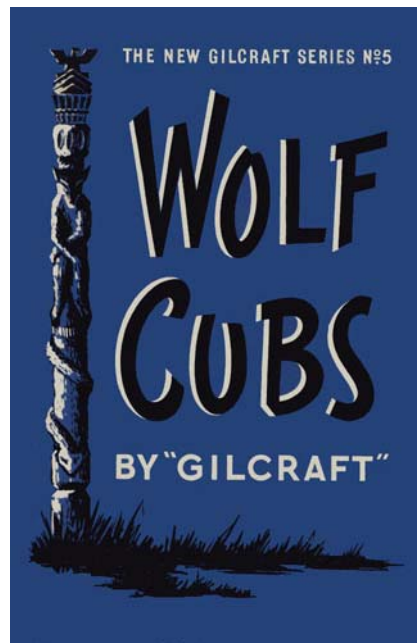


The New "Gilcraft" Series.—Number Five

WOLF CUBS

BY

"GILCRAFT"



'Gilcraft' is a pseudonym standing for no one person but for various members of the 1st Gilwell Park Group, that is, those who have passed through Wood Badge Training.

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Abbreviations used in this book and their meanings

G.S.M.	Group Scoutmaster
S.M.	Scoutmaster
C.M.	Cubmaster
A.C.M.	Assistant Cubmaster
Akela	The Leader of the Pack
Scouts	Rovers, Scouts, Cubs, collectively
I.H.Q.	Imperial Headquarters
D.C.	District Commissioner
A.D.C.	Assistant District Commissioner
L.A.	Local Association
P.O.R.	Policy, Organisation and Rules

PREFACE

This book does not set out to put forward many new and original ideas. The aim when writing it was to look back on the road we have travelled since Cubbing started and to sum up the lessons we have learnt; and at the same time to look ahead and gain some idea of the prospect which lies before us. As we were told in a former Preface the writer tried to be as practical as possible and therefore quoted from many of his own experiences, and though he actually wrote the whole book (with the exception of the last chapter) it was without question a co-operative effort. For the author was indebted to the *Handbook*, *The Jungle Book*, to Miss Barclay's writings (and in particular an unpublished MS. by her) and to the Gilwell Training Course.

It must never be forgotten that "Ours is a Movement and, therefore" (to quote our Founder), "it must move," and so, from time to time, it has been found necessary to make slight adaptations to this book. It is in the light of this that the present edition has been brought up-to-date for, as the years go by, there are bound to be some changes of policy and slight differences in our outlook, otherwise we should stagnate.

The spirit of the book is as fresh as when it was first written, and it is hoped that those Akelas who are comparatively new to the Jungle will be helped and inspired by it, and that the older hands will look upon it as their well-trying friend and counsellor.

R.W.B.

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1. THE WOLF CUB WAY

A Trip to the Jungles

I want you to come with me on a long journey to a distant land, so hold tight, shut your eyes, and let me do the rest.

That's right. We have arrived already and can take stock of our surroundings. We are in India, in the heart of the Seonee Jungles, not so very many miles away from the ancient city of Jubbulpore. Night has fallen, and no sound is to be heard save the rushing of a mighty river, the Waingunga.

Presently the moon rises, and floods with its light the clearing in which we are standing. It shows us a bare hill-top, littered with stones and boulders, fringed on all sides by thick jungle, all alive with lurking shadows. Suddenly, from somewhere among the trees there comes the howl of a wolf; then another, and another, and another, till the whole jungle is full of nerve-shattering noise. If you are wise in the ways of the Jungle Folk you will be able to understand what they are singing.

Listen! It is the Night Song of the Jungle:

Now Chil the Kite brings home the night
That Mang the Bat sets free—
The herds are shut in byre and hut
For loosed till dawn are we.

This is the hour of pride and power,
Talon and tusk and claw,
Oh, hear the call, 'Good Hunting all
That keep the Jungle Law!'

(The Jungle Book, by Rudyard Kipling.)

The song comes nearer and nearer; a number of shadowy forms steal out of the trees and take their places quietly round the great flat rock that crowns the hill-top. They are wolves of the Seonee Pack, young and old, male and female, assembling for the Pack Council which meets once a month, at full moon.

There is very little talking; a number of young cubs tumble over each other in the centre of the circle, overawed by the importance of the occasion, but drinking it all in with great enjoyment none the less. They have been brought in order that the other wolves might inspect them. Then they are admitted into the Pack and are free to run where they please, and, until they have killed their first buck, no excuse is accepted if a grown wolf kills one of them.

While we have been whispering among ourselves the great flat rock has become occupied. Akela, the old grey wolf who leads the Pack by his strength and cunning, lies there stretched at full length; but so quietly has he come that we had not noticed his arrival. The rest of the Pack throw their noses up towards the moon and howl out a greeting, first squatting on their haunches and then leaping a full bound into the air. When they have ended, Akela lifts his head and cries, "Ye know the Law—ye know the Law. Look well,

O Wolves!” and the rest of the Pack take up the call, “Look well—Look well, O Wolves!” One by one the cubs are pushed forward, and each wolf has a careful look at him.

There is an interruption. Instead of a young cub, one of the mothers pushes into the circle a little naked Indian child—Mowgli the Frog. Akela’s cry goes on just the same, but from the other side of the clearing comes the snarl of an angry tiger, “The cub is mine. Give him to me. What have the Free People to do with a man’s cub?” At this there is an uproar among the Pack: some take one side, some the other. The matter is not settled till two other animals speak for the man’s cub, as the Law requires. These are Baloo, the wise old brown bear who teaches the wolf cubs the Law of the Jungle, and Bagheera, the Black Panther, the best hunter in all the Jungle. He is allowed to buy the life of Mowgli at the price of a newly killed bull.

Shere Khan the Tiger goes away disappointed of his dinner, roaring with anger, so that all the Jungle knows how he has been defied by the wolves. Thus Mowgli became a full member of the Seonee Pack.

All people who follow the Cub trail know this scene and all there is to be known about the further adventures of Mowgli; I have shown you that meeting of the Pack round the Council Rock once more because we can never over-emphasise the importance of *The Jungle Book* stories in dealing with Wolf Cubs and in laying the foundations aright. There are some who forget the Jungle and who treat the Packs simply as a mixture of Junior Scout Troop and Boys’ Club.

The Founder based the whole scheme of Cub training on the story of Mowgli, and therefore it is incumbent on us to use it as the basis of our Pack life. The Jungle provides the setting in which the Cub life is lived. If we remember this, the “Jungle atmosphere” will come naturally, for it requires little effort to absorb the atmosphere of our surroundings. Too many Cubmasters look on the “Jungle atmosphere” as a piece of superfluous stage furniture which may, if you like, be dragged in from outside on to the stage on which the cub drama is played. Rather it comes spontaneously from within, and arises—almost inevitably—from a proper appreciation of Cubbing and a right attitude of mind towards it. It is a way of thinking rather than a carefully constructed plan of campaign.

Perhaps it will help if we realise that Rudyard Kipling’s story of Mowgli is by no means an impossible fairy tale. Travellers and residents in India have recorded experiences which confirm not only the fostering of human children by wolves, but also the meeting of wolves at full moon almost exactly as described by Kipling.

In any case, what I want to insist on is the importance of starting out on the Cub trail with a good knowledge of the stories of *The Jungle Book*. They provide the setting into which the Cub scheme of training is fitted and the atmosphere in which the Pack life is lived.

2

Aims and Methods

In laying stress upon *The Jungle Book* I do not mean to detract from the importance of *The Wolf Cub's Handbook*. Kipling's stories provide the atmosphere: the Founder's is the Cubmaster's *vade mecum*, without which he cannot hope to get on. We are apt to neglect the *Handbook* at times, to hunt about for the latest book on this or that aspect of Cubbing; but there can never be a second *Handbook*. Every time we read it our appreciation grows. Therefore I make no apology for quoting it extensively in this chapter.

What is the object of Cub training? And particularly what is MY object in taking up Cubbing? These are questions which we must constantly be asking ourselves. Our work is not going to bear much fruit if we must let it grow for itself without thoughtful care and attention. We must start with a definite conception of our aim, and we must keep on reminding ourselves of that aim so that we do not wander from the path.

Let us realise first that we are part of a great Movement. The Cubmaster's horizon will be woefully inadequate if it is bounded by his Cubs *as Cubs*.

Probably there is not one of us who has not been guilty at times of this restricted vision. It is this attitude which—at its best—produces the Cubmaster who sets his heart on a smart, jolly Pack, decked with stars and badges, experienced campers and wood-craftsmen, winners of the local Totem, obviously better run and more efficient than the Troop. At its worst, it results in a Pack that is quite hopeless and fruitless.

We must look further ahead. Even while hard fact presents us with the immediate vision of a group of Cubs, rotund of figure, wide of eye, dirty as to fingers, and friendly as to grins, we must keep constantly before us the further visions of these jolly young Cubs *as Scouts*—*taller*, cleaner, more conscious of their environment, with a new seriousness in their eyes, but with the same friendly smiles.

Our object is to train our boys that they will be better Scouts for having been Cubs. It is by no means easy for us Cubmasters to realise this. I frankly admit that it entails a certain amount of self-sacrifice and disinterested labour. Our work is not an end in itself. We lay foundations, but we do not have the pleasure of adding the superstructure. Our work is done mostly underground and out of sight, and too often its value is forgotten. We cannot point to the finished article as one of our own producing. But does not this make it all the more gloriously worth while? The greater the demand, the greater is the pleasure and the honour involved in meeting it faithfully

Our reward is none the less real because it is not obvious. The foundation is the most important part of the building, and the future of the building depends on the foundation being well and truly laid. Our reward comes when we are allowed to see the finished structure which has been erected on our foundations, when we see our Cubs develop through the Scout Troop and the Rover Crew to manhood. It is a comfort, too, to know that the Cub himself rarely forgets his old Akela. If we have laid a good foundation and our hopes for him have not been disappointed, the Cub, grown man, never forgets what he owes to the one who first set his feet on the Cub trail and taught him the ways of the Jungle.

We are out to help our boys to be better Scouts when their turn comes, and the job is well worth while. We have no cause for grousing, no excuse for heroics. We need rather to cultivate a spirit of thankfulness that we are able to share in the great work.

This does not take us very far, you will say; we must delve down farther still if we are to get a clear-cut perception of our goal and our road to it. Granted that we want to lay foundations for Scouting, what is the point of Scouting itself?

We want to train Cubs to be good Scouts, and Scouts to be good men. The Scout Movement attempts to provide something which will *supplement* the present scheme of education. It does not pretend to know all that there is to be known, or to provide a panacea for all the ills of modern civilisation. But it *does* see a way in which it can help, and it sets out humbly to serve the community to the best of its ability in its own sphere. It realises that education is something more than mere book instruction; that any scheme of education to be successful must deal with the *whole* of the child's being—body, mind, and soul.

So we aim as Cubmasters at preparing our boys for the fuller Scout training, because we are part of a larger Movement which has as its object the education of our children in such a way as to improve their future efficiency as citizens, not forgetting that character training is our aim.

We have now to consider the methods by which we seek to render our aims effective.

We cannot do better than start by considering our old friend "education." What does it mean? The root meaning of education is "to draw out," "to lead out"—obviously, something that is already there. It is just this vital point which many past systems of education have overlooked.

Scouting is devised to promote "not so much the acquisition of knowledge as the desire and capacity for acquiring knowledge."

"Our method of training is to educate from within rather to instruct from without; to offer games and activities which, while being attractive to the small boy, will seriously educate him morally, mentally, and physically. In other words, the Cubmaster's job is to enthuse the boy in the right direction." The modern educationalist "develops a boy to be efficient rather than scholarly, to have character rather than erudition.

Wise old Plato long ago gave us the right lead in education when he said that there was innate good in every child, and the aim of education should be to develop these natural instincts of virtue through suitable practices. No mention of reading, writing, and arithmetic as essentials, but of enlarging the natural instincts, *i.e.* character by practices, not merely by precepts."

I do not think it possible to improve on the Founder's words; they put the whole matter in a nutshell; but it is worth while following out these general principles and seeing how they work in some typical phases of Cub training.

The first thing of which we must remind ourselves is that we are not the only ones whose point of view is to be considered in Cubbing. The Cub may not be able to formulate *his* aims as clearly as we can, but there are certain definite things which every Cub wants. These may be summed up as opportunities for self-expression. He has certain characteristic instincts for which he demands an outlet. What we have to set out to do is to achieve *our* aims while at the same time satisfying *his* instinctive demands. Our success as Cubmasters may be measured by the degree in which we manage to satisfy this double requirement.

For instance, boys of Cub age have a natural instinct for make-believe, but like all instincts it requires training and education. At this stage it is mainly imitative. The Cub will be an adept at imitating the personal idiosyncrasies of his elders. The natural impulse of the Cubmaster on finding his manner of speech or deportment mimicked will be to suppress the boy's imitative instinct altogether! If he is wise he will realise that this instinct is not merely harmless in itself, but is actually a most useful means of promoting his own aim; so he will give full play to the imagination by a liberal allowance of story-telling and play-acting and of romantic settings for Pack games. Then he will not only divert the Cub's embarrassing attentions from himself, but he will succeed (all unbeknown to the boy) both in imparting sundry useful scraps of knowledge and in inspiring him with such ideals and ambitions as will help to develop his character along right lines. All the time the boy's instinct will find the outlet and education which it requires.

Take another instance. The Cub has an instinctive desire to make a noise. The Pack programme makes full allowance for this—in fact the outsider is apt to think that the noise which any healthy Pack makes is

a sign of unruliness. The fact that the noise is controlled and disciplined, however, makes it of positive value. The Grand Howl, for example, is a great aid to discipline, chiefly because it is controlled by the boys themselves. It is a typical example of useful but unobtrusive self-discipline, and it reminds the Cub of his Promise, with all that it implies, and of his personal loyalty to Akela.

Now all this requires a great deal of conscious effort and thought on the part of Akela if it is to be brought into play. A necessary preliminary to education *from within* is a proper knowledge of the boy's character. As no two boys are alike it follows that it is essential that we should have a thorough knowledge of the character of each individual boy—his likes and dislikes, his faults and his talents, his capabilities, and the particular problems which he presents. This is the reason why we should not have Packs of more than twenty-four as a general rule.

Our object is, however, by no means achieved by merely reducing the size of our Pack to the required limits. It is surprising how many otherwise capable Cubmasters make this mistake. They reduce their numbers in order to be able to pay more attention to the individual boy, and then forget to study the individual boy! It is not enough to have a hazy idea of the general character and problems of each boy. Our knowledge must be more particular and definite. How often have I asked the Cubmaster of a Pack I have been visiting what he thinks of some particular boy, and the answer has been some meaningless generality.

There is only one way that I know of by which the necessary particular and definite knowledge of each boy can be gained. That is, by writing down the results of our study. A card Index is the ideal, but a private notebook will do just as well for practical purposes. We generally come away from each Pack meeting with our thoughts occupied by some particular boy, or some particular incident in which certain boys were concerned. These vague impressions will probably remain vague unless we crystallise them by careful analysis and then jot down our results before we forget. Such a record will be invaluable to the S.M. when the Cub goes up to the Troop.

3

The Relation of Cubbing to Scouting

I may have given the impression so far that Cubbing is almost identical with Scouting—at the most, a watered-down system of Scouting. The exact relation of the two sections is an extremely difficult matter about which to dogmatise, but one thing that is certain is that Cubbing is *not* watered-down Scouting. The subject is one which it is well worth thrashing out, and I propose to deal with it theoretically (by a consideration of the moral, physical, and psychological development of the boy); historically (by a consideration of the actual history of the relationship); and practically (by deducting from our previous study some general principles which should be observed in practice).

From a theoretical point of view the subject needs least discussion. This is partly because the Founder has dealt with it very adequately in the *Handbook*, and partly because a good deal of it is obvious to anyone who has had any dealings with children.

From a physical point of view the training must obviously be different. It would be impossible to expect the same of Cubs as of Scouts. This difficulty cannot be met by toning the same training down so as to involve less exertion. It would not be met by cutting down the distance to be covered each day in a hike, because hiking demands a great deal from the boy besides the actual physical effort of walking a certain number of miles.

Camping cannot be the same for the two. Scout camping, like hiking, demands an amount of self-reliance which one could not rightly expect from the smaller boy. Self-reliance is one of the biggest planks in Scouting, but it would be positively wrong to develop this over-much in Cubs. They are just at the age of dependence on the Old Wolf. The discipline of a Troop is — or should be — very different in character from that of a Pack. The Scoutmaster acts as elder brother to his boys, giving them the fullest individual freedom possible and simply directing their activities. Akela, on the other hand, exercises what is much more of a benevolent despotism. The Old Wolf knows best and is naturally looked up to for direction and command in all things. The position is rather that of parent than elder brother, with the great difference that he is one of those parents who can join in with the games and thoughts of their children on the same level.

Again, it would obviously be wrong to impose so advanced an ideal upon the Cub as is contained in the Scout Law. He could neither grasp the duties nor attempt to carry them out.

The more we go into the question the more obvious does it become that the Cub is not merely a younger animal than the Scout but a different one. The Founder writes that “while the elder boy is full of hero-worship and eagerness to work in a gang under a good Leader and in competition with other gangs, especially in chivalrous service, the younger boy, just emerging from the chrysalis of childhood, is more of an individual, feeling his feet as it were, more self-centred, for the first time finding himself able to do things himself and to make things, and the moment that he achieves a step of any kind he is prone to show off.”

Psychologically—which is merely a common-sense way of looking at things—the matter is summed up in that the Cub is dominated by self-assertive individuality and rivalry, while the Scout is susceptible to hero-worship and co-operative loyalty.

Since it is clear that Cub and Scout are so different from each other it is equally clear that any true system of education must treat them differently. It is not enough to tone down the education of one to suit the

other. Though the principles underlying the system are the same in each case, the application of those principles varies in practice to suit each of the two ages.

II

The history of Cubbing goes back to the days before 1914. Eleven was then the age at which boys might become Scouts, but the nines and tens gave no peace, and sometimes, because of their importunity, they were accepted as Scouts. This was harmful to Scouting, but B.-P. saw that they were at a more impressionable age and that their desire to submit themselves to Scout training held great possibilities. He, therefore, decided to start a Junior Branch of Scouting.

The new Education Act has now recognised the same division by placing top age for Primary School at eleven.

An outline of the proposed Wolf Cub scheme was first given in the *Headquarters Gazette* for January 1914. Further notes on it appeared from time to time, till the publication of the first *Wolf Cub Pamphlet and Promise* in June of the same year. This laid down the uniform and salutes and gave a provisional set of Star Tests, but provided no Law, Grand Howl, Motto, Jungle Dance, or Badge system. During the summer of 1914 Wolf Cubs began to appear in many places. Some people were inclined to look on them as an unnecessary innovation, but the more far-seeing recognised in this tentative beginning the birth of something big.

The history of the very early years is best shown by brief extracts from articles in the *Gazette*. An article written by Miss Barclay in the issue of January 1915 shows that the actual start of Cubbing was along right lines. It is too long to quote in full—which is a pity, because without consciously discussing the question it paints a picture of Cubs as they should be—but towards the end there occur these words, which we (being wise after the event) can see contained the germ of future misunderstandings: “To the Scoutmaster it means no more precious time spent in breaking-in raw Tenderfoots. A Two Star Cub is a good way up the ladder of Scout promotion . . .”

True, there is nothing actually wrong in this, and the next words show that Miss Barclay herself was on the right track, for she goes on, “. . . and, better still, he has been developing his Scout capabilities for so long, that once he joins a Troop, and is given his head, he will get on quickly.” But the unthinking enthusiast would probably get hold of the wrong end of the stick.

The same year, Miss F. Gamon wrote the story of her Pack for the *Gazette*. Most of it is along perfectly sound lines, but towards the end one sees again the seeds of a mistake beginning to sprout: “Instead of spending the first year or so qualifying as a Second Class Scout my Cub recruits in the Troop will begin as Two Star, or Second Class Scouts, and will at once push on with their First Class Tests. The result must be an increase of efficiency all round, and those who fear that we are bringing the Scout tests down to a nursery level had better set about raising the standard of the First Class Test.”

Men Cubmasters were naturally inclined to work on even more fully Scout lines, and we have cases like this recorded in the *Gazette (1915)*: “I went to a week-end camp with about two dozen Cubs last summer . . . and the camp was carried on exactly as a Scouts’ camp. To the qualification for the Second Star I add knowledge of the Scout Law . . . I find that there is not quite enough laid down for a Cub to do: some sort of proficiency badges might fill the want. A Two Star Cub came to me one day and asked where he could get a book in order to learn First Class Scout work!”

Here, finally, are extracts from an article which shows that things were going rapidly from bad to worse: “The Pack was formed in September 1914, and very auspiciously, too: for that very day the Cubs (nine in

number) gained the victory for their Troop in a contest with a much superior Scout Troop, whose defence they penetrated Our Pack has much the same routine as a Scout Troop, and does Second Class Badge work . . . has travelled over fourteen miles on a November afternoon with the Troop . . . The Cubs stay out as long as the Scouts and have stayed longer. . .”

At this time small Cubs, festooned with lanyards, whistles, and large knives, paraded constantly with the Scouts. Naturally this kind of thing threw Cubbing into disfavour both with Scoutmasters who took the Movement seriously and with Scouts. Things would not have reached this pitch but for the war of 1914—18 which held up the Founder’s book. But even at that time Headquarters tackled the business and asked for comments and suggestions from those genuinely interested.

The next landmark in the history of Cubbing was the Conference of Cubmasters in London in June 1916, when the experimental scheme was discussed and B.-P. presented his new scheme more or less as we have it now. The interest shown in the Conference led to the next big step, the forming of the Cub Department at Headquarters. This was done in September 1916. But it was at the very end of 1916 and beginning of 1917 that Wolf Cubs first took their official and recognised place in the Movement, by the incorporation of the necessary amendments and additions in the 1917 edition of the Rules.

At the same time B.-P. published *The Wolf Cub’s Handbook*; a display was held in the Caxton Hall, Westminster, at which he presented the Wolf Cubs to the public; and the first issue of *The Wolf Cub* (since incorporated with *The Scout*) made its appearance.

From the very beginning the Cub Department (with Miss Barclay as Secretary) was out to fight the “Scouting for Cubs” mistake. The first “Cub-master’s Page” points out that the Cub scheme aims at giving the little boys a system of their own; condemns such things as the teaching of the Scout Law to Cubs and pitting Cubs against Scouts in competitions; and shows the evils of lowering the Scout standard and allowing “kids” to play at Scouting.

During 1917 there was a tremendous increase in numbers, both of Cubs and of Cubmasters. The existing machinery of District and Association officials proved insufficient to cope with this amazingly go-ahead young Movement. In the face of a certain amount of opposition Cub Committees were formed in Local Associations. The question was discussed at the Cub Conference of 1918, held under the newly appointed first I.H.Q. Commissioner for Cubs, Mr. Arthur Gaddum, at which ninety-nine Local Associations were represented. The Conference confirmed the appointment of Cub Committees and the Rules were amended accordingly.

The Movement was now on a really sound basis and continued to advance rapidly during 1918 and 1919. The Jamboree of 1920 was the consummation of its gradual evolution. The Cubs’ place in the larger Movement was assured.

