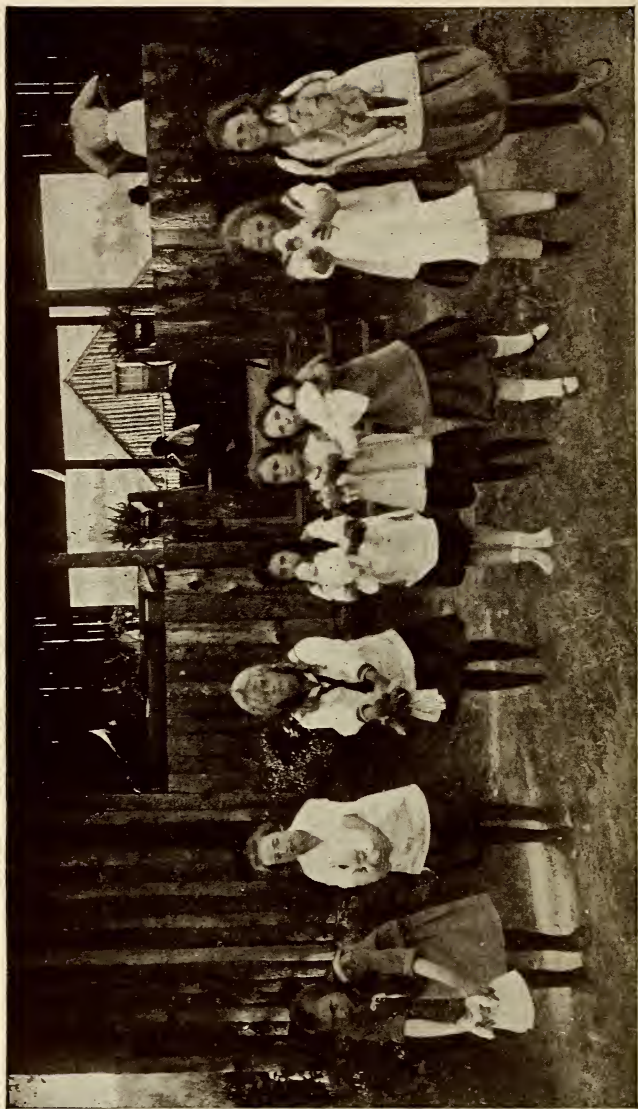


There are Camp Fire Girls and Blue Birds in Alaska, too. They love the rocks and waterfalls





Winning honors in hand craft by making macramé bags and slippers



Blue birds' dance and doll drill



These girls made the hives and frames, taking entire care of the bees and honey





Frame work for a shetler



And the shetler completed



Taking care of baby sister and winning  
honors in home craft



# HELPS FOR GUARDIANS AND GIRLS

**The Manual.** Describes purposes, method of organization, membership, honors, meetings, duties of Guardians, finances, record keeping, equipment, etc., and also contains 45 half-tone cuts of Camp Fire Girls' activities from pictures taken by Camp Fire Girls. Price 25 cents.

**Vacation Book.** Tells why you want to go camping, why you ought to go, where you can go, what to take when you go, and much other information of interest to girls planning their camping trips. Price 25 cents.

**Wapa I.** Camp Fire Girls and the New Relation of Women to the World, by Dr. Luther H. Gulick. This analyzes the changes which are upon the home and shows how they are working out a new relation of women to their communities and the world. Price 10 cents.

**Wapa II.** The Desires of American Girls, by Dr. Luther H. Gulick. A study of the objects toward which girls all over America are working, and an analysis of what these purposes mean. Price 10 cents.

**Other Wapas** on the decoration of the ceremonial gown, wood-blocking and stenciling, etc., are being prepared.

**Wohelo.** The monthly magazine of the Camp Fire Girls. \$1.00 a year.

**The Camp Fire Girls,** by Clara Kern Bayliss, Jr., a scenic reading with Prologue, Epilogue and four acts with instructions for staging. Price 25 cents.

**Songs of the Camp Fire Girls,** by W. H. Neidlinger. Contains ten of the most popular Camp Fire songs used in ceremonial meetings and other occasions.

**Mystic Fire,** by Margaret Bradshaw. A motion song with a melody taken from a tribe of South California Indians. Price 50 cents.

The above publications will be sent post paid upon receipt of price by

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