I have given the history of these early years rather fully because they show that the policy of Headquarters and the wishes of the Founder were:

- (1) Keep the Cub off Scout work: at the same time not forgetting that all his activities, Woodcraft, Games, Observation, and the open air-life lead up to the Troop activities.
- (2) Give the C.M. ample freedom to develop the Pack on real Pack lines; hence the Cub Sub-Committee in Local Associations and Assistant Commissioners for Cubs.

The quotations I have given show how badly such a policy was needed; but just because the need was so urgent, there has been a tendency to let the pendulum swing to far the other way, to let the reform become a reaction. Cubbing has tended to become an end in itself with the result that the Cub has found the Troop something of an anti-climax, and left, or he has been unduly stimulated and his character over-developed.

But broadly speaking the years have seen a gradual process of striking the happy medium. There have been some laggards and some over-enthusiasts, but the Cub movement as a whole has gained a right sense of proportion. The laggards have never been given much peace till they have reformed their ways. The excessive separation between Cubs and Scouts which the over-enthusiasts have tended to develop has been remedied by a greater spirit of co-operation. The establishment of the Group System in 1928 has had a great deal to do with this happy result, but I will have more to say about the Group when I talk about organisation.

We now come to the “practical politics” of the matter. What is to be the exact relation between Cubbing and Scouting in MY Pack?

This is a matter which is extremely difficult to define in so many words. There is no Golden Rule to save us the trouble of thinking for ourselves. What each Cubmaster needs is a right sense of proportion. Once this is gained the rest will follow. It will save him from the evils on one hand, of practical identification of Cubbing and Scouting, and, on the other, of excessive separation. The whole point of our study of the history of Cubbing has been to help us gain this sense of proportion.

It is largely a question of emphasis, and emphasis is a matter which each must determine for himself. Cubbing includes the Badges and such Star subjects as signalling, first aid, and knotting, which are typically Scout activities.

The really wise Old Wolf, whilst remembering the specifically Cub subjects—making lairs, handicrafts, singing, acting, stories, dancing, nature study, and games, will never forget the importance of Cub work and the fact that all the simple tests and badges lead up to the wider sphere of the Scout world. It is in connection with this question of the correct emphasis that the close co-operation between C.M. and S.M. is so important.

I have deliberately dealt here only with the broader aspects of the question at issue. The details, as I have already said, must be filled in by each Akela for himself. Later chapters on such subjects as Badge-work, Competitions, Camp, and Sixers will deal with particular questions, even if only incidentally.

2. LIFE IN THE JUNGLE

4

The Beginning

In talking of beginnings there are three persons whose points of view must be considered—the Cubmaster, the Cub, and the Parent—and, as always, it is the first who is by far the least important. This is because the Cubmaster is there solely for the sake of the Cub: if the Cub could get on without him, the Cubmaster would be unable to justify his presence in the jungle. As, therefore, the Cubmaster's entrance into the Jungle calls for less attention, it will be convenient to deal with it first.

I

Suppose that you are about to take over a Pack; that you have interviewed the proper authorities (District Commissioner, Local Association Secretary, etc.) and obtained the consent of the parents, what is the next move?

Obviously to go in for some form of training, if it has not been possible to do any before reaching this stage. There are many ways of doing this. Try to find out from the A.D.C. where and when a Cub Preliminary Course is being held. These Courses are now recognised by Gilwell, and are being run by members of the Training Team all over the country. There you will meet with others also new to Cubbing, and by entering into the various games and activities yourself you will learn how you can pass these on to your Cubs, and the short sessions on all different aspects of Cubbing will give you confidence. It is fun too; make no mistake about that. There is nothing in the nature of an examination here!

Later on, when well-established, try to make the opportunity to take the Cub Wood Badge Course. But, before going in for this more advanced Course, it is as well to wait until you have really found your feet, for you will then benefit far more from it.

There are other forms of training, such as visiting Packs; indeed there is always much to learn. It has been well said that “anyone who thinks that they have finished with training is finished as regards Scouting”.

How does a newcomer look at Cubbing? It may look frightfully alarming from the bank, but, once you have made the plunge, your movements will soon send a warm glow of happiness through you. Don't be frightened off, for instance, by people who would turn Cubbing into an exact science, and who would destroy it if they succeeded.

Remember that at least ninety per cent, of Cubbing is that much-talked-of but very mysterious thing called the “Spirit of Cubbing.” The outward things in themselves are a mere shell. They are the Body; but it is the Spirit that gives life to the Body.

Remember, too, that Cubbing, though a game, is something *more* than a game to the Cub; it is something frightfully romantic, which he has dreamed about and longed for. If you are to satisfy this yearning of his, it must be something more than a game to you. You must allow yourself to become inspired with the romance and the mystery and the beauty of the Jungle.

Always keep reminding yourself that your ideal for the Pack is that of a happy family—not merely a family (as the Founder says), but a *happy* family. This does not make discipline either unnecessary or a positive encumbrance (see Chapter 9). A family is all the happier for constant obedience to its head.

Realise from the very beginning that you have to set out to learn your job in Cubbing. Akela must know not only about things but also how to do these things himself. Example is the greatest aid to success.

To end up with something more practical and mundane, start small. Never commence with more than twelve to fifteen Cubs. Your batch will be the leaven with which you must inspire the whole crowd of would-be Cubs. You must choose them carefully; limit their numbers so that you can deal with them more effectually; and give them your whole attention for at least three months.

II

What of the Cub? Think of all that the beginning of Cub life means to him. He had heard about Scouts; he had seen Scouts about the place at times, stalwart figures in fascinating uniform and a look about them as though they were enjoying life thoroughly, every bit of it. Scouting had come to be one of the romantic things he dreamed about—along with fighting pirates, and driving an engine, and being wrecked on a desert island.

Then, one day he discovered that, near by, small boys like himself were actually tasting the joys of Scouting! Perhaps he discovered them by hearing the Grand Howl; or peeped in through an open window and saw them squatting round a bright fire; or saw them come out, crowding round Akela with happy faces. Perhaps he saw the older boys in the Pack starting off to camp, full of eager anticipation; or coming home, all brown and happy. However it was, he knew at once that this was what he wanted, so he set to work to find out more about it.

He was told “it was wizard” — you played games, and sang songs, and acted plays, and no one shouted at you. Even a proper Scoutmaster, just like Baden-Powell, came sometimes and promised to make you a Scout as soon as you were old enough and showed you were ready to go on. He began to feel all queer and excited and happy-like: something mysterious and romantic and altogether desirable lay almost within reach. Somehow, somewhere, some day, he managed to wangle a meeting with the rather unusual grown-up who seemed to belong to the Pack. From that moment onwards, he just lived for the day of his first peep into that land of mystery and adventure— the Cub Jungle.

Remembering all this, it is possible to gauge something of what that first peep will mean to him. His first impressions of the Pack will remain with him right through life consciously or unconsciously—not only his Cub life, but his life in the world at large. If these first impressions are all wrong, it will be no easy task to undo the harm done. A small boy learns very much more by impressions received than what is said and preached at him. The impressions gained at those first meetings with the Pack will teach him many things. Let’s stand outside the door with him in the darkness and try to share them.

The door opens: the Cubs burst in joyfully, carrying him on the crest of the wave so to speak. The recruit gets the impression of a happy family, of Cubs entering their home. If it is a real Cub lair, the impression is stronger. The place is the Cub’s own. So is the Pack: it isn’t a grown-up show.

Next, the recruit notices that the Cubs have stopped their rush, halting suddenly with two fingers raised to their foreheads. Obviously this is a secret sign, one of respect and yet of friendliness, for the grown-up standing smiling over there answers in the same way. What it means he couldn’t say in words, but he *knows* all right. Next week he’ll do it, too. (He has learnt the salute.)

Now the Cubs are crowding round Akela, talking about the new baby at home, and what’s on at the pictures, and who won the footer match yesterday, and how somebody cut his thumb. Akela likes it and

listens to them all at once, and answers and laughs. The recruit creeps up closer, thinking of next week when he'll be one of his Cubs and able to tell him things. (He has learnt the significance of the Old Wolf.)

The Cubs are rushing about making a lot of noise and enjoying themselves, when suddenly— "Pack!" and almost in an instant there is silence, the small forgetful ones being shsh-ed by the others. How quickly they managed to stop themselves! And why?

—there's no cane or anything. It must be "'cos they're Cubs." (The Second Cub Law understood.) Then Akela says what they're all to do, and they do it quickly, without any fuss! (The First Law.)

After a while, "Pack, Pack, Pack!" "Pack!" they answer, *each* one runs up; they form *one* big circle. (He couldn't even pronounce such big words as "individual" and "co-operation," but he's got hold of the idea.) Then the Grand Howl—very briefly explained by Akela for his benefit, with a smile across the room that bucks him up no end. He has grasped both Motto and Howl, though he's not word-perfect. And that big chap with the two yellow things on his arm, who shouted "Dyb—dyb— dyb—dyb," he must be a kind of Chief Cub—looks a nice chap, too ! Look how the others answer him! (Your recruit has understood the idea of a Sixer.)

Then they all squat on the floor. Fancy being allowed to do that without any fuss: Akela even does it too ! Notices are read out. First there's something about a Cub's Own next Sunday, said in an ordinary sort of way that makes you sure he must understand Jesus. Then a word about the Pack's Christmas good turn— (the recruit has had more than a peep into the meaning of the Promise)—and straight on to plans for the day in the country next Saturday. This sounds exciting: everyone talks about it at the same time, and asks questions. He wonders whether *he'll* be allowed to come: he hopes so. He catches Akela's eye and knows at once that he will be able to come. Akela must like it as well, to be able to understand so readily.

"Pack!" Silence. Akela has something special to say and though it is a telling-off, doesn't shout at them, only looks a little "sad," and talks rather quietly. There's no doubt that the *Cubs* feel sad. Then a Sixer speaks up—says they're sorry and promises they'll do their best in future. Akela grins in a forgiving way, everyone cheers up, and it's all over. The recruit has learnt a great deal of Cub discipline.

Then the games and work start. Everything looks jolly and interesting. Akela finds time for a word or two with him now and then. He begins to feel at home, and presently summons up courage to ask to be allowed to try. He finds it's not so easy as it looks. The knotting-rope will *not* do what he wants; and he can't skip—only like a Nelephant, as the Sixer tells him; and he's ever so clumsy at the games, can't even catch a ball properly in the hurry of a competition. But it all interests him, and he is quite sure he wants to come again and learn to be a proper Cub.

Perhaps the best part comes at the end, when they all crowd round Akela in front of the fire to hear a yarn. Akela has kept a place specially for him and he feels absurdly happy inside under his waistcoat.

A few sensible sort of prayers (he only knows "Our Father" so he joins in very heartily with that, just to say "Thank you," and because he's so happy); a last Grand Howl; "Good-night and Good Hunting" from Akela; and he trots off home to tell Mum all about it, and afterwards to dream the most scrumptious dreams about Cubs and elephants and woods and fields and lots of things.

. . . A first meeting like that is something that will never be forgotten. It will make all the difference to his success as a Cub. During the following days the impressions will sink in deeply as he thinks about it all—wonders—hopes—yearns for more. At later meetings will come more exact teaching, and further impressions, but all that he learns later will fit in his small mind into the scheme of things built up by the impressions of that first meeting.

III

As for parents—the Cub belongs to them. If they allow us to have a share in his upbringing we should be thankful, but we should not ignore their greater share. Some of us seem to believe that a Cub's parents have no love for him, have no thoughts for his future, have no desire to see him live a good life. There cannot be so many unnatural parents as that in this world.

Give them credit for their good intentions and they will be all the more likely to give you credit for yours. Treat them as human beings with the same instincts for striving after ideals as yourself. Don't classify them as a race apart who ought to be behind the bars of a menagerie or Zoo. They are not all the same naturally; some are good, some are indifferent, some are bad. It is the same with us, too.

5

The Law, and Promise, and the Grand Howl

First impressions in themselves are not enough: they must be followed up by definite instruction. They are the plastic material which the later teaching will mould into definite images. During the weeks following that never-to-be-forgotten first meeting the recruit will be at work on the Tenderpad subjects, learning the principles upon which life in the Jungle is organised. These, especially the Law and Promise, are so important that Akela alone must teach them. They are the most important items in the whole scheme of Cubbing, and any amount of time must be given up to teaching them to each individual Cub with the utmost care.

THE LAW is one of the most amazingly profound things I know. Like all profound things—the sky, and clouds, and a spring morning, and flowers, and trees—it is simple. Just this:

The Cub gives in to the Old Wolf;
The Cub does not give in to himself.

Notice first how it appeals to the mind of the human boy. There are no imperatives, no burdensome commands or prohibitions, but just a confident assertion of fact—a “beautiful affirmative that leaves no room for argument, and by its inevitableness demands that one lives up to it.”

The wording is simple and easily remembered. It sinks almost insensibly into the Cub's mind, leaving the mental energy that would otherwise be expended in mastering words free to grasp its inner meaning. It is thus able to become part of the subconscious self that governs his own daily actions and his opinions of other people.

Though the words are simple, the ideas underlying them are by no means so easy to grasp. Akela must be prepared to spend any amount of time explaining them, and should never invest a Cub until reasonably confident that the Law has been thoroughly understood. It would, however, be a mistake to expect the Cub to be able to express the meaning readily in so many words. His understanding of the Law is by no means dependent on his ability to give a clear exposition of it.

If I were asked to sum up the Law in a few words I should say that the first Law meant obedience to others, and the second obedience to one's own conscience—the Higher Self in everyone which must always be obeyed in preference to the Lower Self.

Such expositions are not the best way of teaching the Cub, especially as they tend to get more and more wordy. Your unfortunate victim will listen politely but his thoughts will be far away most of the time. The best ways of teaching lie in the example of the Old Wolves and the Sixers and the fact that in a well-run Pack the keeping of the Law has become a tradition.

Common allegories too are a help, such as those of the captain of a football team, or the general of an army, or the head of a family, for the first Law; and of running an exhausting race, or doing a difficult job, for the second.

Anecdotes are even better, and there are many stories, particularly of Cubs themselves, to illustrate the second Law.

Your anecdotes will carry more weight if they are culled from the history of the Pack, especially if you can point out to the recruit the hero, now probably grown into a strapping Scout. In my Pack there were a few select stories which were handed down from one generation to another. One concerned a fine young Sixer by the name of Mick who broke his arm. He never whimpered or cried in the slightest even when being attended to in hospital, and in fact was so brave about it that one of the doctors asked him if he wasn't a Wolf Cub! Two years later his successor as Sixer had an accident and cut his head open. When I went to visit him in hospital, the first thing he said was, "I didn't cry at all, Akela; I remembered about Mickey!"

Rather different were some of the stories which the Pack treasured as illustrations of the first Law. One concerned a young Cub who *wouldn't* learn to lace his boots properly, until one dark night on the homeward journey after a day in the country he nearly got left behind through getting bogged and losing first one boot and then the other! *He* never had to be reminded again about tying his laces.

The third great help in teaching the Law is play-acting. As long as it is not done too often, the Pack will always be ready for an inter-Six competition in making up and acting a story to show the meaning of the Law. If you happen to have a batch of recruits you might let them do it on their own. Probably this is the greatest help of all in teaching the Law. It presents the idea in a concrete form which the Cub, thinking naturally in mind pictures, will readily assimilate.

The PROMISE ranks above the Law as being of first importance. It needs the same careful teaching, and most of what has been said about methods in connection with the Law applies also to the Promise. What matters more than anything else, however, is Akela's own personal example. A Cub will know instinctively whether you are really trying to live up to the Promise you are asking him to make, and he is not likely to take it very seriously if he finds you wanting.

The Promise is a personal matter: not a mere matter of words, but a personal assurance by the Cub to his Old Wolf that he will perform a certain duty faithfully. "Let him feel he is *promising you* he will 'do his best' about these things; that you accept his Promise, and trust him, and that it makes you happy that he has promised you this." Tell him also that you stand there on behalf of the Chief Scout, who has an interest in every Cub who is making his promise all over the world.

Two other general points which need emphasis are, that the Cub is making a Promise which lasts for always, and that he is promising to "do his best." The Promise can never be unmade, and it applies to his whole life—at home and in school as well as at Pack Meetings. Because it is such a fine Promise it is very hard to keep, and he will find sometimes that he fails to live up to it. He must remember then that it was to *do his best* that he has promised. As long as he really has done his best he hasn't broken his Promise, and can go on and have another try.

As regards the Promise itself, I think the following points are worth bearing in mind:

- (i) The duty to God is put first in the Promise because it is the most important part of it. I shall not, however, deal further with this here as the subject is to have a whole chapter to itself later. (See Chapter 12.)
- (ii) Expect great things in the way of keeping the law and you will not be disappointed. I have found over and over again that Cubs use it as a sort of touchstone by which they judge not only other people's actions but their own as well. The Pack was once running a relay, the course for which was clearly defined, but a certain section was out of Akela's sight. One of the Cubs broke bounds and took a short cut. In doing so he fell and broke his arm. Akela found him sobbing bitterly, but through contrition rather than pain.

"It served me right, Akela," he said, "I gave in to myself and cheated."

- (iii) Make the most of the good turn. It is so important because it is the outward result of the inward working of the Spirit of Scouting. The ideal is that it should be done almost unconsciously, as the outcome of a right attitude of mind.

It should, however, be borne in mind that the good turn does not always naturally come to the new chum, and it should be pointed out that it need not be a big thing. Akela could help by making suggestions just as our Founder did in *The Wolf Cub's Handbook*, such things as carrying a parcel for somebody, giving water to a thirsty dog, or giving up a seat in a crowded tram, until very gradually the idea will become a habit. Your new Cub will be inclined to trumpet his good turns abroad at first: don't discourage him, sympathise, and only gradually bring him to see that the real good turn is one which he does not tell other people about.

(iv) The individual good turn should lead naturally to the corporate one of the Six or Pack. This should never be neglected. We are apt to make excuses, to say that there is really nothing our Pack can do; but I have found personally that it only requires a certain amount of honest thought to discover the ways and means. I think, too, that you will find, as I have, that the Pack good turn has a marvellous way of reflecting for good on the Pack life as a whole. It brings with it a general increase of joy and keenness.

THE GRAND HOWL is another of B.-P.'s great inspirations. It stands quite by itself, apart from anything else in the prosaic life of to-day. To the outsider I suppose it is an apparently meaningless noise-making; or at the most an elaborated Scout yell. To any member of the Jungle brotherhood it stands for a good deal more than can be put into words. I think it is a fair test of how far Cubbing has really gripped the Old Wolves to ask what the Grand Howl means to them. Of this I am quite sure, that every Cub loves it and uses it to give expression to all kinds of queer emotions which he can't put into words—loyalty to Akela, the sheer joy of being alive, thankfulness for his Cubhood, sorrow at parting of trails.

Most of us probably know the point of the Grand Howl and its significance, but there is no harm in repeating it, if only to get it quite clear in our own minds.

- (i) It is a salute to Akela and an expression of personal loyalty.
- (ii) It is the highest form of appreciation that the Pack can pay to any visitor or friend.
- (iii) It is a solemn renewal of the Cub Promise.
- (iv) The one-ness of the circle symbolises the oneness of the Pack, made up by the willing co-operation of each Cub.

I shall not forget the Howl which my Cubs produced every year at the end of our annual camp; nor shall I forget the last Grand Howl they gave me when we parted after hunting together for five years; but most of

all I shall remember my Good-bye to a rally of the Cubs of some sixteen Packs, of whom I knew at least half by name. When they had done their Howl there was nothing more to be said.

I have laboured this point somewhat because I want to show how we should love and enjoy the Grand Howl—Akela himself as well as the Cubs. If taught in the right way, every Cub will take it perfectly seriously and enter into it with his whole heart—and lungs! There *are* temporary lapses at times on the part of individual boys, which should be reprov'd at once, gently but firmly.

6

Story-Telling

When we inquired into the aims of the Cub system of training we found it set out to improve the efficiency of the rising generation as citizens of the future. This generalisation might be subdivided roughly under four heads: Character, Physical Health, Handicraft Skill, and Helpfulness. The Cub training *as a whole* is so conceived as to attain this fourfold subject *as a whole*; and it is not possible to divide it into watertight compartments of each of which we can say that it has as its sole object one or other of our sub-divisions.

At the same time we are safe in saying that any particular item in the training is *predominantly* associated with particular aspects of the general aim ; and conversely, that any particular part of the general aim is worked for in the main through a particular item, or items, in the training. Games, for instance, are specially concerned with physical health, physical dexterity, and the more social virtues.

When we come to study the development of the particularly personal character of the Cub, I should say that the chief factors affecting it are—

1. The personal character and example of the Old Wolves;
2. The corporate life and discipline of the Pack;
3. Nature study; and
4. Story-telling.

Story-telling is now generally recognised as an important element in the education of children, and it is a most prominent feature of Cub training.

The arguments in favour of the value of stories are that they supply the child with his chief reservoir of experience; that they awaken him in a more active and conscious interest in life; that they awaken his ambition and lead him to make high resolves; and that they weld into his spiritual make-up those fundamental principles of right and wrong upon which the well-being of humanity depends. “The agglomeration of experience, interest, ambition, resolves, principles, and ideals—what is this but CHARACTER?”

The place of the story in the Pack programme, then, is assured. The ideal at which to aim is to have a story at every meeting, and in most cases there is no reason why this should not be realised in practice. The only legitimate exceptions are in cases where the Pack meets two or three times a week, in which case one or more of the meetings are generally set aside for some specific activity; and where some meetings are held in the early morning, when there is a general desire to be more actively employed. Under no conditions, however, should the Pack be deprived of the privilege of at least one yarn a week.

Those who are lucky enough to be born storytellers will have no difficulty in keeping up a constant stream of stories, but most of us are not so fortunate I am a humble plodder myself having no special talent in this direction, which—paradoxical as it may sound—is my chief qualification for trying to help *you* along. For I am sure that story-telling is an art in which everyone can, with practice, become reasonably proficient.

It is wise to begin with *short* anecdotes, something which perhaps has caught your eye in a paper, or magazine, true or imaginary, but at any rate something in which you yourself are interested. Once you have found how well this is received you will probably be encouraged to go still further. I think that we should have no false illusions about story-telling. It is an art which like many others (such as painting and singing) has to be perfected through sheer hard work, but which is so worth while that the time which we give to it is always well spent.

The trouble with most of us is that we are too self-conscious. This may mean (1) that we are “all of a tremble” and our minds just refuse to work; or (2) that we are unable to forget our own personalities for the moment and to sink ourselves in our story.

The best cure for the first is to memorise the beginning and the end of a story. Both are equally important, and if we start off well we are more likely to acquire confidence.

The second difficulty is probably due to omitting or neglecting a very important part of the preparation for telling the story, that is, visualising it by putting oneself in the place of the hero or other eye-witness. I shall deal more fully with this later. Most yarns are much better told than read, though there are exceptions. *The Jungle Books*, for instance, with their distinctive phraseology, lose much in the telling, and it would be too much to expect of anyone that they would memorise these.

The selection of stories is the next matter to be considered. It is worth expending an amount of careful thought on this; otherwise our stories are not going to have much character-training value.

There is first the question of *type*. Apart from mere anecdotes, there are three main types of story. The first is the short yarn complete in itself, and bearing no particular relation to what goes before or after. This is the most generally used and must always play a prominent part, but either of the other types is to be preferred in the routine work with one's own Pack. These two varieties are the serial, and the story-cycle—i.e., a series of yarns dealing with the same hero or else all of a type. Examples are a Red Indian cycle, a Jungle Book cycle, a Robin Hood cycle.

They mean less work for Akela in that a store of yarns is fixed upon sufficient to last for some weeks; but their advantages go deeper than this. In the first place, they enable the character of the hero to be more clearly drawn; and the lessons which they teach and the ideals which they inspire are driven home more forcibly through constant insistence.

Secondly, if you cast your mind back to your own childhood, I think you will find that your whole outlook on life at particular periods was dominated by different romantic conceptions. At one time you looked out on the world through the visor of a chivalrous knight-errant; at another you saw a Red Indian lurking behind every tree; at another you scanned life through a telescope from the poop of a grim pirate vessel. This is certainly true of Cubs; and the advantage of the serial, and even more so of the cycle, is that it harmonises with this state of mind, and by being more satisfying is able to exercise a proportionately greater influence on the boy's outlook and character.

The second point to be considered in the selection of the story is its nature and the lesson which you wish to convey. Have some definite idea behind the telling of a story, perhaps to inculcate admiration for some virtue such as loyalty, bravery, selflessness, or truthfulness.

Never point to a moral—that would be fatal. The quick wit of a boy of Cub age will soon pick up what is intended, without undue emphasis on our part. This does not mean, however, that we must be unduly

serious. Fun and laughter are essential factors in forming character, and stories which merely amuse the Cubs, quite apart from any ulterior motive, most decidedly have their place in the Cub programme. The Cub grin is to be cultivated by all means. Stories of adventure are always very popular; in fact here, as in all our Cubbing, variety must be our aim.

We must bear in mind the Cubs' own tastes and strike the balance between what they want and the lessons we wish to inculcate. It is no earthly use telling a story which does not appeal to them. Your lesson would go unheeded. The whole beauty of the story as a character-training instrument is that the boy likes it, swallows it with the greatest relish, and digests it thoroughly; and all the while he is assimilating nourishment unconsciously!

Having settled all the preliminaries, we can now consider the actual preparation for telling a particular story. For most of us this is almost more important than the telling itself. Success in telling depends on careful preparation. Of course as you have more and more practice you will be able to do with less preparation. I suppose a real genius could do without any preparation at all, but I have yet to come across one who could do so without any risk of failure!

Those who have a natural aptitude and have had a great deal of practice can certainly do with very little preparation and even on occasion, I believe, make up as they go along. I must confess that I have not yet reached this stage of perfection. I have, on occasion, made up and produced a yarn on five minutes' notice, but I have only been able to do so by composing a rough order of events during my five minutes' grace.

For the beginner and, under normal conditions, for the experienced hand, some degree of careful preparation is necessary. The first thing to do is to read the story through fairly quickly; again rather more slowly; and then a third time even more slowly, so as to get the order of events clear. Then jot down the main points in order, so as to fix them in your mind. I recommend very strongly that you do this in a special notebook, for you will find in the course of two or three years that you have your own book of "potted" stories and that your preparation for telling them a second or third time need consist only of reading through the outline carefully. You will now have your facts clear and ordered, and should not fall into the fatal trap of having to go back in the middle of your story to explain an incident which you should have mentioned some minutes earlier.

There comes next the visualising of your story. Go over it again, putting yourself in the place of an eye-witness, preferably the hero, and *think yourself into it*. See the point of the whole story; visualise the scenery and other details; let the action take hold of you and sweep you away into its romance; let it grip your whole imagination; get enthusiastic over it and enjoy it. This will enable you to forget yourself in telling the story and to carry your audience with you. Incidentally, you will never tell any story so well as the one that really appeals to you and grips you, whether the appeal is to your sense of humour or your imagination or your personal ideals.

Ordinarily this is sufficient preparation, but some people find it necessary to rehearse the story aloud. In any case, it is helpful to do so mentally as an additional safeguard.

The actual telling of the story is dealt with in any book on the subject, but in a specially useful way in the book *How to tell Stories to Children*, by Sarah Cone Bryant. It is largely a matter of common-sense and practice. Tell the story for its own sake and put the moral out of your mind for the moment. If well told, the story will carry its own moral. See the story as you are telling it. Speak simply and clearly. Avoid unnecessary detail, without running into the opposite error of merely cataloguing events. Use modulations of voice and suitable gestures; but remember you are telling the story, not acting it. Work up to your climax, and, having reached it, end quickly. Never, never point the moral.

This is your part in telling the story. The Cubs also have theirs. It should be an understood thing that there is to be no unnecessary fidgeting and no interruptions; let everyone get thoroughly comfortable at the

beginning and let all questions be kept to the end. If a Cub *must* get up or go out, he should do so quietly and without asking permission. These restrictions may seem somewhat burdensome at first, but the Cubs themselves will soon realise that they make for greater enjoyment of the yarn. I have visited Packs where lack of proper discipline spoilt an otherwise good story both for the guilty ones and for the innocent. A quiet game just before the yarn will help to get the right atmosphere.

One more word and I have finished. An obvious corollary of the importance of *The Jungle Book* in Cubbing (upon which I have already insisted) is that the boys should be well acquainted with its stories. Every Cub should know the stories about the various animals, and if he has been brought up on them from his Tenderpad days he will have a very warm corner for them in his heart. Not only are they thoroughly good yarns, but they also carry very valuable lessons, moral and social. Stories of Tabaqui the sneaking dish-licker, of Shere Khan the brag and bully, and of the silly Bandarlog will be of great help in training character.

Letters to a Wolf Cub has been specially written in order to show Cubs and Akelas that practically all the Cub tests have their parallel in *The Jungle Book*.

7

Play-Acting and the Jungle Dances

THE land of Make-Believe is the motherland of all children. It is the country which stirs their pulses and awakes their longing. Activities imposed by tiresome grown-ups may keep them in more earthly regions for a time, but as soon as they are left to themselves, they answer the call and set sail for the shores of their common home. "Let's pretend," they say; and, with a wonderful ease and celerity that renders even a magic carpet an unnecessary encumbrance, they have arrived.

In nothing is this best of all lands so fascinating as in the endless variety of scenery and experience which it affords. There is literally no limit to the number of changes you are allowed. You carry your environment in your pocket and adventures are supplied to order. You may in succession be a cross-Atlantic flier, the Chief of a Redskin-tribe on the warpath, and the scourge of the Spanish Main. If you are particularly greedy of romance you may be all these—and more—in the course of a single day. If on the other hand you take a special fancy to any particular role, it is yours till you tire of it.

Of course all this requires a certain amount of adaptability and nimbleness of imagination! A Henry Irving and Lewis Carroll rolled into one might possibly qualify for citizenship, and others can be smuggled in if they will lay aside the burden of their years and be children for the nonce.

The average grown-up cannot enter into the Land of Make-Believe until he stifles self-consciousness and enters whole-heartedly into what is going on. Children, however, inherit citizenship as part of their universal birth-right. They pass with perfect ease from one adventure to another. They glide through life in a succession of thrilling roles. Though the performance may lack adult finish, yet for those who have seeing eyes it is well played, for the soul of the actor is in his part. He extracts every ounce of enjoyment

from it. He *lives* it. This, after all, is the perfection of the actor's art. *Bump!* We come to earth again and resume our thinking along less ethereal lines—a very necessary thing to do, for it would be wrong to keep our heads too much in the clouds. But our excursion to the land of Make-Believe has not been beside the point. It is related both to what has gone before and to what will presently follow; for, if the scenery of that land is supplied from the latest story which the child has heard or read, it is no less true that life in it is one long play-acting.

I

Left to themselves nearly all the Cubs are naturally good actors. The instinct is there, but it needs educating before it can, so to speak, flow naturally. In most cases the instinct proves amenable to training, and in some cases the training brings to light an unsuspected store of very real talent. We must educate, however, and not force anything from the outside on the exceptional boy who has no use for it.

The universality of this instinct for acting in Cubs is in itself sufficient reason for providing for its expression and education in the Pack. When we add to this positive educative and character-training value, then play-acting becomes an essential feature of Cub training.

- (i) It carries forward the training provided in story-telling by helping to impress the lesson of the story more firmly in the boy's mind.
- (ii) It is a useful means of self-education in otherwise dull subjects, such as history. This is because the child learns much more by what he sees than by what he hears. His thinking consists of a series of mind pictures, and, therefore, any information presented in pictorial form will be more readily grasped. This applies equally to the first point.
- (iii) Acting makes demands on such qualities as intelligence, ingenuity, imagination, and self-control, and thereby helps to develop and educate.

Therefore, if play-acting is not already among your Pack activities, the sooner you find a place for it in your programme the better; but do not attempt to rush matters. It is one thing for a boy to act a part more or less unconsciously in the course of his play and quite another for him to do the same thing to order before an audience. Remember, too, that your lead counts for a great deal. The Cubs will probably be acutely self-conscious at first in the presence of a grown-up; but once the grown-up has shown himself sympathetic and sensible by giving the lead, this difficulty will soon disappear. There is no ground for fearing that you will thereby lose your dignity. On the contrary, the more realistic your acting the more readily will the Cubs recognise a kindred spirit who is able to appreciate the things that (to them) really matter.

Start quite simply with games and impromptu acting before you attempt anything so elaborate as a real play. Simple acting games and Charades make a good beginning with the Jungle Dances following close in their train. Yarns may occasionally be translated into action, and each Six may make up and act simple stories on a given theme. In all this be content with something quite simple and unpolished.

One thing you will need to provide for from the beginning is dressing-up. Cubs love this, and in the early stages are much keener to array themselves in some fantastic garb than to undertake the serious business of portraying character. Properties and set words are much less important. With regard to the latter, it is best whenever possible to let the situation find its own words, for this is the highest form of acting. Real stage properties are generally impracticable, and in any case are better done without in order that the Cubs may have scope to exercise their ingenuity in making the most of what is available. Cubs are generally

capable of supreme contempt for such practical difficulties. Their imagination soars triumphantly over all obstacles.

I remember a most realistic impromptu representation of the story of Red Dog from *The Second Jungle Book*, performed in a small lair shared with the Troop. Mowgli lay in a very undress uniform along the branch of his tree (a high table) and taunted the dholes below. Presently he seized the smallest of them by the belt as he jumped, hauled him up with infinite labour (this needed no acting !), cut off his tail, and dropped him to earth again with a crash. The “dhole” had distinctly the worst of the encounter

Acting plays before a proper audience falls under a different category, but all this preliminary training is most useful and should definitely lead up to some such goal. A great deal will depend on the selection of the play, which should be chosen to suit the Cubs. It is no use trying to work matters in the opposite direction. The things you want to look out for are plenty of action, simple and natural words, at least a sprinkling of humour, no long dialogues, and a minimum of expenditure in the way of costumes and properties and time. It is not a bad plan to try writing your own plays. It does not call for any great literary ability, and it enables you to meet your own requirements exactly.

Get as many helpers as you can. I can assure you from experience that it is unwise to play a part yourself and organise the whole show at the same time. This is a time when parents can be very useful and will only be too glad to lend a hand. Start actual rehearsals—short ones—about a month before the show, and be prepared for a very disappointing last dress rehearsal.

Finally, try to keep a cool head and a courteous tongue on the day of days. It doesn't improve matters in the least if you get cross and fidgety, however much your nerves and temper are tried. For instance, if a small Cub falls off the stage into the laps of the audience during the excitement (as once happened with my Pack) the only thing to do is to laugh heartily with everyone else, help him back, and get on with it

II

In the Jungle Dances, which are really plays of the Jungle, the Founder combined profit with pleasure. He has provided a means of expression for the boy's imaginative instinct and love of acting, and at the same time he has set forth certain very valuable lessons—the moral lessons of the bullying Tiger and the sneaking Jackal, the disciplinary lessons of obedience (Kaa Dance) and bodily control (Bagheera Dance). Every Cub should know and enjoy them, and Akela, bearing in mind all that can be learnt from these Jungle Dances, should give them thought and careful attention so that the Cubs will really enter into them.

If they do not go down well, it will generally be found that the fault lies with Akela and that it is directly due to one or more of the following mistakes:

- (i) Want of imagination.
- (ii) Teaching the Dances in the first instances to boys of ten (or even eleven !) years of age; (they are not likely to prove successful in such cases; the older Cub will only like them if he has been brought up on them).
- (iii) Treating the Dances as a number of movements to be gone through in a certain fashion and in a certain order, and nothing more; whereas they are much more exercises in acting and character portrayal.
- (iv) Teaching them in a slipshod way, without any particular attempt at method and without giving enough time to them.
- (v) Omitting to ensure that all the Cubs know the story thoroughly well beforehand.

In order to teach the Dances properly we should take care to avoid all five errors. I need hardly add that Akela must be prepared to demonstrate a particular point himself, whether it is to chase his tail like one of

the Bandarlog or to crawl on his tummy like Bagheera; and that the Dances are only half done if they are done standing up, instead of getting down to it on all fours or quite flat, as the case may be.

The following is the method I have always used, and I have never known it to fail. I give it for what it is worth, and make no claim to originality, for it is simply a following out of the principles given in the *Handbook*. (But, before embarking on this subject, there is one thing which should be made clear. If, as sometimes happens, a few boys have joined the Pack when they are too old to be interested in the Jungle Dances, it is advisable to use a separate evening when teaching these to the younger Cubs, or to keep the older boys apart under the jurisdiction of one of the Old Wolves and employing them in something better suited to their age.)

Never try to teach more than one Dance at a single meeting, and the first time that you try it be prepared to give at least fifteen minutes to it, according to circumstances and the particular dance you are tackling. Commence with a yarn about the animals concerned, taking particular care to draw their characters in plain bold lines. Illustrate fully with one or more actual incidents from *The Jungle Book*. The Cubs will now have a clear idea of the parts they have to portray. Follow this up with two or three games which have some bearing on the Dance, either as further illustrating the characters of the animals or else practising the Cubs in some particular evolution in the Dance. Then call them together again; explain the idea of the Dance thoroughly; go through each part of it carefully, demonstrating where necessary; and finally let the Pack make their first attempt. It will generally be quite a good one, and with at the most two more practices should become a fairly polished performance.

The method is plain and straightforward. The time allotted is varied as between talk and game. No special effort is required of Akela except a little care in choosing suitable games.

Once the Pack has learnt the five “official” Dances, there is no reason why Akela should not cast about for more. There is no official intention of limiting the Jungle Dances to five, always provided the new ones are worth while. It should also be realised that slight deviations from the “official” Dances are permissible and are indeed to be encouraged as a safeguard against the staleness of routine. The pamphlet, *Jungle Dances and their Variations*, obtainable at Headquarters, will be found to be very helpful.

8

Romance

To say that the Cub is essentially a romantic creature is merely to draw the moral of all that I have been trying to express in the last four chapters. He is at the most romantic period of his existence. All life is one long, entrancing adventure for him. He can extract romance from the most surprisingly prosaic things. Give him romance and you can do what you will with him.

We have seen how the small boy joins the Cubs because Cubbing and Scouting have come to be one of the romantic things he dreams about. He comes to the Pack seeking romance—not to have his character trained or to have his efficiency as a future citizen improved—and Cubbing gives him exactly what he wants.

We were out in the country one fine afternoon. As we rambled across the fields to a wood where we were going to play at Red Indians, a very jolly young Sixer said suddenly to the world at large, “You know, I don’t know why every fellow isn’t a Cub. It’s the best fun there is.” Then he added, boy-like, “But in a way I’m glad because I mayn’t have got into the pack otherwise ! “ I think that is typical of the boy’s attitude towards Cubbing, nor need we ask for anything more introspective and purposeful. The same

Sixer was a hard worker, and I once discovered him holding weekly meetings of his Six off his own bat, because they were mostly new Cubs and backward in their Star work.

There is no question that Cubbing should cater for this hunger for romance. Otherwise we are not only throwing aside our most effective means of capturing and holding the boy's interest, but we are driving him out of the Movement. Either he will leave the Pack within a few months, or he will be discouraged from becoming a Scout. In this way eddies of indifference and hostility are set in motion which do immense harm both to the individual and to the Movement.

Equally, there is no question that Cubbing *does* cater for the romance-hunger. The whole scheme is instinct with romance. If *your* Cubbing fails in this respect one can only say that it isn't Cubbing. You may be turning your boys into fine athletes, or models of good manners, or capable signallers, but you are not turning them into Cubs!

Why, there isn't a single item in all the Cub programme that is not a vehicle for romance if properly used. The yarns; the games; the days in the country; the stories of the flag; these and a hundred other things give the Cub all the romance he wants. I have more than once had the privilege of giving a new Pack their first taste of the joys of a camp fire; and I have caught the mystery in their voices as they asked, "Is it going to be a *real* fire?"; watched their anxious preparations; felt their delight at squatting round swathed in blankets like any Redskin; heard their sighs of perfect contentment when it was all over.

But one small incident brought home to me, more than any other, the significance of all Cub work, perhaps because of the actual incident's very insignificance. We were meeting out of doors and I had sent the Sixes off to their Lairs to practise the Bagheera Dance after I had led up to it by making them hunt grasshoppers, then sparrows, and finally deer. I was about to call them together again when I noticed one little Cub in a corner by himself performing the most amazing contortions in the effort to catch imaginary grasshoppers. Rather than disturb him, I found some other way of employing the Pack, and it was a good ten minutes before he came to earth again and took any notice of the rest of us.

"But," I can hear you say, "this is all so much waste of time. Of course Cubbing must be romantic. We all realise that. And it requires no special effort, because the romance is already there." I quite agree, but I am sure that this discourse is by no means beside the point.

I have always found that one of the greatest helps is to have a system of awarding Cub names. I give a list of the ones I have used in Appendix I at the end of the book. The scheme is to have a fixed list of names, culled from *The Jungle Book*, Longfellow's *Hiawatha*, and similar sources, which are awarded to Cubs, and which henceforth become the only names by which they are ever called in the Park. Thus, plain Bill Jones or Peter Smith is transformed into Chil the Kite or Nushka the great Pathfinder, as the case may be. The scheme has been adopted in quite a number of Packs, and always, I believe, with success. Some advice in regard to this scheme may not be out of place.

- (i) The names should be won, not dished out haphazard. The Cub then values his name and is proud of it as marking a definite achievement.
- (ii) Wherever possible they should be won in open competition, and competitions should be held as soon as possible after names fall vacant. The exceptions are, first, those which are awarded to Sixers, which are *ex officio*; and secondly, names for particular qualities, such as Obedience or Helpfulness, which are awarded by Akela as and when he sees fit, and only in cases where specially called for.
- (iii) The only occasions on which a name may be changed are when one won in competition for prowess is changed either for one denoting a Cub "virtue" or for a Sixer's name.

- (iv) No Cub may hold two names, and as the bigger ones will succeed in coming out top fairly often the name is actually awarded to any one of the first four or five who has not already won a name.
- (v) There should be a simple re-naming ceremony.
- (vi) If Hiawatha names are used, the Cubs will be greatly helped by knowing the story.

Cub names, useful as they are, are only one out of a myriad ways of keeping Cubs romantic. Here are a few other practical suggestions.

Draw out and emphasise the fact of the world-wide Brotherhood, with Cubs in many countries; tell yarns of B.-P. and other great Scouts, get others to talk on the Movement in other countries, and take any opportunity of inviting to the Pack a visitor from abroad. Make your ceremonies as thrilling as possible; let there be something distinctively Cubby about them, savouring of the Jungle. Bring your vocabulary into line, so that the Headquarters becomes the “lair,” an afternoon in the woods a “hunt in the Jungle,” an address a “pow-wow,” and so on.

Do not rest until you have a real Cub lair. Have games, and more games, and base them on romantic ideas, such as pirates, smugglers, Red Indians, Knights, and, of course, *Jungle Book* animals. Arrange “hunts in the Jungle,” and so on, as often as you possibly can. Make your gatherings round the fire more thrilling by plenty of yarns, and by specifically Cub songs and yells. Generally emphasise the more particularly Cubby activities, such as play-acting, yarns, nature lore, and handicrafts.

Such things are merely the vehicle by which the romance is conveyed. What is most important is that Akela should understand and appreciate the boy’s point of view. It is impossible to divide Cubbing into watertight compartments and say that this thing is romantic and that is not. Nothing is *necessarily* romantic, though it may *naturally* be so; and there is nothing which cannot be touched with the magic of romance. The spirit of romance should run through the whole life of the Pack and crop up in the most unexpected place. You will never get romance by having a merely academic and detached interest in it.

You may not always have the same feeling as the Cub about romance, and about Cubbing as primarily a romantic thing, but to have imaginative sympathy is much better and the Cub will feel that you are not going to let him down.

I once spent a few days in a town at which five Old Cubs of mine (grown up into Scouts) happened to be home on holiday. On my first morning in the place all five appeared from nowhere in particular and we spent four thrilling hours doing nothing but talking over old days in the Pack.

The things that they remembered and talked about were apparently quite trivial—how the Jackals had howled around us at the very first camp fire we had out in the Jungle; what a fine time we had playing at motor boats and torpedoes in a certain swimming pool; how we had hunted for buried treasure in a real ruined hut in a real Jungle; how Mang had fallen into the fire; how we had spent a whole day just playing at wolves and climbing trees; how a Rover all the way from Glasgow had visited us; how, when a sudden short storm had come on while we were bathing right out in the country and had soaked our clothes, we had lit a huge bonfire to dry them and made up Red Indian war dances to dance round it, clad only in towels, and then Suggeema lost a portion of his shorts in the fire, and we eventually got home very late and very tired, but very happy; and how our favourite game for many moons was to play cowboys and cattle-stealers and to kill each other on sight by the simple expedient of pointing and shouting “bang-bang.”

Do such things move you at all? Or do they leave you quite cold? At least you must understand and sympathise with the Cubs’ appreciation of them, and your own Pack’s life should be filled with a hundred and one similar little joys. If you cannot share in it, you should at any rate realise the pleasure a Cub gets out of “playing with elemental things”—climbing trees, grubbing about and digging holes in the fresh,

clean soil, trailing fingers and toes in a running stream, running about because the clear, sweet air had gone to his head.

You can sum it all up by asking yourself a simple question, “Am I just a Cubmaster, or am I (to the Cubs) a wise and sympathetic Old Wolf from the Jungle?” If you can neither feel nor understand the romance of it all, you will never succeed in imparting it to your Cubs. If you *can*, the romance will come of itself with just a little care; and you yourself will learn to do two things—really to *live* your Cubbing, and to value as your proudest title the simple name “Akela” when it comes from that most fascinating of young animals, the Cub.

9

Discipline

Nothing is more easy in dealing with a subject like Discipline than to ramble aimlessly about with a complete lack of logical sequence. In order to avoid this I propose to divide our discussion into the following rough sections:

1. Definition of the term “Discipline.”
2. The ideas of discipline outlined in *The Wolf Cub’s Handbook*.
3. A drawing out of these ideas into a practical system.
4. How to set this system of discipline working in the Pack.

I

I have met people who consider that Scouting and Cubbing suffer from a complete lack of discipline.

That was because they meant by “discipline” something quite different from what we understand by the word. There are many different types of discipline, having widely divergent objects and means of attaining them; but they all have this in common, that they aim at securing common obedience to a certain pre-conceived rule of conduct.

A great thinker once said that half the disagreements in the world were caused by omitting to define terms on either side at the beginning of the discussion. So it is with Cub and Scout discipline. Much of the heat engendered in comparing it to, shall we say, the military type of discipline, would be removed by a clear definition of terms.

By discipline, then, I mean any training with a view to securing proper conduct and action, or the orderly conduct and action resulting from that training; and it is in these two more or less interchangeable senses—which amount practically to doing the right thing at the right time because it is the right thing—that I shall use the word.

II

With discipline, as in other Cub matters, the first thing is to go to the *Handbook* and to learn what we can from it and also, for our guidance, we have P.O.R. wherein we find the basic rules, such as every well-run organisation must have as a sure foundation. All Cubbing must be in line with the principles laid down there, our part being to translate these principles into practice.

B.-P. starts with discipline right away. “The Cub gives in to the Old Wolf” he says. The Cub is expected to submit to one who is wiser and knows more than himself, and this obedience is based on the individual relations of one person to another. It is voluntary; it is individual; and it is personal.

This is followed up by the second part of the Promise, “to obey the Law of the Wolf Cub Pack.” The obedience to a particular person has as its complement a definitely corporate loyalty. Obedience is

expected to the rules and discipline of the Brotherhood of which the Cub has of his own free will become a member.

These two principles of obedience—one to an individual person, the other to a corporate body, but both voluntary, personal and individual as far as the Cub himself is concerned—underlie the whole scheme of training and are more fully worked out in particular features.

The Grand Howl combines both. It is an expression of loyalty and obedience to Akela. It also brings to mind the duty to the Brotherhood by

- (i) being done “all together”, in one circle, using “we” and not “I”;
- (ii) being a renewal of the Promise made on joining the Brotherhood;
- (iii) recalling the motto of the Wolf Cubs.

The outward discipline of the Pack is maintained by two simple commands, but both are worth thinking out carefully. They convey a truer conception of Cub discipline than any elaborate theorising.

The first is the call of “Pack, Pack, Pack !” We note that it is the Pack that is addressed, the “happy family” which is the unit or organisation. No bugle is blown, no whistle sounded, no signal made. It is the spoken word coming from a particular person that is obeyed. When the Cubs hear it they respond to it, as individuals, by shouting “Pa-a-ck!” and running together to form a circle round Akela. Each word is important. First, they respond; they do this as individuals; then they run, to show their eager and willing obedience; they run together, to join the Pack circle; they run to Akela, to whom they owe personal loyalty; and they form one circle, a symbol of their co-operation and unity.

The second command, Akela’s call of “Pack!” might be worked out in exactly the same way and with roughly the same results. Again it is Akela who calls and is obeyed; again it is the Pack who is spoken to and who obeys; again there is just the spoken word, symbol of personality; again there is the individual and willing obedience as each stops whatever he is doing (however interesting it is) and listens for the commands of the Old Wolf.

In both cases obedience is secured through loyalty to Akela and to the Movement. The commands are obeyed, not because there is any punishment attaching to disobedience, but because Akela issues them and it is “the Law of the Wolf Cub Pack.” The Law becomes an accepted fact: it is the standard that the Cub applies to life as a whole.

III

We need not suppose that the Cub—or the Cub-master for that matter—consciously realises all this every time an order is given, or that the two simple commands and the obeying of them constitute the sum total of Pack discipline. They are the outward and visible sign of the inward working of the spirit of discipline; and the principles upon which the discipline is based, working from within, must be subconsciously realised by the very fact of acting on them.

Cub discipline is one of the best forms of discipline for boys of the Cub age, and it is moreover thoroughly workable. It starts with a sympathetic understanding of boy nature. It realises that few children are naturally naughty; that their “naughtiness” is usually due to a natural desire to experiment and exercise new-found abilities, or to an increasing sense of individuality and independence, or to bad-tempered obstinacy aroused by some exterior cause.

It therefore appeals to what is best in the boy. It asks for willing obedience—obedience for the sake of obedience, not for any fear of reprisals. It demands the co-operation of the individual for the good of the

corporate body, thus developing and encouraging a higher individuality instead of suppressing it. It governs “by the constraint of love rather than by the restraint of fear.”

The two chief agents in producing this higher obedience are the personality of the Old Wolves and the appeal of the Brotherhood. The personality of the Old Wolves is the more important of the two, because it operates more constantly, more directly, and more personally. Unless they can in themselves command and inspire love, respect, and obedience, the alternative lies between no discipline at all and some type of discipline which is foreign to Cubbing.

It is most important to remember that mere force of personality is not enough. If the Pack discipline is founded on this alone, it means that all discipline will vanish when someone else takes charge in Akela’s absence, whereas we wish to inspire a general *habit* of obedience to properly constituted authority. This is where the motive of loyalty to the Laws of the Brotherhood come in. A Cub should be obedient because he is a Cub, a member of the great Brotherhood of Scouts, not because he is a member of a particular Pack.

Where obedience to the Sixer is concerned we have come to see nowadays that a Sixer should be expected to exercise control only under the direct supervision of Akela. Therefore Akela’s personality has a good deal to do with the matter even though it is to the Sixer that the immediate obedience is offered. In cases where the Sixers are taught to take charge in the absence of Akela there is a premature (and therefore harmful) application of the “gang” principle which belongs psychologically to the Scout age.

The discipline of the Pack has not reached the same stage as that of the Troop. There is not the same degree of disciplined independence and sense of personal responsibility, but rather a quick obedience to and dependence upon the Old Wolf. It is more free-and-easy, for the boy of Scout age needs a still firmer hand. The best analogy is our old friend, the happy family, with Akela as the parent and the Sixers as the bigger children who look after their younger brothers.

We must be very careful, however, not to overdo the “free-and-easy.” The pendulum is inclined to swing too far in its reaction from rule by force. There is a general tendency to substitute *no* rule for rule by force. What we want is none the less rule because it is rule by love. Lack of discipline spoils our work among the boys and brings the Movement into discredit with the public.

You may ask what means we have of testing the standard of our discipline.

There is the obedience of the Pack or of individual Cubs to others in our absence—to another Cubmaster, to parents, to teachers, and to anyone who has the right to command it; for this is the measure of the worth of their obedience to us. There should be no noise or unnecessary fidgeting at the wrong time— during a ceremony, or when Akela is explaining a new game, or telling a yarn, or giving out notices, or has asked for quiet in order that the Pack should not be a nuisance to others. Obedience is prompt: there should be no need to repeat an order. No matter how engrossed a Cub is he should obey the call of “Pack” on the instant, and obey it completely. Lastly, obedience should be willingly and cheerfully rendered —no strolling up when called, no grousing before carrying out an order.

IV

It is impossible to provide a set of rules by means of which the Cub system of discipline can be put into practice. The chief thing is to cultivate the “happy family” atmosphere in which alone it will flourish—, an atmosphere of love and trust and joy which will create the desire to be good. Here, however, are a few suggestions worth thinking about. Provide plenty of legitimate opportunities for experiment and, trying out of new abilities. Likewise, remove “occasions of sin”—*e.g.*, if you don’t want young Tommy to play with the axe, see that it isn’t left lying about. Respect the individuality of the Cub and allow for the fact that he is at an age of self-assertiveness and growing independence. Do not let it be your fault if he is

driven to naughtiness by bad temper or sulks or boredom. Avoid arbitrariness, sarcasm, variableness, crossness, and even the smallest injustice.

Again, realise how great demands you are making on the Cubs in the way of willing obedience, and don't misuse your powers; never call" Pack ! "unless it is really necessary. Do not demand too much: be considerate and even-tempered: do not expect the discipline to be equally good at all times.

Watch the boy who seems to be naturally naughty and to get on your nerves. Make a special effort to understand and love him. Otherwise you will soon get into the habit of expecting the worst of him, and he will act up to it.

As regards reproof, "the severity of a reprimand should have nothing to do with the amount of annoyance felt by the grown-up at the fault . . . nor with the amount of 'shocked-ness' supposed to be felt by other people." The severity of the rebuke should be proportionate "to the wrongness of the motive which prompted the action" and to "the known need for severity with regard to the particular fault or the particular boy."

Recognise and make use of the disciplinary value of such things as regularity, punctuality, wearing of uniform at every meeting, cleanliness, and saluting; and see to it that you set a good example in these things yourself. There was once a very capable Akela whose besetting sin was unpunctuality. He had been reminding his Sixers of a meeting next day when the Senior Sixer (in all seriousness) asked, "What time will you come, Akela? At the right time or the usual time?"

10

Sixers and the Six System

There is an extraordinary divergence, even among the most successful Packs, in the extent to which the Six system is used. It is a matter about which we need to do some hard thinking in order to clarify our ideas, the time having come to take stock of the lessons of our past experience. We are always faced with the problem of maintaining a proper balance between the tendency to treat Sixers as Junior Patrol Leaders, and the opposite tendency to make so little use of Sixers that one might as well not have any. In order to make an intelligent decision we must first go more fully into the two opposite theories.

I feel particularly at home in dealing with the first because I realise now, looking back from a distance on my experiences, that it has been my own mistake. My old Pack might be taken as a typical instance of the mistake of developing the "perfect Sixer." My Sixers were given as much responsibility as most P.L.s: they were expected to be able to control their Sixes efficiently, to set them a good example in all things and at all times, to exercise judicial functions in the Pack Council, to take charge occasionally in my absence, and generally to be really responsible young people. The wonder was that they lived absolutely up to expectations in nearly every case. In fact I must confess to my shame that the Pack presented a thorough working of the Patrol System. The trouble was that it was so completely successful that I was unable to see that it was wrong.

It did not occur to me that I was giving the Cubs definitely Scout training. I should never have dreamt of encroaching on the preserves of Scouting in such matters as camp and badges; but in this case the results seemed to justify the method. I proved to myself that it *could* be done, and went on (illogically) to believe that therefore it *ought* to be done. Curiously enough my Sixers all stuck to the Troop when they went up and generally became very successful Scouts. Theoretically the chances are against this happening, and

what I have seen of other Groups where things have been run on similar lines has convinced me that it very rarely happens in practice either.

I am quite sure that we have been wrong in developing the “perfect Sixer,” even though we may have succeeded. The reasons, very briefly put, are these:

(i) The successful Sixer of this type is almost always over eleven. In any case he is unusually developed and of more than normal character and intelligence. He is, therefore, ready for going up to the Troop, and we must admit that he only stays on in the Pack happily because he is a Sixer. In other words we are adapting Cubbing to suit him, overstepping our boundary and importing some Scouting to keep the Cub.

(ii) We keep him back generally because we want his help, for he can be as useful in his own way as an Instructor or an A.C.M.

(iii) Unless he is definitely the right boy for the job he is practically certain to become swollen-headed and inclined to bully. Even with the best of boys there is a grave danger in this direction.

(iv) The latent gifts of leadership and responsibility may be there, but we are pushing Nature along too quickly; we are trying to jump a stage in the normal development of his character. Even if he can do all we ask of him, he shouldn't be able to—at that age. We are not laying foundations. We are actually building Scout character some years too soon; nor is it a primitive grade of Scout training which we are giving him; it is very definitely advanced Scouting. Common sense will tell us (if we look at the matter dispassionately) that this over-stimulation must be harmful.

(v) Having let the correct moment for promotion to the Troop pass, we let the boy settle down in his new position in the Pack, force the development of his character along at an abnormal pace—and *then* send him up! This is taking liberties with nature, a most unsafe thing to do. The boy is rooted up and transplanted; and in his new position he finds himself nobody at all, with no following, no responsibility, no need to show a good example, no one wanting to learn what he can teach. It is only in exceptional cases that he will be a success in the Troop, if indeed he doesn't depart from it altogether.

(vi) Last, but by no means least, we are depriving the boy of his proper enjoyment of Life, that happy, carefree, trustful outlook which is his rightful heritage. We are giving the Sixers burdensome responsibilities which will make them cease to be small boys too soon and turn them into those little old men who are so pitifully tragic.

The kernel of the whole matter is this, that however good the “perfect Sixer” ideal is for the efficiency of the Pack it does unmistakable harm to the Sixer as an individual.

All that has been said about Sixers applies even more forcibly to Senior Sixers. It is important to remember that the Senior Sixer is not a necessary or regular part of Pack organisation. It was not part of B.-P.'s original scheme to have a Senior Sixer at all. There is no room in a Pack for a kind of immature Troop Leader, which is always the danger if the Senior Sixer is left without a Six to lead and help. On the whole it is better not to have one at all, but if it is the tradition of the Pack to have a Senior Sixer see that he retains charge of his Six, and let the title pass from one Sixer to another at regular intervals.

Some who have reacted overmuch against giving too much responsibility to Sixers would do away with them altogether. They would abolish inter-Six competitions; treat the Sixes as convenient divisions for games, etc., and nothing more; give the Sixers no real authority at all; and argue (rather illogically) that by treating the Sixers as not very responsible people they develop a new spirit of responsibility in *each Cub*. From their point of view the Sixer has no real work or authority at all, and he might just as well be dispensed with altogether. Now let us get this matter quite clear in our minds. We have already said that we do not want the Sixer to be treated as a Junior Patrol Leader and have given the reasons which point to the danger in so doing. We should steer the middle course and on the following grounds reject also the extreme view that the Sixer might as well be abolished.

- (i) The Six system is needed to lay the foundation of the Patrol spirit which is so important in Scouting.
- (ii) The fact that the Pack is the unit, not the Six, does not render the latter unnecessary or harmful; no one has ever suggested that Troops are an encumbrance in Scouting because the unit is the Patrol
- (ii) The appointment of Sixers is perfectly in harmony with the ideal of the Pack as a happy family: the elder children of a family are naturally expected to “ help mother” by looking after the younger ones.
- (iv) The division into Sixes is a valuable help to discipline, and the inter-Six competitions are very useful in keeping alive keenness and efficiency. (*See pp. 98—99.*)
- (v) A limited amount of responsibility is not harmful to boys of Cub age. On the contrary, it is a right method of controlling their self-assertiveness and growing individuality by directing these instincts into useful channels. It is the excess of responsibility which is harmful.

We have now succeeded in demolishing both the extreme positions. Destructive criticism is always unsatisfying; we must turn next to something definitely constructive.

As so often happens, the middle road is the right one. It is also the road pointed out by the *Handbook*. To one side B.-P. says that Sixers “should be given actual responsibility in leading and teaching,” and to the other that “though the system is a modified form of that of the Troop, a Sixer is *not* a junior Patrol Leader and should not be expected to lead except at a Pack meeting or outing when an officer is present to supervise—without interference with—his work.” He goes on to recommend Akelas to run a Pack Council and a Sixers’ Instruction Meeting.

These quotations indicate the general lines along which we should work. Let us see how the scheme works out in practice.

Here are some of the things a Sixer can safely be left to do: have an eye to the neatness and cleanliness of his Cubs before inspection; collect their “dues”; have charge of the Six’s lair and equipment box; lead in games and competitions; and teach a fair amount of the simpler Star work. Then there should be regular meetings for the instruction of the Sixers. These are needed to keep them ahead of their Sixes in work and knowledge, for, even if they have already learnt the work, it generally needs revision. The meetings also provide an opportunity of rehearsing new games and stunts, and of helping the Sixers along in their work.

The Pack Council—or Council Rock—is also most useful. My own experience has been that it is best composed of Sixers only, not Seconds, in Packs of more than three Sixes. The meetings are generally held about twice a month, immediately before or after the Instruction Meeting. They should be very informal gatherings, the members squatting on the hearthrug or in some similarly comfortable position. At the same time I think it a good idea to appeal to the boy’s sense of mystery and romance by arranging that the proceedings of the Council should be “kept secret”; and perhaps to open and close the meetings with a short appropriate prayer, which might be said by one of the Sixers. Such things allow the Cub to play at being responsible and to learn many useful lessons, without having too great burdens laid on his young shoulders.

The functions of the Council cannot be made parallel to the Troop Court of Honour. There is plenty of scope for the Council to function in other ways. Its meetings are valuable as a means of consulting the wishes of the Pack and of keeping a finger on the Pack “pulse.” They provide an opportunity for discussing plans without giving the boys any power of definite decision, as, for example, the admission of new Cubs to the Pack, the election of Sixers and Seconds and of football teams, the arrangement for the next hunt in the Jungles and the Pack good turn. They also lay the foundations in the qualities of leadership, and are a means of finding out how each Six is getting along.

It will be seen that the right use of the Six system is again just a matter of correct emphasis. What we need most is to have a true conception of Sixership— a clear ideal which we can hold up in front of the

boy, the true motive by which we can inspire him. This motive is, I think, the desire to help Akela, the head of the happy family, even as a good Cub helps mother at home by looking after his younger brothers and sisters. We must first get this proper perspective ourselves, and then find means of passing it on to Our Sixers, for if we start out with a clear vision of our goal, there is little excuse for going astray. If ever we are in doubt as to the way, just lift our eyes from the immediate trail and take a good look at our destination showing brightly on the horizon.

11

Cub Ceremonies

The ceremonies of the Pack play an important part in its corporate life, and particular ceremonies are likely to have a great influence on the development of the character of the individual Club. Most of us recognise this as obvious.

If the ceremonies are to have their full effect for good it is essential that they should be ordered in the right way. There are outlines of three in the *Handbook*, but it should be realised that these are not meant to be final. All old Wolves are expected to use their own initiative and imagination in developing them. They will become inestimably more dear to the Cubs if they feel that they are the Pack's very own and in some of the older Packs tradition may have crept in which is of inestimable value. This is why individual Packs should have their own little variations and pieces of ceremonial.

But there is one ceremony which needs no elaboration or variation. I am referring to the Investiture of a Tenderpad when the boys enter into the world-wide Brotherhood, and the idea of this ceremony being performed in the same way all over the world cannot be too strongly stressed. Any variation, or introduction of Jungle Lore, is entirely out of place here.

It would obviously be inconsistent for me to follow this up by proceeding to formulate a complete schedule of Pack ceremonies. What I propose to do is first to lay down a few broad principles which must always be borne in mind, then make a few general suggestions based on experience, and finally to touch on the chief ceremonies one by one.

The first thing I would say is to warn you not to deduce from what I have said above that we need pay no heed whatever to what the *Handbook* suggests. The majority may prefer to take the ceremonies as they stand. I only wish to point out that we are free to add to its ceremonies, but not to take away from them. For the sake of uniformity in the great worldwide Brotherhood, and because they are the Founder's suggestions, we must be scrupulously careful to see that they are embodied faithfully in our own ceremonial.

Secondly, remember that the golden rule for every ceremony is that it should be Short, Simple, Sincere. These occasions should naturally be joyful ones, and the Cub who has been well grounded will realise the importance of them. However obvious this may appear in theory, it is by no means infrequently disregarded in practice by the too-enthusiastic Cub-master. Over and above this, a ceremony which does not obey the golden rule is apt to do positive harm. Its length makes the Cubs tired and full of fidgets; its lack of simplicity destroys any real interest, except at first when it is a rather jolly piece of play-acting; and these two factors combine to destroy its solemnity once the novelty has worn off. Jungle atmosphere and impressiveness are rightly to be desired, but they should not spoil the simplicity and brevity of the ceremony.

Another important point to bear in mind is that the whole Pack takes part in each ceremony. Therefore the whole Pack must be in the right mood and must know its part properly. The first of these conditions can easily be obtained with a little care. Generally a yarn or quiet game is the best immediate preparation, or it may be found advisable to have a special meeting. The second condition necessitates a rehearsal. The people most concerned—Akela and the Cub for whose sake the ceremony is performed—should take special care to know their parts beforehand. As the ceremonies are the Pack's own they should all (with the possible exception of presentation of badges) be conducted by Akela. It is a great temptation to some people to ask a distinguished visitor, such as the Commissioner, to invest Cubs, but it is a temptation which should be sternly repelled.

Investiture of a Tenderpad.—This is the most important of all ceremonies, and, therefore, while it should be as impressive as possible, it is especially necessary that it should be simple, so that the Tender-pad will understand and enter into it thoroughly. He will generally be so nervous that he forgets his part, and it will help matters greatly if Akela always says the Promise with him. Remember in this ceremony, even more than in any other, that the Promise is the central thought and should not be obscured by any elaborate ceremonial. Everything should lead up to it. Emphasis should be laid on the entry into the great Brotherhood of *Scouts*, and special care taken to make the Pack play as active a part as possible in welcoming its new Brother. The Sixer should also have something special to do.

Investiture of a Sixer.—Though not laid down in the *Handbook*, some find that an Investiture Ceremony for Sixers is useful. The ceremony is usually performed about a month after the Sixer's appointment, when he has proved his worth. In drawing up a form of ceremony, the following three points should be included. First, a short pow-wow by Akela, addressed particularly to the new Sixer and his Six ; second, the taking of the Sixer's Promise ; third, giving the Sixer formal charge, and some simple corporate act of acknowledgement by his Six. I cannot do better than end with a suggestion for a Sixer's Promise, but I do want it to be realised that it is *only* a suggestion. Here it is:

“I promise to do my Best
To help the Old Wolves of the Pack, and the Cubs of my Six;
And to give the (Browns) as good a lead as I can.”

Investiture of a Two-Star Cub.—This is very much a matter for congratulation and also a golden Opportunity to put in a word on the importance of progress; a fact of Cubbing which has its particular appeal to the older boy. The attainment of the Second Star and the amount of effort involved is to a Cub as vitally important as the First Class is to the Scout.

Going Up.—Ranks next to the Investiture in importance and it should never be omitted in any Group. There should be consultation between the G.S.M., S.M., and Akela as to when this should take place, and whether it should be at the end of the Troop or the Pack Meeting.

The actual form is laid down in the *Handbook* but some latitude may be allowed, for many Groups have their own tradition as to exact procedure, and this adds considerably to the importance of the ceremony. For it *is* of first importance and something which may long live in the memory of the boy, and the part which the Troop plays in this is as crucial as that of the Pack.

The ceremony should be a cheerful one and not drawn out—a last Grand Howl shared with the Pack, a few words of encouragement and good wishes from Akela and a friendly reception from the S.M. and the Troop. The emphasis is laid on the fact that the Cub has reached a stage to which all his life in the Pack was but a stepping stone. It should be a momentous event and, like his Investiture as a Tenderpad, a solemn but also a joyful occasion.

12

Duty to God

(NOTE.—This chapter has been written from the Christian standpoint, because that is my belief. I am not without hope, however, that the ideas which are here suggested may prove equally applicable to Akelas and Packs of other Religions.)

This little pow-wow should have come very much earlier, but I have kept it till now because it is difficult to treat religion at all intelligibly until the general atmosphere of the Pack has been indicated. Duty to God is the ultimate basis of the Cub training, and if I have done my job thoroughly this fact should arise naturally, almost inevitably, from a consideration of all that has gone before.

The Founder taught from the beginning that religion is the foundation on which his system is built, and that lack of religious motive is fatal to the truest Scouting. This fact is being more and more appreciated nowadays by the rank and file of Scout workers, but there is still room for improvement. A considerable amount of support which the movement would otherwise receive is alienated because the breadth of its religious policy is mistaken for lack of religious basis. We must admit that in practice there is something to lend colour to such a suggestion. Lack of religious motive is still a common fault in running Packs.

There used to be a widespread idea that boys were fundamentally uninterested in religion. There are still some unprogressives who believe it. But on the whole those who have anything to do with children recognise that they are deeply religious in their own way. Jesus Christ with his supreme spiritual insight saw this very clearly, and held up children as an example to all who wished to enter the Kingdom of God. To be sure, they are not usually very interested in our grown-up kind of religion. Can we wonder that it seems a very dull matter to them?

However, I am sure most boys have a very real religion of their own, something precious and intimate which they do not trot out and display for the benefit of zealous but uncomprehending Church workers. All the same it is there, and the sympathetic and trusted Old Wolf is allowed at times to see something of its hidden depths. Jesus is a real friend to them, whom they accept in the most natural way and bear about with them constantly.

The place of religion in Cubbing is important the world over, but the actual system of religion taught and the means used to gain our ends must vary enormously according to the particular circumstances of each Pack. Whatever is done must be in accordance with the letter and spirit of the rules of the Movement on this point.

These are so important that I give them here in full:

The following religious policy has received the approval of the heads of all the leading denominations of religion in the Kingdom:

- (1) It is expected that every *Scout* shall belong to some religious denomination and attend its services.
- (2) Where a Group is composed of members of one particular form of religion, it is hoped that the G.S.M. will arrange such denominational religious observances and instructions as he, in consultation with its Chaplain or other religious authority, may consider best.

- (3) Where a Group consists of *Scouts* of various religions, they should be encouraged to attend the services of their own denominations, and Group church parades should not be held. In camp any form of daily prayer and of weekly divine service should be of the simplest character, attendance being voluntary.
- (4) Where it is not permissible under the rules of the religion of any Scout to attend religious observances other than those of his own church, the Scouters of the Group must see that such rules are strictly observed while the Scout is under their control.
- (5) In the case of a Scout not now attached to any church, the Scouter should endeavour to put him in touch with the church to which his parents belong or in which he was baptized. It is, in any case, desirable that every unattached Scout should be brought in touch with a religious denomination. In this matter the approval of the Scout's parents must be obtained.

Combined church parades of Groups of different denominations are not allowed without special permission from the D.C., and under no circumstances should a G.S.M. urge *Scouts* to attend places of worship other than those of their own denomination.

Gatherings of *Scouts*, known by the term *Scouts' Own*, are held for the worship of God and to promote fuller realisation of the *Scout* Law and Promise, but these are supplementary to, and not in substitution for, the religious observances referred to above.

These rules are binding on us all. They cater for widely differing conditions, but they make quite clear the important place religion is expected to occupy in our scheme of things. It is impossible for any one person to deal with the subject in such a way as will apply equally to all denominations, but there is a great deal of common ground. Even in a place like India, where matters are further complicated by the existence of many completely different religions, this has been found to be so.

Speaking as a Christian, then, and dealing specifically with Cubs, the first thing to notice is that it is binding on everyone in the Pack (Akela included) to be an active member of his own particular denomination and to attend its services regularly. It is the duty of every Cubmaster to see that this rule is obeyed and to set the example himself. There should also be some definite means of imparting religious knowledge. Generally this will mean going to Sunday School. This part of religious training does not usually come within Akela's range of duties. It is generally best left to the regular religious authorities, and in any case the Cubmaster should never do anything in this connection without the express consent of those who are responsible for the religious welfare of the boys.

On the other hand, it is often possible for Akela to have occasional pow-wows or Cubs' Owns in which religious instruction is given as part of the specifically Cub programme. In such cases it is important to remember that we are dealing with the same boy, and that, therefore, we should use the same Cub methods and keep religion a happy and interesting affair.

In some Packs it has been found possible to arrange with the Church authorities that the Cubs' Own is a definite part of the Sunday School and recognised as such by the Church. All Cubs meet together under Akela or some other suitable person, and all the boy's everyday interests can be definitely connected with his religion.

These things are not the only—not even the most important part of the religious side of Cubbing. The particular duty of Cubbing is to relate religion to life, to develop the practical, everyday religion of the Cub. Without detracting from the need for religious instruction, it must be admitted that religion is something much more than a set of beliefs and observances. It is a way of life, a continuous attitude

towards God in all the little matters of everyday occurrence. If the religious motive of Cubbing is confined to Services and Sunday School it becomes unreal. Our religious training must deal with the whole existence of the boy and with his existence at every particular moment. It must be an integral part of our system, something running through the whole Pack life.

Using the four headings which I mentioned at the beginning of Chapter VI, the first and most important factor affecting the religious development of the Cub is Akela's personal character and example, because everything else depends upon it.

I do not apologise for continually harping on this one point of the example of the Cubmaster, for it really is amazing how much depends on it. We must face the fact that every word and action of ours—everything we say to our Cubs, everything we teach them, everything we do with them, everything we do outside the Pack—counts one way or the other; it either tends towards their spiritual improvement, or else it retards it. It is a dreadful serious matter when looked at in this light, but it must be faced and realised. The responsibility is there; but once we have faced it, we find that really it is a great relief, if our motive is right.

It is true on the one hand that it is our duty to see that our every word and deed tends to make for spiritual progress; but this carries with it the complementary truth that as long as we do honestly try to put our own religion into practice we have gone a great way towards achieving our end. There is no need to pose and strut, to make a show of being religious. That would be fatal. We must Do Our Best quite simply and naturally to live up to the ideals we set before our Cubs. We come back again to the same old point, that what Akela is, that will the Cub be. If Akela still retains some of the romance of youth, the Cub's romance will bubble over; if Akela is a cheery kind of soul, the Cub will not need to be told to wear his Cub grin; if the Old Wolves set out to make their religion a living force in their lives, it is bound to help forward the religious development of the Cub.

There may be some C.M.s and A.C.M.s who are not definitely connected with a particular denomination and who have had little opportunity of learning the truths of religion. I must emphasise specially to them the responsibility that rests upon them in teaching to the Cubs the first part of the Cub Promise "Duty to God." In consultation with the District Commissioner they can seek advice from a clergyman in their neighbourhood on this most important point.

The second of our main four factors is the corporate life and discipline of the Pack. This is a very wide subject, and if we admit that every little thing counts one way or the other, it follows that no detail is too small to deserve consideration. I cannot go into these matters of detail here, but I may mention as typical some of the lines of work which I have found useful.

One is the use of prayer. Prayers at every meeting of the Pack; prayers at the meetings of the Pack Council; prayers at the chief ceremonies, especially the Investiture and the Going Up; a Pack prayer which the boys are to use in their private prayers each day; and possibly a similar prayer to be used by the Sixers for their Sixes. All these prayers should be *very* short and *very* simple, couched in language which will appeal to Cubs and dealing naturally with matters of common interests in the life of the Pack. To some of us the little book of *Prayers for use in the Brotherhood of Scouts* may be of use.

Another point is to emphasise those Star tests and badges which help us to be useful to others, and to make Cubs feel that the chief object in making themselves proficient is that they may be better able to help others. A rule may be made that the first badge won must be one of the "Service for others" group. In the same way, great emphasis should be laid on the good turn, both individual and Pack.

In the matter of discipline we should take great pains to explain the first part of the Promise, emphasising that it is the first in importance as well as in position. We should show the recruit that though he is making the Promise to Akela, he is making it in a higher name to Jesus; and that Jesus knows and takes

an interest in his Cubhood. In order to do this it is frequently necessary to give the Cub a proper conception of God as Love. So in the actual discipline of the Pack.

We have seen that one of the chief factors is the desire to please a much-loved Old Wolf. There are many Akelas of varying degrees of imperfection; but there is only one Great Akela, perfect beyond all human conception. Cubs should be led more or less unconsciously to make love for Jesus the motive of their discipline. For instance, when you have occasion to talk to an individual Cub about some failing, point out that he is hurting Jesus by giving in to himself, and that he has it in his power to give Him real pleasure by doing his best to keep his Promise.

The next great instrument in our hands is that of Nature Study, but as this is to have a whole chapter to itself, I shall not do more than mention it here. It is a most powerful instrument, but we must in using it always guard against the danger of teaching the Cubs to worship some hazy, and unsatisfying Nature Spirit. Not only is this at variance with our Christian faith, but it is a religion which can make no real appeal to the boy.

Last of all comes story-telling, but it is in many ways the most effective and easily used of all means of inculcating religion. It is almost impossible to overemphasise the tremendous value of stories in this connection; yet many Akelas are content to leave the field practically untouched. Perhaps it is because they feel that stories of saints and saintliness will not go down well with the boys. Anyone who has tried telling such stories will be ready to contradict this. We have here an inexhaustible supply of interesting and useful material—stories which, rightly handled, are unsurpassed for thrill and inspiration and human interest. Similarly Akelas will find a great number of stories of men and women in more recent times who dared and suffered many things for their love of God.

The wise Akela will make good use of the Book of books. I refer, of course, to the Bible, in which may be found stories of every type as thrilling to the Cub of to-day as when they were written down so many years ago. It may be that, in connection with their Sunday Schools, some of the boys may already belong to the Bible Reading Fellowship or the Scripture Union. If not, once their interest is aroused in the stories themselves, this might be an opportunity for Akela to suggest to the older Cubs their joining this Fellowship which consists of daily short readings.

The suggestions I have made are a few out of many. They are not intended to be more than typical examples. What is most needed is the active desire on the part of every Cubmaster to make religion the mainspring of Pack life. Once you have that, you will not find it difficult to find the ways and means of translating the Will into Practice. It will be necessary to go slowly at first; you cannot achieve your aim in a hurry. The building must be slow and careful, otherwise it will fail miserably. It would not do, for example, to carry out in one fell swoop all the suggestions I have made with regard to prayers.

You will probably feel awkward and self-conscious at first. This is quite natural, but also quite unnecessary. Cubs are prepared to take religion perfectly naturally and without any fuss if you will do the same. If you set about it in the right way you need have no fear that it will arouse resentment or even boredom; on the contrary, you will find yourself shamed by the depth and reality of their religion. Camp is, of course, a very great opportunity in this respect. It was at the third camp I ran for my Pack that the Sixers and Instructors (Old Cubs of the Pack) came in deputation and asked me to have silence observed for five minutes every night during the time for undressing, so that everyone might say his prayers without being disturbed. The five minutes' silence became a recognised institution at all our camps, and I never had the slightest difficulty in its observance. In camp, where-ever possible, the saying of Grace before and after meals should be an established practice.

When talking on this subject I have more than once been asked by keen Akelas how it is possible to ascertain whether our efforts to help along the religious life of the Cubs is having effect. It certainly is not easy for anyone inside the Pack to decide this under ordinary conditions. An outsider can judge more

easily. But if you are observant of the individual boy, you will probably find occasional indications of the results you are getting. And here is one test which I have never known to fail. Consider whether your Cubbing is helping along your own spiritual life. If it is your work is certainly bearing fruit among the boys also; if not, there is something lacking, and it behooves you to discover by prayer and hard thought what that something is, so that you may set it right.

3. THE PACK GOES HUNTING

13

Programme Planning

I wonder what we should think of a school teacher who, neglecting to draw up a time-table, meandered from one subject to another according to the whim of the moment? It sounds too absurd for words. And yet there are more Cubmasters than I like to calculate who are guilty of just such a lack of method. Careful programme planning is one of the things advocated in the *Handbook*, and it has always been insisted on at training camps. We all admit the need in theory, but many fail to live up to resolutions. It may make all the difference between an efficient Pack and a slipshod one. I know of more than one Cubmaster with all the natural qualifications for his job whose work is seriously marred by slackness in this respect. Being naturally good at controlling and interesting boys he is able to keep his Pack at average level—perhaps even above it—and is apt to rest on his oars. But the effectiveness of his work would be increased by half if he were more methodical.

It is not enough to plan each meeting as it comes along. We should plan well ahead, not in detail but along general lines. This will help us to avoid overemphasis on some activities while neglecting others. It will also make for coherency. So much of the training in our Packs seems entirely haphazard; it does not hang together and make a consistent whole. These two faults—one-sidedness and lack of coherency — can be overcome with a little trouble.

We should first take a rapid survey of the work done during the past few months (or in some cases even longer), and then determine the main lines along which we should work for the coming winter or summer, or other period. The first will help to determine the second. In this connection, I have always found it a great help to keep some special pages of my notebook for suggestions for the future of the Pack. Here I note down such items as, that there hasn't been a Pack good turn for some time; that we are winning too many badges of the Athletic group to the detriment of the others; that it would be a good idea to start handicraft because someone has offered to help; that we really must do more Nature Study; that it's time we redecorated the Lair; and so on.

One of the first things you must do along these broader lines of programme-planning is to get a proper proportion between games and work. Having got it, watch it carefully; for it is very easy to incline too much one way or the other. We have come in Cubbing to appreciate the value of the saying that the boy looks on games and play as the really serious business of life. There is no need at this stage to demonstrate the educative value of games. Discipline, co-operation, concentration, observation, health, good temper, unselfishness, loyalty—all these qualities can be taught through them. We want games to be one of our greatest helps in training the boy.

At the same time we must not forget the other side of the picture. Work has a character-training value at least equal to that of play. There is nothing like work to teach patience, perseverance, concentration, and self-control. It is a mistake to suppose that the boy has, no capacity for anything beyond imitating Red Indians and railway engines. If we can capture his interest, he will be only too glad to alternate work and games. A Cub will toil wearily through an arithmetic lesson in school, driven every step of it by a patient and persevering school teacher. An hour later he will of his own free will work hard at the intricate problems which centre round the composition of the Union Jack and the right way to fly it. If there is no work in the Pack meeting he will feel the want of it, and may even express his disapproval.

Work and games must both find a place in our programmes. The proportions in which they are to be mixed can only be determined by experience and careful thought. No Akela can afford to neglect the problem. I have come across Packs under unimaginative C.M.s where too much work is attempted and play is neglected; and I have come across an equally large number of Packs, generally under imaginative C.M.s, where the other side has been over-emphasised and *no* solid work is done. As often as not the worst offenders on both sides are old hands at the job, who feel that they know all about it and needn't bother.

In the same way it is necessary to keep reviewing one's store of yarns, and to see that the stories told are worth while. Cycles of stories and serials must obviously be planned well ahead.

Other subjects which must similarly be dealt with are such things as Nature rambles, handicrafts, displays, folk dancing, camps, and the offshoots of Pack life like a football team or a library. These subjects can never be treated thoroughly unless carefully planned in advance.

The programme for each meeting should be worked out in detail beforehand and written down. This will enable you to make the best of your time, to keep the boys interested, and to cut out tiresome intervals of wondering what next to do, which spoil both discipline and keenness. There is always the temptation to aim only at thinking out the programme, but in practice this generally degenerates into leaving it to the last moment or omitting it altogether; and experience has shown that such a method cannot compare for efficiency with the more laborious one of jotting it down on paper.

Here is a typical programme for a meeting of one and a half hours:

- 10 mins. *Getting Going*—Grand Howl, Flag-Break, inspection, subscriptions.
- 5 mins. *Game*—something lively to let off steam.
- 15 mins. *Work*—under Sixers and Instructors.
- 10 mins. *Relays or Competitions*—connected if possible with the work just done.
- 15 mins. *Work*—instruction and practices under Akela and Bagheera.
- 10 mins. *Jungle Dance* or Play-acting game.
- 10 mins. *Games*—of which the last should be a quiet one.
- 10 mins. *Yarn*—and any *Ceremonies*.
- 5 mins. *Winding Up*—Notices, Prayers, Grand Howl, Flag down.

The most important point is to secure plenty of change of occupation. At the same time the changes should not be overdone, and it is good to relate one part of the programme to another where possible. For instance, the games and competitions can often be made to bear on the work done, and the yarn should, if possible, lead up to any ceremony of the evening. Opposite each item a note should be made of the apparatus required, and this should be made ready in advance. It is also wise to have at least three or four extra games on hand in case they are needed through unforeseen circumstances. Whenever possible, hold the meeting in the open, but be prepared to carry on without a hitch if rain should drive you indoors.

Plan to be at the Lair a few minutes before time, so that you may be sure of being punctual. Remember, too, that punctuality applies equally to the closing down of the meeting. This is very often forgotten and needless irritation caused in consequence. Under no circumstances should the Cubs be delayed beyond the allotted time. Let mothers know at what time you close your meetings and they will know when to expect the Cubs home.

Having got off the mark punctually, encourage smartness, good manners, and prompt obedience. Leave no room for idling. Do not allow yourself to be tyrannised by your programme. It should be quite flexible, and you should be alert for any need of altering it. If the boys are in a particularly restless mood (as they sometimes are) it will be necessary to increase the time given to games. On the other hand, it is not necessary to break into a piece of work the moment the allotted time is up if the Cubs are still thoroughly absorbed in what they are doing. Be prepared also for such contingencies as the non-appearance of some of your Assistants or Instructors or Sixers, which may mean a radical change of programme.

14

Games and Competitions

I

Do not intend to go into the theory of games here. The Founder's great text that "Play is the first great educator" is accepted by everyone of any experience in the Movement. We realise that games are one of our most potent weapons in training our boys mentally and physically. The physical development of Cubs is fostered through games, drill and exercises being used only occasionally. Games are equally effective as a character-forming element. Good nature, sportsmanship, *esprit de corps*, perseverance, discipline, and unselfishness are some of the chief qualities they inculcate.

Games are the chief feature of Pack activities. If it were not so, we should lose our hold on the boy, for the Pack would become nothing more than an extension of school. On the other hand we must never forget that a boy likes the feeling of progress, and in the majority of cases he is not satisfied unless he is given some definite work to do and has the satisfaction of having achieved something. Games must be provided in plenty, but any old game, run in any old fashion, will not do. Most of us fall short of the ideal either in the careful selection of games or in the discipline and good spirit in which they are played.

The only way to do the job properly is to keep a Games Book. This suggestion has often been made in the past, but I think that some have been discouraged from adopting it because something too elaborate has been advocated. I have tried various methods and have found this the simplest and most useful. No game is entered in the book until I have either seen it successfully played or tried it out thoroughly with my own Pack. Once it goes down, I know that it is worth playing. I note down only three particulars: (1) name, (2) reference to place where it is described, (3) apparatus required.

Most games can be found in some book or issue of the *Scouter*; but for the sake of the few games of which I have to write down the details I keep a number of pages free at the back of the book. It is a great help to classify the games. This involves no extra labour once a system has been adopted. I have always used the following:

Relay Races.

Inter-Six Competitions (or Team Games).

Circle Games.

Sitting-down Games.

Miscellaneous and Field Games.

to which might be added Observation and Sense Training Games.

This is all that is strictly necessary. It does, of course, add to the comprehensiveness of the book to include such details as serial numbers, estimate of value, and a full description; but they may reasonably be omitted to save labour. More useful really (if you have time to be more thorough) is to adopt B.-P.'s suggestion of relating each game to the normal and physical benefits it holds for the boys.

Your Games Book should be a great help towards efficiency. Consulting it before every meeting you will be able to avoid playing old favourites too often, to choose a wide variety of games to cover the many different sides of your training, and to see that you do not turn up at meetings without the necessary equipment.

Having chosen the right games, it remains to be arranged that they should be properly run. By nothing is it more easy to judge the standard of discipline in a Pack than by watching it at games. The ill-disciplined Pack will argue and get out of place and make a noise at the wrong time, more like Bandarlog than Wolf Cubs. Discipline of the wrong sort will result in games performed in a half-hearted, listless fashion, as though it were something to be got through and done with, and without any apparent enthusiasm on the part of the Cubs.

Our aim should be to encourage a spirit of willing discipline and good sportsmanship. It should be a tradition that there should be no talking and shuffling about while instructions are being issued, that the orders and decisions of the referee or other person in charge are obeyed without hesitation or argument, that fair play must be observed, that there should be any amount of noisy enthusiasm and encouragement at the right time, and that each team comes momentarily to the "alert" of its own accord when it finishes. The boys will appreciate such discipline, for it makes for the greater enjoyment of the game, and the noise and cheering of those who have had their turn or are waiting for it will give plenty of outlet for high spirits.

Through the games of the Pack, Akela has one of the best opportunities for getting a line on the character of each of his Cubs. He should not, therefore, be always engaged in controlling and judging the games. From time to time he should leave that to Bagheera or another and just watch and take notes.

Closely related to the subject of games is that of Inter-Six Competitions. A large proportion of Cub games are best played as competitions between the various Sixes.

There has been a tendency in the past to overdo competitions. Every possible aspect of Cub work has been dragged in and the competition has been the most prominent thing in the Pack. It is a fault which generally accompanies over-emphasis on the Six System. In a natural reaction from this position some have gone too far in the opposite direction and declared that Inter-Six Competitions of all kinds are positively harmful.

The truth lies midway between the two extremes. It has been proved beyond all question that these competitions make for increased keenness and efficiency if properly used. That a few particularly capable Cub-masters have been able to do without them (though generally only for a short period) proves nothing. The average Akela has yet to discover that it is possible to manage without them. It is urged, further, that they are definitely harmful because they awaken an unhealthy "gang combativeness" and put too much strain on such undeveloped parts of the Cub's character as self-control. Why suddenly turn our old friend the unselfish team spirit into "gang combativeness" and call it harmful? Is it not just the function of competitions and all games to teach self-control?

On the other hand, it must be admitted that harm is done when the Inter-Six Competition is used without discrimination and pushed to extremes. It should be discontinued for a time if a bad spirit begins to creep in. We must be careful that the rivalry between the Sixes is always of a healthy character. It generally does remain so as long as the wrong subjects are not included. Right subjects are games, punctuality, smartness, etc. Wrong ones are subscriptions, attendances at Cubs' Owns, and points for Stars, Badges, and Service Stars won. It is another of those matters which are decided chiefly by correct emphasis.

Trouble is sure to occur if the winning of the competition is made the aim and object of existence for each Six. It should always be borne in mind that the competition is a means to an end, not an end in itself, and that its place in the Pack is a minor one.

I am sure a great deal depends on the prize offered to the winners, as this has a great deal to do in determining the spirit in which individual Cubs enter the competition. Shields and cups and other valuable prizes should be taboo. The ideal is that the reward should be one of honour only, not of any monetary value—the privilege of falling in in front of Akela in the Council Circle, or of carrying the Totem, or of looking after the Pack Lair.

Another matter which calls for attention is the awarding of points. There should be some standard system of doing this in the Pack. Otherwise a great deal of unfairness results. The best thing is to have a lowest common multiple to which all points for games are reduced. This is generally one point for the last Six, with increases of a point for each Six above it. A proportionate scale should be introduced for such things as inspection and punctuality.

The most important point for Akelas to realise is, possibly, that Competitions as such should be occasional rather than continuous.

As for Inter-Pack Competitions—District totem-poles and flags and the like—here are the words of a wise Old Wolf. “I can only say that I should not like my Cubs to have the experience of being last: there’s only one thing I should fear more for them, and that would be being the winners! And for myself, I should not like the constant strain of this outside motive in my care of my ‘happy family.’”

Bitter experience leads me to agree. There was a time when I was very keen on such competitions and the Pack entered for whatever was going. They generally had the misfortune to come first, and there *can* be no question that it did them harm. The greatest piece of trouble I ever had in the Pack was the direct outcome of one such competition. Matters are made worse by the impossibility of devising a competition which will really discover the Cubbiest pack. Competitions for the best Pack only encourage outward efficiency at the constant risk of neglecting the “happy family” spirit.

On the other hand, there should be some way in which the different Packs of a District could get together so that the Cubs realise that there are other families in the Jungle besides their own. Some kind of District Games afternoon with a certain number of Inter-Pack competitive games is suggested as a suitable substitute for definite Inter-Pack competitions on a wholesale basis.

15

STAR WORK AND BADGES

I said a few pages back that work had a character-training value as great as that of play. This holds good only if the work is handled in the right way. The great thing is to make it interesting. If you succeed in doing this your boys will need no driving to work. In the past it has at times been the policy to treat work as though it were unpalatable; something which must be disguised before we can ask a Cub to face up to it. The light of present-day affairs has shown us that this attitude was a mistaken one, for time after time a boy has definitely asked if he can do some work and, if this has not been forthcoming there has been a sense of frustration. Innate in the heart of the boy is the desire for progress, a desire which we can satisfy by means of the Star Tests and Badges.

The idea of Romance which runs through all our Cubbing like a golden thread is here too, not only in games, in exploring, and the thousand and one Cub activities, but in the thought of the shining Stars upon the Cub cap, the symbol of a definite accomplishment. There is no need to wrap up the idea of work. Let the Cub tackle it for its own sake but, and this is an important point, it must always be remembered that the boy of Cub age has not yet acquired the "stickability" of the Scout, though we can implant in him the seeds of it. Do not, therefore, expect him to apply himself to anything for long periods. Fifteen minutes is about the average time to give to one subject at ordinary meetings, and it is only right that when planning our programmes we should give much thought to maintaining a right balance between work and play.

Constant revision too of what has been already learnt can be done through yarns and acting, games and competitions. For example, compass direction can be practised by exciting treasure hunts; semaphore is much more thrilling if used as a code to exchange communications with Akela; and knotting can secure a Cub's release from a shipwreck or a burning building.

Most of the work of the Pack will centre round the First and Second Stars, and we must always remember the correlation between these and the Scout Tests. How wisely our Founder fashioned them! There is no overlapping, but each one has been devised to suit the different age groups of the boy, and though the funny little tests of the Cub may at first sight seem haphazard they have in reality been chosen with great care to help forward the all-round training of the boy, and at the same time to capture his interest. Every Akela will testify to their success in both directions. Never a Cub but enjoys working for them, and once he is a full-blown Sixer he loves teaching the majority of them to others.

At the same time they train in all kinds of directions. The Flag test lays the foundation of duty to Queen and country; the knots are a first step towards handicrafts; skipping, leap-frog, hopping, and somersaults develop physique; walking with a weight on the head and walking the plank teach balance, self-control and concentration; the model takes the Cub farther along the road to handicrafts; cleaning boots, folding clothes, lighting a fire, and message-carrying help him to be useful at home.

We want, therefore, to make the most of these tests. Let us not be content with the bare minimum, but make them the starting-point for all kinds of Cub stunts. Let's have lots of games and yarns and acting bringing in the knots. Let's have whole afternoons of following a trail and of compass direction stunts. Let's have a thorough exploration of all the bypaths of skipping. Let's have a model test which will include things like making a Six Lair in the Woods or a co-operative effort like a cardboard village. There really is no limit to the number of things which can be made to centre round the most innocent-looking Star test. It will amuse the boys and be splendid training for them, and it will keep them from badge-hunting and us from encroaching on the preserves of Scouting.

One word more on the actual teaching of Star work. Here Akela has the opportunity in the Pack Council of keeping the Sixers just a little ahead of the others and impressing upon them how, like elder brothers, they can help the younger Cubs in the progress of the Pack as a whole. After that most of the Star work will be taught at ordinary Pack Meetings by Sixers and Instructors. There should be no need for Akela to have to bother about such subjects as weight-carrying and plank-walking, but in most cases the subject can be opened in such a way as to interest the Cubs.

In the Flag tests one could tell the stories of the Saints and show a set of emblem cards, or in knotting demonstrate various practical uses; but in both cases the spadework of supervising and correcting the first efforts of the learners should be left to Sixers with Akela keeping an ever-watchful eye in the background. Then, at the end of the allotted time, the Pack may be called together and a competition organised on the work done.

There is hardly a single test which cannot be worked into a game or competition of some sort. Certain of them, such as skipping, hopping, message-carrying, can be turned straight into the ever-popular relay. There is one important exception to this general rule of "Leave Star work to Sixers." The exercises and other physical tests should be taught to individuals, as individuals, by the Old Wolves. If wrongly taught, or taught by numbers as to a squad drill, they may do the Cub positive harm physically. Above all, these physical tests should not be left to Scout Instructors who might, quite unintentionally, overstrain the boy of Cub age.

The general rules to be observed in passing boys are (1) that, whilst effort must always be taken into account, the standard should be a high one and thoroughness should be stressed, and (2) that the practical application of the test should be thoroughly grasped. For instance, it is not much use a Cub knowing his knots if he does not know when and how to use them in everyday life; and it is surprising how many such Cubs there are. Again, in the group of Usefulness Tests, cleaning boots, folding clothes, etc., the co-operation of parents should be sought and passing made contingent on the putting of these things into practice at home.

The Cub's life in the Pack should be one of steady progress. Surely it is not too much to expect that a boy who joins the Pack at eight should have obtained his Second Star by the time that he is ten, when he may embark upon his next adventure, that of badges, with a full year before him in which to climb yet higher upon the ladder which leads to Scouting.

Work for the Cub badges should not be treated in the same way as Star test work. The badges are not applied to the Pack as a whole, but are there to encourage individual members of the Pack to develop. This does not mean, however, that all badge work should be divorced from ordinary Pack meetings. Various parts of, say, the Collector, Observer, Toy-maker, and Guide badges can be practised by the whole Pack, while the Athlete, Swimmer, and Team Player badges demand a certain amount of collective training. Badge work as such should only occasionally enter into the Pack programme but it should not be omitted altogether.

Although the ordinary meetings of the Pack should not be used for specific badge instruction, if the various early stages are dealt with in the Pack, the appetite of the Cub will be whetted and he will be encouraged to work up the rest for himself, or with a pal, outside Pack meetings. The fact that a One Star Cub can now earn two badges of his own choice before gaining his Second Star is undoubtedly an encouragement to him to go on to further efforts, and it is heartening to see how much use is now being made of this privilege.

Of recent years the swing of the pendulum has swung too far and the value of the badges in providing a further stage of training for the older Cubs has been too often neglected. Although it is true that badges did not appear in the first experimental Cub scheme, too much stress need not be laid on that fact.

It might equally be said that neither were the Cub Law nor the Grand Howl provided for in the first instance. As in everything, gradual evolution has had to take place. There may be some “away with badges” enthusiasts who would like to dispense with them altogether because they see in them the potential danger of a Pack plastered with badges. But the Founder did not usually make mistakes, and what is needed is the right attitude towards badge work and the realisation that here is yet another incentive for the Cub to carry on his work in the Troop.

Every boy in the Pack can profit by going in for badges, and there is something here to suit all tastes. The Cubs will already have learnt a good deal of the work if they have done their Second Star tests thoroughly, and they should be encouraged in the initial stages to take up badge work without any thought of gaining the badge. Thus, handicrafts and nature study should interest them naturally, apart from badges, and they should be given plenty of both. Only later should the badge question be admitted. Take swimming: the average Cub needs little encouragement to enter heart and soul into the sport. Only in special cases is there any need for a badge, and that only in the later stages.

Bearing in mind the restricted application of the badge system, a high standard of proficiency should be insisted on before a Cub is passed. There should be no chance of his running through six or seven—or (alas! for some of the cases that I have seen) more — badges in the course of as many months. It is undoubtedly the fault of Akela if this slipshod state of affairs happens in the Pack, and it must always be borne in mind that the average Cub is a thoroughgoing little individualist who, without wise care and guidance, may become an inveterate badge-hunter — one of the last things which we would wish him to be.

It is right and proper that the first choice of the badge for which he wishes to strive should be left to the Cub himself, for here is the opportunity to develop initiative (often so sadly lacking these days) and resourcefulness. If the Cub can work for himself well and good, though special care can be given to him should he need help. But how much greater will be his satisfaction if he has been able to rely upon his own efforts. His further choice should be guided by Akela’s advice who will then see and ensure that the Cub’s all-round development, physically and mentally, is cared for, and that his acquisition of knowledge is not too quick. Special attention should be given to the badges which encourage a Cub to help others, that is to say the three badges of the Service group. All these can, and should, be encouraged in the Pack as a whole.

16

Handicraft

One of the distinctively Cub activities, along with yarns and acting and Nature Study, is handicraft work. The word is sometimes used in a restricted sense as applying only to such things as raffia work, knitting, basket-making, and fretwork; but I use it here with a much wider scope, as embracing such subjects as drawing, painting, making lairs, models, etc.

The practical value of such work is enormous. It is an antidote (as the *Handbook* points out) to mischief, destructiveness, carelessness, and impatience. Surely a very typical list of boyhood failings? Against such things handicrafts provide an opportunity of *making something*, in itself a glorious accomplishment and fine character training. They give the boy scope for self-expression, teach him to use his fingers, and train him in the virtues of patience, care, neatness, and constructiveness. Yet they have at least three other great advantages. First, they help a boy to find a useful hobby, and may even discover latent talent that will eventually determine his future profession. Secondly, they give him knowledge which will enable him to

do countless good turns. Thirdly—a point worth considering when the Pack needs funds—the Cubs learn to turn out all kinds of saleable articles. The amount of time and attention given to handicrafts must vary according to the opportunities of each Pack, but every Pack should do some handicraft work. It is an activity which we cannot afford to neglect, and yet it often is given a very minor place—especially in Packs run by men. There is a large range of subjects from which to choose. The simpler ones are open to us all.

The work commences with the First Star Knotting — the first step in making the Cub nimble with his fingers. It is carried on to the Second Star in the model test, of which (as I have already suggested) we should make as much as possible, and practice for which should start long before the Second Star stage is reached. This is the bare minimum. We can all go farther.

1. Models. There is not a Pack which cannot find materials and time in which to do quite a lot of modelling. Plasticine and wax are admirable, but there is no need to go to such expense. Models can be made out of ordinary clay mixed with a little water; out of sand whenever an opportunity arises; and from paper, cardboard, and match boxes, which may be had in abundance if a little trouble is taken in collecting them. The models will start with being quite simple and primitive, but practice will enable the Cubs to work up something much more elaborate — villages, farm-yards, furniture, simple toys.

Even in the more advanced stages materials may easily be collected. Pieces of glass, broken toys and ornaments, scraps of wallpaper, pictures from old magazines, odd bits of string and glue, stumps of crayons and coloured chalks, all these things may be picked up and contributed to the common store. A big box or drawer, or a shelf in the cupboard, will do to keep them in.

2. Lair-making. Where a Pack has its own lair there is no limit to the extent and care which can be lavished on its decoration, and that of the individual Six Lairs. As far as possible the boys should do it for themselves, but Akela will need to help and supervise each detail. Packs which have to share the lair with other organisations will not be able to do quite as much in this direction, but they can all do something. I know of more than one Pack where the decorations have to be taken home after each meeting; but the lair is always decorated, and the Cubs get extra fun out of the constant changes. Each boy brings something for his Six Lair to every meeting.

Lair-making out-of-doors is equally good fun. The Cubs will revel in it, even if the lairs abide only for a single day. It is, however, necessary to exercise great caution in the materials used. It does not do to break down other people's trees and bushes or to cart off portions of their fences

3. Collections. Though not included in the Handicraft group of badges, collections come under the same general heading. Collecting is a natural instinct with the boy of Cub age, and he should be encouraged to start as soon as he joins the Pack. The chief thing is that he should collect; anything is better than nothing. It is obviously a point gained if the collection is of leaves or flowers or stamps rather than cigarette cards or match-box tops. Neat and systematic arrangement should be insisted on, otherwise half the value of the hobby is lost. It is also of some importance that the Cubs should know something about the things they collect.

4. Drawing. This valuable branch of handicraft work should be introduced in every Pack. Every boy should take part. Most have a certain amount of talent, and all enjoy it, if it is taught in the right way. Nothing like drawing classes should be attempted for the whole Pack, and no very high standard of technique expected from the average Cub. Where there is special talent it should be encouraged and trained apart from regular meetings. The beginnings should be very simple—such things as match-stick figures, the use of curves, straight lines, and geometrical figures in drawing common objects, and the drawing of bold outlines.

Instruction should be worked in by means of games, yarns, guessing competitions, etc. Some of the jolliest evenings I have spent with my Pack were employed in this way. The favourite stunt was for Akela

to relate some recent incident or adventure in Pack life, and everyone would put it down in match-stick figures. Then Akela's version was drawn on the blackboard, and the best of the Cubs' efforts was picked out and applauded. There were many variations of this game, producing some wonderful caricatures of Pack celebrities ! Perhaps that was why it was more popular than an ordinary yarn unconnected with the Cubs themselves.

These are only examples—and bare outlines at that—of what we can all do in the way of handicrafts. Having gone so far, we shall probably not rest content until we have tackled some rather more ambitious subjects, such as weaving, basketry, and netting. There will always be some difficulties, but they are not usually unconquerable. If we are unable to give sufficient time, the boys can be started on different lines of work and left to carry on at home. If it is expense that bothers us we can choose a subject which will enable us to make saleable articles, and with care the handicraft can be made to pay for itself and more.

In some cases we shall probably feel that we do not know enough about it ourselves, but the work is so elementary that it only needs effort to master it, or we may even have the fun of learning together with the Cubs. If everything else fails we can usually get outside help.

Where handicraft classes are held, they should not be for the whole Pack together (apart from some of the obvious exceptions mentioned above), and should be kept separate from ordinary meetings. Generally there will be different classes for boys at different stages. If the classes are to be a success the subjects must be chosen so as to allow the Cubs to get quick results Especially at the commencement they have a natural desire to be able to *see* the results of their work, and if there is no obvious outcome for weeks and weeks their interest will dwindle to vanishing point.

17

Out-of-Doors and Nature Study

Scouting is essentially an out-of-doors affair; a healthy, open-air life lived as close as possible to Mother Earth, with an intimate appreciation and knowledge of Nature. Cubbing, a preparation for Scouting, has the same aims but attains them in a somewhat different way. In the years of its growth to its present age Cubbing has been in danger of losing its open-air character.

It was altogether the exception for us in India to have a meeting indoors. All games and most Star work were done out of doors, and there was rarely a Saturday afternoon when we did not find our way from the heart of Calcutta into the open country. I had come to take such a state of things for granted, and I have not yet ceased from my astonishment at the small proportion of time spent out of doors in most Cub Packs in this country. (And lest I should be accused of setting Calcutta up as a pattern of perfection, let me hasten to add that climatic conditions were all in our favour and that we did not do half enough organised Nature Study.)

We must face the facts honestly. It has been proved by many Packs that more of our work *can* be done in the open if we set ourselves to find the ways and means. The weather is not sufficient excuse. The English climate is not half so bad as some people make out. We are not going to stay indoors always on the off-chance of a shower of rain! Even in winter there is ample scope for out-of-doors work provided the Cubs are kept on the move the whole time. I am not referring only to whole afternoons in the country (though these are naturally the cream of the out-of-doors programme), but equally to evening meetings of an hour

or an hour-and-a-half. In the depth of winter the light fails too early, but for the greater part of the year it is possible to spend at least a portion of these evenings meetings in the open.

Many Packs I have seen seem to take it for granted that most of the routine work must be done indoors, though they would probably be the first to admit in theory that it should be done in the open if possible. There isn't a town where it is not possible to find *some* open space in which to play a game or two, or to teach such subjects as tracking and compass in a practical way instead of reserving them for the rarer afternoons in the country. The mere fact of being in the open air is a great point gained, even if the surroundings aren't countrified.

These Saturday afternoons! Can't we have more of them? Some may think that there are too many difficulties in the way. Saturday afternoon Pictures have in some cases become a habit; or it may be that the parents need the boys at home. We must look at these things from other points of view from our own. But those of us who have devoted these afternoons to expeditions of an exploring nature, to the study of Nature, to the playing of "long" and "wide" games, to hosts of other interesting activities, know the advantages of an afternoon of such complete freedom. It is always a simple matter on a very short acquaintance to decide whether a Pack spends its afternoons in the country or not. In these days of cheap trains and buses the question of transport is not a difficult one even in the largest towns.

Apart from the material benefits the Cubs will gain from constant visits to the country, there is a whole class of more spiritual ones—a love of Nature, an appreciation of beauty, an increased capacity for simple and elemental pleasures, kindness to animals through contact with them, and above all a knowledge that leads straight to love and worship of the Creator.

As to the countryside itself, it is strange to think that so many Akelas who have this natural training ground for love and beauty and religion close at hand do not always use it as fully as they might.

The advantages—but why go into them? We all know them. I have mentioned a few on the previous page. That it is one of our greatest means of teaching true religion is enough in itself. One advantage worth bearing in mind, however, is usually overlooked. In England, as in most other countries, the progress of civilisation and industry threatens to ruin the natural beauties of the country. Whether the country is to be preserved or not depends ultimately on the will of the great mass of ordinary citizens. It is up to us to implant such a love of Nature in our boys, that they will do their bit in their generation to save the countryside.

So far I have been talking only of coming into contact with Nature, but we shall not be content to admire Nature from the outside; we shall try to learn something of her inner life. Nature Study will follow naturally from a desire to know and love the open-air life. It is worth taking up for its own sake, but it is also of practical use in deepening the message of the beauty of Nature; it encourages observation; and it helps to overcome the vein of cruelty which exists in most boys.

These are many different subjects of study from which to make our choice. The most usual are animals, birds, trees, and flowers. Of these, the subject of animals is the one which usually interests Cubs most, since they are so obviously alive. The study of wild animals needs a fairish amount of time and opportunity. Where this is not available, a great deal can be done in the study of domestic animals, and boys can be encouraged to keep pets. Birds and trees usually go together, and have the great advantage that a reasonable amount can be done even in most towns. Flowers are particularly useful for what might be called their spiritual appeal—the appeal to the love for beauty, which in turn is akin to the Cub's natural religion. It is better to have at least a working knowledge of all four subjects than to specialise in one to the exclusion of the others. This does not prevent a particular one being studied more thoroughly than the rest.

The first thing necessary is to capture the boy's interest. Cub methods should be applied here as everywhere else. It is no use presenting a catalogue of dry-as-dust facts. They must be selected with care

and dressed up so as to be as intriguing and romantic as possible. (One of the chief “pulls” of open-air Cubbing and Nature Study generally, by the way, is the romance they supply.)

Above all, the study must be entirely practical as far as the Cubs are concerned; Akela may have to get up the facts beforehand with the help of books. They will not enjoy being spoon-fed with ready-made facts, however well authenticated and complete. The whole fun of the thing lies in the ferreting out information for themselves as a result of their observations or in answer to questions suggested by the facts they have observed. In the case of flowers and trees, collections (generally co-operative affairs) are essential, but collections of birds’ eggs should not be allowed.

The great thing is to make up your mind to get out-of-doors as much as possible and to teach your Cubs something of the wonder and beauty of Nature.

18

Camping

It is now generally agreed (1) that camping for Cubs not an essential, as it is for Scouts; and (2) that Cubs and Scouts should never camp together.

I shall take these two points for granted and attempt to deal with the question of Cub camping in a general way. There is no space to discuss details. But camping is one of those subjects in which details matter most, and in this chapter I can but generalise. For details, I refer you to the I.H.Q. Book on the subject.

But first of all I must say something about Pack holidays. Many have openly expressed the desire for an alternative to Cub camping. For those who prefer (on account of their inexperience in camping under canvas or for other reasons) to arrange for their Cubs to sleep in a Group Headquarters, Church Hall, School, or other suitable building there is one thing above all which should be remembered. Although the Cubs are sleeping *indoors* this does not mean that they cannot also benefit from an out-of-doors holiday. Practically everything that is mentioned in the following paragraphs will apply equally to them and, just as Cub camping should not be lightly undertaken so, before taking Cubs for Pack holidays, the ruling of 341 must be carefully considered and strictly adhered to. Any amount of preliminary work is required here too. But it is worth it every time, and the results, in happiness alone, are measureless.

But I would like to add a word or two to the younger and less experienced Old Wolves on the responsibility which camping with Cubs entails, for, of all things, it must not be taken on lightly and unadvisedly. The amendments to Rules 341 and 341a in **P.O.R.** which came into force in 1948 must not be disregarded.

It should be noted here that if a marquee is used as a permanent shelter it must be *additional* to the tents in which the Cubs sleep. Also the necessity for experienced adult help can hardly be over-emphasised and Rule 341 (a) (2) now reads as follows:

“There must be at least two warranted Scouters in camp, one of whom must be a warranted C.M., D.C.M., or A.D.C. Wolf Cubs. It is desirable that there should be a minimum of three adults. There must be at least one adult for every six Cubs in camp, excluding the Scouter in charge.”

The responsibility of the D.C. is a grave one and he (Rule 341 (a) (3)) “must not in any case give permission unless he is *completely* satisfied that the Scouter in charge has acquired the necessary knowledge and *practical* experience.”

No Scouter who gives any thought to the question would intentionally disappoint a Cub. Therefore, no intimation of a camp must be given to Cubs or parents by a Scouter who has not previously been in charge of a Cub camp or who has been the subject of an unsatisfactory report until the preliminary permission of the D.C. has been obtained. This must be done at least three months before the proposed date.

In addition to all this a final clause of Rule 341 (a) (5) states that “No Cub under the age of nine and a half may be taken to camp, except with the specific permission of the D.C.

We need to have clear in our own minds the point of Cub camps. It is something quite different from Scout camps. We do not go under canvas in order to learn how to cook, build bridges, to indulge in scouting practices, or even to learn how to look after ourselves. We go to camp to enjoy ourselves. That at least is how the Cub looks as it, and it must also be Akela’s first object. While in camp we learn lots of useful things, but these do not appear on the surface among the things we look for. These more obvious

benefits (for it is certainly as great a blessing as any that the Cubs should just enjoy themselves) are not lessened by being kept in the background of our conscious thoughts. The danger is that by bothering overmuch about them we shall look at camp from a wrong point of view and get the emphasis in the wrong place. There is no danger of their being forgotten, because the camp can only be happy in a Cubby way if these other benefits are worked for. But it is the happiness, not the benefits, which must loom largest in our minds.

Let me try to make this more clear. The benefits of which we have been talking are roughly four in number. (1) Better health coming from the open-air life. (2) Good habits which can be taught—personal cleanliness, tidiness in one's surroundings, submission to discipline, etc. (3) A better working of the Pack spirit. (4) Increased interest and support from the parents. All these things are highly desirable in themselves, but if we concentrate too much on them we shall be in danger of losing sight of the forest in looking at the trees. Whereas if we keep before us the simple aim of getting and fostering a happy family atmosphere the other things will follow of their own accord. For there is no way of getting that atmosphere without them.

Having settled to our satisfaction the goal at which we aim in Cub camps, these same four benefits will serve as points around which to group some thoughts about the actual running of Cub camps.

Health. The Akela who takes Cubs to camp shoulders a responsibility far greater than that of the Scoutmaster. The Cubs are still little fellows who need mothering. While under canvas Akela takes the place of the parents and is responsible for the physical well-being of the boys. No amount of trouble is too great to take in guarding against the possibility of accident or illness. It is necessary to inspect the camp site personally beforehand and to see that it is thoroughly satisfactory—not low-lying or marshy, protected from the weather on the north and east; open to sun and warm breezes on the south; not too close to busy roads, canals, or other sources of danger; with sufficient open space for pitching tents and playing games; and not too remote from civilisation, in case of accident or illness.

A good site is half the battle, but not more than half. A healthy camp demands lots of preliminary work. There are suitable means to be drawn up; arrangements made for plenty of good drinking water, and for the supply of fuel and fresh foods; the local doctor to be visited; and an advance party sent out a day earlier, armed with a sketch plan, to pitch tents, dig latrines and grease pits, fence off the kitchen, and generally prepare the site before the main body arrives. If possible a hospital tent should be pitched close to Akela's, and the preliminary organisation of a healthy camp will be complete when Akela arrives, armed with a well-stocked medicine chest.

Good Habits. Camp is the place to teach Cubs good habits, and a large proportion of these will carry on the good work of keeping them healthy. The head of the "family" will be able to see that they wash thoroughly in the mornings (far below the edge of the jersey!) clean their teeth properly, have their bowels working properly, have all cuts and "hurts" attended to, wash their hands before meals, keep the camp tidy, change their clothes for the night's rest, go to sleep in good time and get up in good time, sleep with their heads uncovered, and have a bath or rub down every day. Good habits do not stop with matters of personal hygiene. The family will also learn to say "Please" and "Thank you," to thank God for their meals, to say their prayers, to blow their noses and brush their hair, and a thousand and one other things.

It goes without saying that the head of the family will supervise these things in a nice fatherly (or motherly) way, as one who loves his children and insists on these points because they are for their own good. And if he is a "he," and not a "she," he will set the example himself as often as possible where the Cubs can see that he practises what he preaches.

Pack Spirit. The spirit of the Pack in camp will be that of a very happy family. All the circumstances are in your favour. Instead of a schoolroom or Parish Hall with a rather miscellaneous collection of Cubs for a short evening once or twice a week, you have the picked boys of the Pack really and completely and

continually your own for some days, with God's sky above and the unspoiled country round you to make you all as happy as kings. You will be able to give them your undivided attention the whole time, to lavish any amount of care and love on them, and to put into practice all your pet schemes for their welfare. You may be sure they will repay it in full.

The mutual feeling of love and trust will bring into being a fullness of the happy "family" spirit which it is impossible to achieve at home, and which will carry the pack along the trail when camp is over until the camping season comes round once more. It will be a time of getting closer than ever to God, in the common love for each other and thankfulness to him who has made camp possible. The Cub will trot about the place all day supremely happy, loving and serving God and the others of the "family" after his own fashion. This spirit of love and joy, what is it but true religion?

Parents. Parents are a very important factor. You will first have to persuade his mother to trust little Tommy to your care for nearly a whole week. Having obtained her consent, you will supply her with a circular letter giving all details and probably pay her more than one visit during the time of preparation. All this will help you to get to know and appreciate each other. Then she will come out to camp on Visitors' Day (if you are close enough home to have one) and find that Tommy is quite happy and well looked after. And when he finally arrives home again a much-improved Tommy from every point of view, you will have gained another keen sympathiser and helper.

All of which goes to prove that a Cub camp is not altogether the simple affair it sounds. It really involves more work and responsibility on the part of the person in charge than does a Scout camp, though S.M.s will not always be ready to admit this. Anyhow, it needs a great deal of careful planning and hard work, and a certain amount of skill. If it is going to be a success, it will be a glorious success. If there is any chance of its being anything but a complete success, it is better not to have it at all; it will do more harm than good—to the boy, to the Pack, and to the Movement. Certain conditions of success emerge naturally from what we have been saying.

The first is that a great deal depends on those running the camp. There is obviously very much more than Akela could manage single-handed, and it is necessary to be free so as to devote all time and energy to looking after the family, without having to bother about such details as meals. It is not possible to set the standard of the camp spirit if an Old Wolf is overworked.

The second is that much depends on the boys. It is an accepted principle that the whole Pack should not be taken to camp. Twelve is the best number; eighteen is the limit. Camp should be a privilege to be worked for, and character is a most important consideration. Don't, however, confine yourself to the "good Cub." The difficult Cub may benefit more from camp than he would from months of meetings. His energies can be well employed in doing odd jobs and in as many cases as not he will be the success of the camp.

The third and last conditions of success is the daily programme. It must be drawn up to give the Cub scope to enjoy himself after his own fashion and to provide for the essential features of Cub camp life, while at the same time maintaining good discipline. The discipline is secured by a strict daily inspection of boys, kit, tents, and the camp site; but not necessarily on a competitive basis of Sixes. Rambles and visits to places of interest will fill up a good deal of time. Bathing is another thing that should be arranged for, if possible. A camp fire at night, closing with a yarn, brings the day to a fitting close. The rest period in the middle of the day is a thing which would be strictly observed.

Writing this chapter inevitably calls back to me memories of never-to-be-forgotten days in camp with my Pack—of the tremendous spirit of love for and willingness to help each other; the affection and implicit trust of a very jolly set of young scamps; the fun and laughter of the swims each day; the thrilling names of rounders and hand-ball; the uproarious sing-songs round the Council Fire; and, above all, that wonderful spirit of love and devotion to God that made morning and evening prayers a deep religious

experience for a mere grown-up like myself. It all seems too perfect to be true, and makes me wonder what I can have done to deserve such happiness. If you have already tasted the joys of a Cub camp, there is no need to suggest further indulgence. If you have not, I envy you the great treat which is yet in store for you.

4. THE OLD WOLF'S JOB

19

Akela

Akela has been left till as near the end of the book as possible because that is the proper place, for Cubbing is a show for the boys. Akela *is* of importance—very great importance—in relation to the boys, and so we give a whole chapter to consideration of motives, outlook, and qualifications.

I do not include any reward, because our reward is not a thing about which we should bother overmuch. Our reward is rarely a very obvious one; we are concerned with laying foundations, and it is not often that any outward recognition comes our way, even when we have done our job thoroughly. But the inner secret knowledge of a job well done should be reward and satisfaction enough. Who amongst us can say that we have not gained as much from our Cubs as we have given them?

Motives play a great part in determining whether or not we are the right people for our work. There are a wide variety of what might be called adequate (as opposed to inadequate) motives, such as love for the small boy, a desire to do some work for the community, and enthusiasm for the life and ideals of Scouting. Most of us probably come under one of these categories. We must guard against assuming that this precludes us from further mistakes of attitude. Each of these “good” motives carries with it certain peculiar dangers which, unless we guard against them, will result in a distorted vision. For instance, it is the special danger of the Akela who starts with a great love for small boys and yet can see no farther than the small boy, and fail to visualise him as a Scout and a Rover Scout. Those who come in from a desire to join the brotherhood of Scouting will be apt to be somewhat selfish in their aims, or to take things too light-heartedly and forget the responsibility they shoulder.

Motives determine our outlook, and our outlook is a great factor in our efficiency. That is why I have stressed motives. By our outlook I mean our vision of Scouting as a whole. What does it mean to us? To those who have been in the movement for some years, Scouting is more than a system of work and play and character training; more, even, than a Brotherhood; it is an attitude towards life. It is something which does really pervade our whole day and has a great deal to do with how we react to any given set of circumstances. Everything in life comes to be looked at through the eyes of a Scout. Above all, it is a practical system of living out our religion. We see Christ very clearly walking along the Scout trail, and in trying to follow that trail faithfully we believe we are following Him as well as we can.

There is no particular merit in this. Scouting is the spectacles through which we look out on the world, the credit goes to the movement which has been able to grip us so. I think that almost every Scouter who possesses an adequate motive and endeavours to carry on faithfully must gradually acquire such an

outlook as the years go by. Though time is necessary, yet it is important that all Cubmasters should have at least the beginnings of that outlook, for we shall never inspire our Cubs with a burning ambition to be Scouts unless we are enthusiastic about Scouting ourselves.

It is worth our while looking into some of the other qualities which make for efficiency in the Cubmaster.

The first, I am sure, is affection for the boys—a genuine, disinterested affection for these young scamps who come to occupy so large a corner of our heart. I do not think it is possible otherwise to be a good C.M. That love may not be there at the beginning and yet grow as a result of dealing with the boys.

It is hard to tell a man who is taking up the work entirely from a sense of duty that he will not make a success of it unless he can bring into it something more than a sense of duty; but it is true in the long run. Such a man may make his Pack efficient to the outward eye, but it is not likely to go deeper. He would probably do much better in some administrative post under the Local Association. The only way to win your boys' affection (which is half the battle in Cubbing) is to love them. Do not mistake my meaning. Sentimentality does not come into this in any way; if it did so we should defeat our own aim, and the long-term policy to which we look in Scouting would be frustrated.

But something more than love is needed if the Pack is to be effectively run. It is that elusive quality of which we hear so much nowadays—Personality. There must be something in Akela which inspires respect and admiration as well as affection. Otherwise, how is discipline to be maintained? We have seen that this rests chiefly on the personality of Akela. Cub discipline cannot rest on fear of punishment.

This question of personality means a lot, not only to the Cubs, but to many young Akelas and A.C.M.s who may feel that they do not come up to the required standard. If they are absolutely sincere, both with themselves and with others, if they have a firm belief in all that Scouting means to the present generation and to the world of the future, they need not be unduly worried. They will then be prepared to put any amount of hard thought and hard work into what will be for them a labour of love, and it will be surprising if this does not have its own reward, for the personality of one who is genuinely sincere is something which is not to be despised.

Yet again, Akela must have high ideals, and must constantly be trying to put them into practice. Unless this is so, it is both unfair and useless to ask the Cubs to live up to the high ideal of their Law and Promise. No! Akela too must live up to the Law and must obey the Promise as well as, and better than, any Cub throughout the whole of life. In this way only can there be hope of inspiring the boys with noble resolves and high ideals.

Akela must be able and willing to get down to the boy's level. This may seem too obvious to mention; but from what one sees in different places it is a point which, in spite of the prominence given to it in all Scout and Cub literature, can bear still more emphasis. We must forget the years behind us, and play as children with the children. However much we may feel like laughing at their make-believe we must control the desire; we must go farther, and be willing to be bears, or Redskins, or pirates, as the situation demands. We must be interested in the things in which a small boy is interested—football, cricket, stamp-collecting, train-numbers, marbles, and tops.

Again Akela must be scrupulously fair. He must never have favourites. Nothing could be more disastrous than favouritism, and boys are very quick to notice it. I can remember one Pack, very efficient at first, but gradually spoilt when the A.C.M. took over because she (yes, it *was* a "she") had favourites. Being only human we cannot help liking some boys more than others, but we must never allow it to influence our actions or judgements. We must be as kind and devoted to the unattractive Cub as to any other—and even more, for he will be the one who needs it most. A good way of guarding against favouritism is to demand a higher standard from those boys to whom we are most attracted.

Yet again, we must not over-emphasise the policy of "safety first!" We must not coddle our Cubs and seek to remove every obstacle and danger from their path. We must teach them to recognise these obstacles and dangers and teach them how to overcome them and guard against them. They will meet obstacles and dangers in their lives, and if they have been wrapped in cotton-wool all the time they will find it very difficult — almost impossible — to overcome them. We must prepare our Cubs to meet the very hard facts of life.

Another very necessary virtue is self-control, exercised in more directions than one. All Old Wolves should be able to control their tempers. Cubs can be extremely irritating at times, but it is no use losing one's temper with them. It only results in a lowering of their estimate of Akela without achieving any positive result. I do not mean that we should never be angry with our Cubs. It is not pleasant to have to be severe with them, but there are times when it is necessary. But being angry and losing one's temper are two vastly different things. Self-control in another direction means not losing "your head" in moments of anxiety or bustle or being intensely busy.

As an example of what *not* to do I can recall an otherwise thoroughly successful Cubmaster who would become intensely nervous and "snappy" at such moments as getting into the train to go to camp, or preparing for a big "do." He would get more and more wildly excited, rushing about frantically and getting irritated over all kinds of harmless details, and of course it only made matters worse. The poor little Cubs put up with it like angels because they knew he didn't really mean it and would probably apologise afterwards. That kind of thing must do a great deal of harm. It adds immensely to the happiness of the family if Akela is a cool and collected person on whom the others can depend in all moments of stress and crisis.

It should not be necessary to make any mention of the technical knowledge which Akela should possess, for all Old Wolves who are keen on their job will take every opportunity of equipping themselves with the knowledge which they need. It is a mistaken idea to imagine that the Cub does not expect you to be able to do what you ask him to do. He does expect it and he receives a great shock to his trustfulness if he finds you cannot tie a bowline, say. The Cub has not yet reached the age when he is able to balance your demerits by your merits. He expects all of wisdom, all of knowledge, all of ability from his Akela. Poor fellow! What disappointments he meets with at times.

Not the least of the qualifications of a good Akela is the ability to secure one or two willing helpers who will act as his understudies and will ensure the continuity of the Pack. They should be his co-workers, not his subordinates, and his worth will be measured by their abilities.

Here, too, we need to maintain a right balance. Should a man be in charge of the Pack it is as well to have a woman as an assistant and vice versa; indeed in the latter case it is of the utmost importance that there should be someone available who is able to cope with the physical tests. We need not discuss the advisability of having a man or a woman Akela; either will stand or fall on their own particular worth, but it is always as well, whenever possible, to work on a fifty-fifty basis and, where this is done, the best results are usually to be found. We must aim high. Those of us who have dealt with Cubs for any length of time have felt over and over again how unworthy we are of so high a charge. It is a very great responsibility which we undertake, and therefore we must sanctify our lives for the sake of the boys under our care. It is gloriously true that in our very effort to help them, we shall find that we ourselves are being helped to live such lives as we would have our Cubs lead.

Organisation

1. PACK. Most matters of Pack organisations have already been touched on. There are still however a few points needing attention.

Numbers. We have all heard it preached over and over again that eighteen is the ideal number of Cubs in a Pack, and twenty-four the limit consistent with Cubbiness. When one comes across breaches of this maxim, the excuse usually offered is that the boys clamour to be allowed to join and it is such a pity to disappoint them and to neglect the opportunity of giving them all the advantages of Cubbing too. Will they get all the advantages of Cubbing in a Pack of seventy? Personally, I would much rather get deep down and really influence twenty boys for good than scratch about on the surface with seventy and probably do none of them permanent good.

The “eighteen to twenty-four” rule only applies to a Pack in full swing. In starting a new Pack there is only one right method. Commence with twelve to fifteen boys. Give them all your time and attention for at least three months. Then bring in six more. Some months after that bring your Pack up to full strength.

No boy is allowed to be a Wolf Cub under eight years of age, and it is always important that this rule should be observed. It is not fair to the boy himself to take him in under age. He is a square peg in a round hole and the programme was not devised for one so young. On the other hand, it is unfair to the older boys of the Pack, and if the Cubs of a Six are sometimes irritated at being kept back by one so obviously unable to stay the pace, who are we to blame them? The wise Akela will so plan the programme that the years from eight to eleven are full of interest and enjoyment, and it is now usually the case that the Cub is by then ready to go up to the Troop. But I will go into that question more deeply in the next chapter.

Uniform. Uniform is a subject which never fails to provoke a lively discussion at pow-wows, conferences, training camps, and other places where Scouters meet. We are all interested in our appearance. Sometimes the interest works in a very peculiar fashion and produces one of those awful caricatures of Scout uniform which disfigure nearly every District and County rally. Hence the amount of good ink and paper spent in writing letters and articles on the subject to the *Scouter* and other papers.

I am not going to waste time going over the same old ground; but do, for goodness' sake, let us set out Cubs an example in this respect by being scrupulously careful not to wear anything not authorised by the rules. We cannot expect them to be smart and well turned out unless we give them the lead. Another point which occurs to me—it's not fair to ask them to roll their sleeves up in cold weather if we keep ours down.

Records. Proper records are a duty which is too often neglected. The most important book is the register, containing a full record of each Cub's history in the Pack, his age, address, etc. Quite good registers are sold, but it is cheaper and more satisfactory if you have the time to make your own to suit your own particular requirements. Next in importance comes the Log. It is not strictly speaking essential, but the Pack is much the poorer for not having one. A well-bound notebook is all that is needed. Decorate it suitably, put the log itself on the right-hand pages, and reserve the left for snaps, sketches, and cuttings.

The best system is to write up a general account of the Pack's life every month or two months, including such items as new Cubs, Cubs gone up, badges won, and Cub names awarded. Camps and displays and other big affairs get special treatment. Though Akela or one of the Old Wolves keeps the book, the Cubs should not only be allowed to read it but should be encouraged to write and draw in it as well, and they will take a real pride in the Log and very soon it will become one of the Pack's greatest treasures.

It is also necessary to have some system of recording attendance and subscriptions. Each Sixer should be given a little book for the purpose, collect the money from his Six, and hand it over to one of the Old Wolves—other than Akela if possible.

Akela's private notebooks—Games Book, Book of Bright Ideas, and Book of each Cub's Character and Progress—have already been mentioned in earlier chapters.

Finance. As laid down now in *The Road Ahead*, part of Rule 202 (1) (Group Committee) reads: "A small Group Committee composed of parents of the Scouts, representatives of the Old Scout Branch, and others interested in the Group, must be formed to be responsible for Group property and to assist the Group Scoutmaster with finance."

It is obvious that proper accounts should be kept and the right of inspection allowed to all who have subscribed or are otherwise concerned. The Cubs' subscriptions may be kept separate from the rest and administered directly for the benefit of the Pack. Means of raising money must be left to individual Groups and Packs. If subscriptions are received (other than those of the Cubs) the formation of a Group Committee is obligatory and the Committee once formed should be able to bear the main burden of devising schemes for raising further funds.

I am all in favour of giving the boys a share in such schemes, whether by giving entertainments, or turning their handicrafts to practical use, or collecting old bottles, paper, tinfoil, etc.; but it should be a point of honour that we never ask for money for such things without giving people their full money's worth. There is, remember, a very strict rule against Cubs being allowed to beg for money for Pack funds, or for any other funds for that matter.

Parents. The parents are only less important than the boys themselves. The friendship and co-operation of the parents will make all the difference to the atmosphere in which you work, besides affecting powerfully your work with the individual boy. Therefore we should spare no effort to secure that co-operation, and the more difficult the parent the more persistent will we be. Common sense must be applied to these and other remarks. I do not mean that a Lady C.M. should endeavour to tackle a brutish father. We do not need to look for pretexts for paying visits to the boy's home—all the matters connected with his investiture, different parts of Star and Badge work, camp and so on, give us opportunities for getting to know his parents and being friendly with them. We can also invite them to Pack stunts, to camp on Visitors' Day, and the keener ones to membership of the Group Committee.

I can give from my own experience in India what I think is a rather unusual illustration (much better than any argument) of the value of getting to know and be friendly with the parents. My Pack was attached to a boarding-school and the boys' homes were anything up to six hundred miles away, so that the school authorities practically took the place of parents as far as I was concerned. Only about ten or twelve parents were accessible, some in Calcutta and the rest in another town at which I spent occasional weekends. If I were to pick out the ten boys whom I feel I have influenced most in my five years hunting with the Pack and who still write regularly to me, those ten boys would *without a single exception* be ones whose homes I was able to visit and where I was sure of a friendly welcome.

2. GROUP. A Pack by itself is incomplete. The complete unit is a Group, consisting of Cubs, Scouts, Senior Scouts, and Rover Scouts, able to deal with the boy at all the different stages of his growth—childhood, boyhood, adolescence—and give him a training which will not be fragmentary. It is obvious that a great deal of the effort involved in laying foundations in the Cub Pack will be wasted if the foundations are not later built upon in the Scout Troop and finally made into the completed building in the Rover Crew.

The idea behind the Group system is that of close co-operation between Cubs, Scouts, and Rover Scouts. This co-operation is vital to the proper application of the complete system of Scout training. While the actual training of the different sections is kept distinct, they should be made to feel that they all belong to

one large family and owe a common loyalty to each other. This is secured in various ways. Thus, all sections of the Group should obviously have the same name and the same scarf; they should meet periodically for an evening's jollification; they should combine occasionally for such purposes as concerts and displays; and so on.

These measures, helpful as they are, will never in themselves bring about the co-operation we want because they are to a great extent artificial. The bedrock of the whole matter is that there should be complete harmony between the various Scouters of the Group. If there is ill-feeling and constant bickering in this sphere, harmony of working between the three sections of the Group is out of the question.

The Scout, Cub, and Rover Officers should meet regularly, but not necessarily formally, in the Group Council, which is now an obligatory part of the Group machinery, to discuss matters affecting the Group. They should be on friendly terms with each other, have common ideals and as far as possible a common outlook, and pay occasional visits to each other's sections. It is especially necessary that the S.M. should visit the Pack and know the bigger Cubs individually. The same co-operation should be carried into the realm of organisation

The Senior Scouter in the Group is the Group Scoutmaster. He has the general oversight of all branches, and for this reason is more useful if not in immediate charge of any one section. This does not mean that he is to show the Cubmaster how to run the Pack or interfere in matters of detail. Unless things are going wrong the Cubmasters should be left to do their own job in their own fashion; if things are not going as they should, the Group Scoutmaster has the right to step in with helpful advice. His part is interest, not interference.

The G.S.M.'s job—as such—is one of administration, and the true administrator gets other people to do the jobs and merely keep his eyes open to see that they do them properly. He should not concern himself with matters of detail, and, when the machine is running smoothly and with full power, he should not take it to pieces and see if it couldn't run a bit better.

At the same time he should make it clear that he is interested in Cubs and Scouts and Senior Scouts and Rover Scouts and likes to know what they are doing by report (this is where the Group Council comes in) and by personal experience. He should so work it that he is welcome whenever he drops in on the Pack, say, in the certain knowledge that he is not going to ask for the spotlight, but will remain an interested spectator in the wings, ready to prompt, or shift scenery, when and if required.

3. THE WIDER HORIZON. B.-P. was always telling us to Look Wide. We are not much use if we cannot look farther than our Pack, our vision must include the Group; it must also include the District, the County, and the whole Movement right across the world. If we are to follow his call we shall need all the qualities of humility, patience, sense of humour, loyalty, and vision.

Humility, to help us realise how small and insignificant our Pack is; there are thousands of others just as good in the country and in other countries, and they all have their problems and points of view which may be quite different from ours; a pressing problem in our District may not arise in another, and methods which we have found work well may not be feasible with another Pack; it is the duty of our little unit to sink if need be its own feelings for the good of the whole.

Patience, lest we should become irritable when people talk and talk and talk at Association meetings, or when they will not see what is so obvious to us, or when we cannot get our own way at once in a matter we imagine to be right.

Sense of humour, to help us over these difficult times when our patience is so sorely tried, and to enable us to join in when the laugh is against ourselves.

Loyalty to the Movement as a whole, because there may be times when we have a genuine grievance and our loyalty is sorely tried, and because the Movement is worth it and it needs our loyalty and that of our boys, and we can only teach our boys to be loyal by being loyal ourselves.

Vision, because it makes all the difference between inspiration and lack of inspiration; vision of the Cub's journey along the road of Scouting to the very end of his life, vision of the glorious reality of the Scout Brotherhood the world over; vision of the mission of Scouting in the direction of international peace, vision of its wonderful possibilities in making this world a better and a happier place.

5. THE END OF THE JUNGLE TRAIL

21

Going up and the Transition Stage

We have hunted together right through the Cub Jungle from one side to the other and now we come to the end of our trail. The end of the trail always means a parting between Akela and the Little Brothers, so sad that many are tempted to put it off till too late.

The whole question of Going Up—like Badges, and one or two others—has been thoroughly thrashed out during the last few years. Most of the discussion has centred round the matter of the age at which the change should be made. Now that the noise and smoke of the battle has begun to clear away we can see that the result of it all is a general agreement that the average boy should go up as soon after eleven as possible, exceptions being made only in the case of boys whose natural development has been delayed. At the risk of boring the old hands I propose to give a brief résumé of the reasons for this, for the sake of newcomers to the Jungle.

From Akela's point of view, there is a great wrench in parting with Cubs just when they have reached a most interesting age and a high standard of Cubbiness and they have grown fond of each other. We have all felt that over and over again—and probably found occasional vent for our emotions in writing poignant letters and articles to the local Scout paper ! I assure you I do not mean to jeer (I've done it myself) but only to plead that there is everything to be gained by looking at the question from a purely common-sense point of view without any tendency to heroics. If we did this, we should realise that this is the moment up to which all our careful training has led.

Now at last our foundations are finished, well and firmly laid, and we can take a legitimate pride in sending the boy along to have the superstructure added in the Troop. We should say, in effect, to the S.M., "I believe as much as you do in Scouting; that's why I have set myself out to lay foundations for you. Here is a boy who promises very well. I hope he'll be a much better Scout for having spent three years in the Pack. See that you make a good job of it, for this is what I have been planning for ever since he joined the Cubs, and I shall keep my weather eye open to see how he gets on." To postpone the time of going up when we know that the right moment has already arrived is to give in to ourselves very badly.

Not giving in to ourselves generally means not doing a thing which we want to and for the doing of which we can find plenty of excuses. If we are strict with ourselves we shall nearly always find that they are excuses. Here are some of the common ones:

That the change will leave the Cub with a sense of loneliness, and he will probably drift away from the Troop.

That he is not ready for it—he is still quite a small boy and can hardly get through his Cub tests, never mind Scout badges.

That it is difficult to exchange his position of leadership in the Pack for a lowly rank in the Troop.

That he is too useful to be parted with.

That the Troop is so slack that he will be disillusioned and leave.

The first of these often contains quite a lot of truth; but if so the fault lies with us, as it points to lack of co-operation between Troop and Pack in making the transition easy. I shall deal with this presently. Here I want to point out two things. First, that putting off the transition does not improve matters at all; the problem will still remain six months later and the question will be even more difficult as the psychological moment for sending the boy up will have passed. Secondly, admitting that there must always be a certain amount of wrench in breaking off old ties, the Cub will have to learn to face much more unpleasant changes in after life, and the sooner he has a little practice at taking Life's hard knocks with a smile, the better.

The second is sometimes more than an excuse, and it is for the sake of these special cases that a whole year's margin is allowed. Most often, however, it does not hold good. It must be remembered that the age for going up has been fixed to coincide with a stage of development that is in part physical, mental, and moral. The question of a Cub's preparedness or otherwise for becoming a Scout depends ultimately on his development in all these respects in an increasing order of importance.

The third excuse is too weak to bear argument. Experience has proved over and over again that it should not be so. If it is true, it is due to the Cubmaster's having held up a wrong view of Scouting to the Cub. The glory of being made a full-blown Scout should amply compensate for giving up Cubby badges and privileges, which after all are only by way of preparation for Scouthood. If in isolated cases the boy does resent the change for this reason, it is all the more reason why he should be made to undergo it. Nothing else will prove so good a cure for "swell-headedness."

The fourth objection is equally weak because it does not look at the matter from the point of view of the boy's welfare, and it is the individual boy whom we are out to help. To keep a Cub in the Pack for this reason would be nothing short of criminal. Besides, a Cub when he goes up to the Scouts can be of great help to the Pack by being as good a Scout as he can, and so setting an example for other Cubs to follow. After an interval he can be brought back as an instructor to the Pack.

The last is the most difficult objection of all, but here again it does not improve matters to keep the Cub back some months. Every Akela must bear the burden of decision in such circumstances. If there is no way of improving matters the best policy is to impress on the Cub that he is becoming a full member, not of a particular Troop, but of a world-wide Brotherhood.

There is a transition stage in all boys when they move from childhood into boyhood. During this period the Cub becomes vaguely dissatisfied with Cubbing and wishes for something that will be more advanced. It is while he is in this state of mind that he should go up to the Scouts. The two periods of transition—child-boy and Cub-Scout—should coincide. They generally come between the ages of eleven and twelve. Exceptions occur when the boy's growth is retarded by his environment and upbringing. Whenever the first transition starts the opportunity should be taken to institute the second.

If the Cub is kept back it means adapting Cubbing to suit him, giving him Scouting in the Pack. When he is allowed to settle down to this state of things, and is then suddenly rooted up and transplanted into the Troop, trouble is bound to occur. Mistakes in this direction have been the cause of much of the leakage between Pack and Troop in the past.

Such mistakes are much less common now, and the preventable leakages which still occur are in the main, I think, due to not making the transition easy enough. The first step in this direction is to make sure of the general co-operation between the three branches of the Group, so that the Cub will feel that he is remaining in the same family, only taking his place with the older members of it. He should not have any feeling of going among a set of comparative strangers.

The personal part played by the S.M. and the C.M. is at least of equal importance in making the transition easy. Note that it is a transition stage, not a sudden complete change. The Scoutmaster and Akela should have talked over the individual boy's case. The Scoutmaster should already have made his acquaintance and the beginning of a friendship should already have sprung up between them.

While this friendship grows during the first twelve months in the Troop, the old companionship between Akela and the Cub should still be maintained to a less intensive degree. There are heaps of ways in which we can do this—a cheery word of greeting when meeting in the street; a few words when paying the occasional visit to the Troop; dropping in at his home now and then; always leaving the door wide open for a chat; attending his investiture as a Scout.

Perhaps later, when he is a Senior Scout, he will return to the Pack as a Cub Instructor for, in a good Pack, the link will have been strongly forged. As to the years between, we must bear in mind that he is now a Scout and is stepping out on a broader road, and it would be unfair to the boy himself to keep him too much attached to the Pack. These little precautions, insignificant as they may sound, will make all the difference to the Cub Scout.

And so, as each Cub reaches the end of the Jungle Trail, let us send him up with a grin and a pat on the back. Let us look resolutely on the bright side of the picture and see in it the crowning of our hopes for him. Putting aside all that will increase the pain of parting, let us show him something of the vision we have seen, and send him forward on his glorious adventure full of youthful enthusiasm and great hopes, his eyes shining with the light of high resolve, that we may Do Our Best for him right to the very end.

Some day, perhaps, he will return in all the splendour of young manhood to thank us and renew something of the old intimacy, maybe even lend a hand in manning the good ship Scouting.

A Wolf Cub's Dream:

22

An Allegory

Jamie had been invested as a Wolf Cub that evening, and he had come home happy, and yet solemn, with a feeling inside him, as he explained to his mother, that the whole world and the heavens were contained in his small body. It was a somewhat uncomfortable feeling, and yet it warmed him so that as soon as his head was on the pillow he fell asleep.

And that night Jamie dreamed a dream.

He was wandering in the midst of a big, dark wood; a forest it must have been because he couldn't see any light through the trees except up above him. But he did not feel lonely, because he knew that as soon as he turned around the big oak that lay ahead of him he would find other boys like himself and already he could hear their joyful cries.

So he trotted down the little path on which he was, and, sure enough, round the oak, he found a happy crowd of boys and he discovered that he knew them, for they were all members of his Pack. There was his Sixer climbing up a tree to pick a leaf for Akela who stood by. No one was surprised to see him, but he heard an excited whisper, "Good! Here's Jamie come at last!" and he felt the warmth of Akela's smile and friendly nod.

He and his companions spent a long time in the forest, months it must have been, or perhaps years. They explored all kinds of funny little paths, some of which did not seem to lead anywhere. They never quite knew what they would find round the next bend, but it was sure to be something exciting.

Sometimes they met other little bands of boys like themselves, who always had one or two grown-ups with them. The curious thing about those grown-ups was that they seemed to be enjoying themselves quite as much as the boys were, and to be as eager to see round the next corner as they were. When they met those other Packs there was sure to be a great talk, and sometimes they ran races against each other, or sat down and had a meal together, or just told each other of the exciting things they had seen.

Once they met two other boys who were by themselves, and who said, "We are lost. Will you take us with you?" And Akela took them along, one on each side of him, and talked to them of the forest and of all the wonderful things that were in it.

Sometimes they met animals, some tame, some wild, but none of them frightened, and they used to watch them and play with them. Sometimes, too, they met Pirates and Red Indians, but the nicest kind of Pirates and the nicest kind of Red Indians. The Pirates used to show them how to growl, and how to sing Pirate songs, but told them never to hurt anyone really. The, Indians taught them how to make blood-curdling whoops, and how to make bows and arrows, and, sometimes, how to follow a deer and watch her drinking at a forest pool. But they, too, said they were not really to frighten anyone with the whoops, or hurt anyone with the bows and arrows.

At first they went along little runways made by the animals, but gradually they came to paths that were more distinct, and Jamie was certain now that although the paths twisted from time to time they all seemed to lead in the same direction. Looking round, he noticed that many of his older friends had left and that a number of boys younger than he had joined up with the Pack. He found he himself could see

much more clearly through the trees and undergrowth, and that now and then he could spot an animal or bird before Akela did, and suddenly he realised that he was no longer just a Cub, but that his eyes were wide open and that he was helping Akela as a Sixer.

Jamie began to think, and he asked Akela when they were walking down a broad path together. “What is this forest, Akela, and where are we going?”

And Akela answered, “Oh! Jamie, are your eyes as wide open as all that already? The forest is the Cub Jungle, through which you and I together have wandered for many a day, but from the day you started on your wanderings with me we have always been going in the same direction. We are bound for the Land of Scouting.”

Jamie asked, “Is that where the others have gone who went on ahead of us, and Billy, my first Sixer, who said I would see him again that afternoon you and he went away together?”

Akela replied, “Yes, I’m glad to say that nearly every one of them has reached the Land of Scouting and are travelling through it. Now and then I am allowed to see them there and give them a friendly pat on the back, as I hope to see you too, Jamie, for we are getting near that land now.”

Jamie asked, “But why can’t you come with me all the time?”

“I should like to frightfully, sometimes,” Akela confessed, “but who is to help all those little young ones along the Jungle path if I leave the Jungle?” Jamie nodded. “Yes, I suppose they must be helped to find their way, or they will get lost, as I should have been lost, if you hadn’t been there to call us together; but it will be beastly without you.”

“Yes, you’ll be lonely at first, perhaps, but you know you have only to call ‘Akela,’ and I’ll come and talk to you; but you’ll find such a lot to do, and enjoy your journey so much, that you will soon feel as if you had been there all the time. Remember, you will meet those who have gone on ahead of you from the Jungle, and will be amongst old friends.”

Suddenly Jamie could see a glimmer of light ahead through the trees, and he began to be very excited, for Akela had told him that the Land of Scouting lay on the fringes of the forest. And he found Akela beside him, talking to him, as Akela had always talked, as if he understood exactly how he felt. Akela told him of a certain spot in the forest to which he could come from time to time to meet him and all his Jungle friends, and that the eyes of all the Pack and of Akela himself would be watching him as he journeyed on.

“Remember this one thing, Jamie,” Akela said, “the path you travelled in the Jungles of Cubbing has always led in the same direction, and that path leads into, and right through, the Land of Scouting, and the still larger land that lies ahead of that. Although the path may look different, and you may be doing different things, and you may feel different, the path always leads in the same direction. At present it is sometimes difficult for us to see exactly where it leads, but gradually its end will become more clear to you the farther you journey along it. Keep to the path— for it is the path of Scouting—to which you have belonged ever since you became a Wolf Cub—keep to it all through life.”

Together they emerged out into the fringes of the forest, and Jamie could see a long way ahead over woods and streams, over hills and plains. They stopped for a little while and watched. Near at hand were a number of boys, bigger than Jamie. One small party were cooking by a fire out in the open; another party were building a bridge over a small stream that trickled out of the forest; another party were repairing a rough place in the road into which the path on which Jamie and Akela were standing widened.

Jamie’s eyes opened wider and wider. Wasn’t that Billy over there helping to make the bridge? Yes, it was, look! he was waving his hat. Didn’t he look funny with a shirt instead of a jersey? But didn’t he look big and brown and happy?

And then Jamie saw coming along to meet them a man whom he had seen several times in the forest and had grown to like. Akela said to *him*, "Here's Jamie who has been with me in the forest for quite a time, but who is ready to journey farther afield, whom I am sorry to part with, but whom I am glad to know is journeying on with you along the Scout road."

The man welcomed him with a firm hand-grip and with a smile in his eyes. "Don't talk of good-byes to Akela, Jamie," he said, "you'll see him often; but you can never thank him enough. Come along now; there's Billy over there who has been counting the days till the time you should arrive at the fringe of the forest."

With a smile to Akela and a look that tried to tell him all he couldn't say, Jamie stepped out along the broader road. They came to the party that were doing the repairs. Those who were working did not stop, but threw him a grin, and one or two whom he had known before whispered, "Good, Jamie!" The Scoutmaster told him that they were strengthening the road there because they found that one or two of those who had travelled through the Jungle found it very difficult to stick to the Scout road and were apt to wonder off it and get lost.

Sometimes they were found by search parties he sent out, but not always. Sometimes they struggled back to the road again later on. Sometimes they were only seen in the distance on the borders of Scout land. Sometimes they got a message from one who had strayed and gone to a far land, saying that he wished that he had not missed the road because now he knew how journeying along it would have helped him.

"Akela and I," said the Scoutmaster, "have made up our minds now that we ourselves are to blame when anyone strays like that, and so I am having these repairs made."

They came to where Billy and his Patrol were working at the bridge. The Scoutmaster called up the Patrol Leader and told him to help Jamie along the Scout road as best he could. Billy greeted him warmly, and said, "You'll have to buck up now, you know, Jamie, and get your Second Class Badge as soon as you jolly well can, and not let the Patrol down, but we'll all help. Of course as a Scout, though only a Tenderfoot, you're miles ahead of a Sixer even now. Look how far the forest is already."

Jamie looked back and the forest did seem a great way off and very dim, but he knew he would never forget Akela and all the exciting things that had happened there in the Cub Jungle.

As if he could see his thoughts, Billy said, "Just look how the Scout road winds on ahead of us, right down into the valley and up the hill on the other side. Won't you and I have fun exploring it with the rest of the Patrol?" Jamie felt strangely comforted and eager to enjoy the adventures that lay ahead.

(Jamie still slept on, but it must have been nearly time for him to wake up, for in his dream vision fled after vision and months and years were compressed into seconds and minutes so that he could not remember a hundredth part of what happened to him.)

As Billy and he and the rest of the Patrol wandered through the Land of Scouting they had many adventures and they learned how to look after themselves, so that it did not matter whether the Scoutmaster was there or not, they knew what to do. Frequently they joined in with other Patrols or other Troops at work or play, and there was one occasion when thousands and thousands of Scouts were all camped together in one place. Then the whole Scout road was crowded with Scouts; all talking together, sometimes in different languages, but all understanding each other and discussing what they would see when the journey was over.

"When will the road end?" whispered Jamie to Billy.

"I don't believe it ever ends," said he. "I feel that it is going on and on for ever, and a jolly good thing too."

“Yes,” agreed Jamie, “but look right over there on the opposite side of the plain, where that mountain reaches right up into the clouds, I believe that is where we are travelling to. It will take us all our lives and longer.”

They climbed a range of hills and found themselves on the edge of a plateau. “I believe I know where we are now,” said Billy. “I’ve heard of this place, it’s where men live their lives when they are grown up. The Scoutmaster has a place here, and our old Akela too.”

“It’s another new land for us,” said Jamie, “but look how our Scout road runs right through it. It seems to get much broader and as if there were a lot of grown-up people about to use it and keep it in order. Look! There’s a guide-post just ahead. How funny! It’s got nothing on it but ‘Scout’ on this side and ‘Rover Scout’ on the other.”

A boy was leaning his back against the Scout side of the guide-post, at least he wasn’t really a grown-up man and yet too big for a boy. “Stay here and rest a bit, you chaps,” he said, “just look back there and see what a long way we’ve come through the Backwoods. What’s the good of dashing on like that? There’s heaps of time, and I’m getting tired of this old road.”

“No,” said Billy and Jamie together. “We want to look at the road from the other side of the post, this part of the road is just what our Scoutmaster was telling us to look for and to prepare ourselves for. ‘You’ll find lots of work to be done there,’ he told us.”

“Oh well, me for an easy life!” said the other. “There are heaps of roads over this part of the country. I mean to find an easier one.”

Billy and Jamie pressed on together, but they registered a vow to bring that fellow back to their road when they could.

They did find lots to do, and sometimes it was not a bit exciting; and frequently it meant setting their teeth and putting their backs into their job without any encouragement from those who passed by; and frequently they were jeered at from the houses and workshops and offices on the side of the road.

But, through it all, they pressed on; they met others who gave them a welcoming nod without saying much, who gave them a helping hand over a difficult bit—for the road was not always so broad and smooth as it seemed when they first caught sight of it—and whom they themselves were able to help in some small way. And as they went they felt themselves stronger and more fitted to travel towards that high mountain which ran up into the clouds, but which now seemed to loom more clearly before their eyes.

When they met their difficulties they noticed that there was one who seemed to be waiting for them and to whom they could appeal for advice which was always cheerfully given together with a word of encouragement. When the road was clear and straightforward he seemed to fade away. Enlightenment reached them when Jamie remembered he had seen this man’s photograph in a group with their old Akela and their Scoutmaster.

They remembered their Scoutmaster’s last word to them as they were pressing up the last rise of that range of hills away behind them. “A kind of Pilot, you’ll find him, your Rover Scout Leader. He’ll be there, if you want him, to steer you among the dangerous rocks. But don’t depend upon him all the time; he won’t like that, and wants you to learn to manage things in life for yourselves.”

On they walked, and by the side of the road they spied another guide-post, and on the near side appeared the words “Rover Scout,” and on the far side these self-same words were written, but in deeper characters was engraved the word “Scouter.”

Billy said to Jamie, “We separate here for a time; my work and my abilities do not permit my taking the road marked ‘Scouter,’ yours do. Our roads now run side by side, and we will still be able to see a lot of

each other for our Leader said that there are heaps of communicating paths between the two and that both roads lead, in time, to the top of our mountain. Good luck, old Pal, I may be able to join you again later, and do give all those Cubs and Scouts and Rovers what our Akela and Scoutmaster and Rover Scout Leader have given us.”

There was a lump in Jamie’s throat, and he could say nothing, but he stepped firmly along the road marked “Scouter,” with full heart and high spirit, and the sun shone on the mountain that lay ahead and whose top was lost in the clouds.

But Jamie knew in his heart that he would not attain to the very top in his present life, although he was determined to climb as high as was possible.

And Jamie awoke from his dream and he saw a ray of the early morning sun falling athwart his green Cub jersey that he had laid last night across the back of his chair, and the ray lit up the Wolf Cub’s Badge his mother had so lately sewn thereon.

“What was it,” he mused, “Akela said last night when I had made the Promise? ‘You are now a Wolf Cub and one of the Great World-wide Brotherhood of Scouts.’ Hurrah!”

APPENDIX I

JUNGLE NAMES FOR THE CUB PACK

(See Chapter 8)

(i) Names Held “Ex Officio”

Akela	Cubmaster.
Baloo	Assistant Cubmaster.
Raksha	Assistant Cubmaster.
Bagheera	Assistant Cubmaster.
Black Plume	Sixer.
Brown Tip	Sixer
Grey Brother.....	Sixer
Re Fan.....	Sixer
Tawny Fur	Sixer
White Claw.....	Sixer
Sahi (the Porcupine) ..	Pack Scribe
White Hood	Pack Storekeeper

(ii) Names Awarded for Prowess in Cub Activities

Ahdeek.....	(the Reindeer)	Team Games.
Apukwa.....	(the Bulrush).....	Weaving.
Blue Smoke .....	.....	Signalling.
Chil.....	(The Kite).....	Singing.
Crimson Arrow .....	.....	Throwing and catching.
Dahinda.....	(the Bull-frog).....	Leapfrog, cartwheels, etc.
Ferao.....	(the Scarlet Woodpecker).....	Woodwork.
Golden Quil.....	.....	Artist.
Hawkeye .....	.....	Observation.
Hiawatha .....	.....	All-round athletics.
Iagoo.....	(the Story-teller).....	Telling stories.
Jacala.....	(the Crocodile).....	Acting.
Kaa	(the Python).....	Tree-climbing.
Karela	(the Bitter Vine).....	Knotting.
Keego.....	(the Fish).....	Swimming.
Keneu.....	(the Great War Eagle).....	Running.
Kotick	(the Seal).....	Wrestling.
Kwasin.....	(the Strong Man).....	Boxing.
Limmerskin	(the Wren).....	Message-carrying.

Little Beaver.....	Lair-building.
Mysa..... (the Wild Buffalo).....	Good hearing.
Nag..... (the Cobra)	First Aid.
Nushka..... (“Look !”).....	Guide.
Oonai..... (the Wolf).....	Reciting.
Pukeena..... (the Grasshopper).....	High Jump.
Scarlet Feather.....	Fire-lighting.
Sea Catch..... (the Seal).....	Diving.
Shaw-shaw..... (the Swallow).....	Skipping.
Singum..... (the Lion)	Book-carrying.
Rann..... (the Eagle).....	Good eyesight.
Tilji-pho..... (the Lark)	Musician.
Toomai.....	Folk-dancing.
Wabeeno..... (the Magician).....	Walking the Plank.
Wawbeck..... (the Rock).....	Modelling.
White Elk.....	Long Jump.
Won-tolla.....	Hopping.

(iii) Names Awarded by Akela at his Discretion

Hathi..... (the Elephant)	Punctual and regular attendance.
Jeebi..... (the Ghost).....	Fattest Cub.
Kim..... (Little friend of all the world)...	Helpfulness.
Ko..... (the Crow)	Nosiest Cub.
Mang..... (the Bat)	Obedience.
Mor..... (the Peacock).....	Tidiness and cleanliness.
Onaway..... (“ Awake ! “).....	Alertness.
Shada..... (the Pelican).....	Perseverance.
Rikki-tikki-tavi..... (the Mongoose).....	Cheeriness, or Courage.
Mowgli.....	Friend to animals.
Sona..... (the Himalayan Bear)	Good manners.
Suggeema..... (the Mosquito)	Smallest Cub.
Tall Pine.....	Tallest Cub.

APPENDIX II

NOTE.—The following are the usually accepted pronunciations

Akela.....	Ah-kay-lah.
Bagheera.....	Bar-gheer-ah.
Baloo.....	Baa-loo.
Bandarlog.....	Búnder-loag.
Chil.....	Cheel
Hathi.....	Hár-ty.
Kaa.....	Kar.
Mowgli.....	Mow (as in “now”)-gly.
Nag.....	Narg.
Rikki-tikki-tavi.....	Rikky-tikky-tayvy.
Shere Khan.....	Share-khar'n.
Tabaqui.....	Tarbárk-i.

