

*The*  
**CUBMASTER'S  
FIRST YEAR**

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Originally compiled by

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### **Wolf Cub Training Terminology**

Explanatory details and terminology for those entirely new to Cubbing:

Wolf Cub training is based on the story of Mowgli, in Kipling's *Jungle Books*.

A Cub Pack consists of 24 boys, aged 8 to 12, grouped in "Sixes", headed by a boy known as a Sixer; a Cubmaster and one or more Assistant Cubmasters.

The Cubmaster is known as Akela, and the first two Assistants as Baloo and Bagheera, names from the *Jungle Books*. As a common term, the leaders are known as the Old Wolves.

A Pack meeting usually opens and closes with a Pack yell, known as the Grand Howl.

Cub Meeting formations are Circles around a Council Rock. The Rock Circle is a small, close circle. The Parade circle, most used, is a large circle, formed by the Cubs joining then dropping hands.

The leader's cry "Pack, Pack, Pack!" is the call which brings the Cubs running in to form the Parade Circle.

The Cub salute is given with the first two fingers of the right hand separated as in a V, the rest of the fingers closed.

The meeting place of a Cub Pack is the Jungle. Each Six has a corner, usually curtained, known as a Lair.

"Going Up" is the ceremony in which a 12 year old Cub leaves the Pack and "goes up" to the associated Boy Scout Troop.

The stages of Cub progress or rank are: Tenderpad, First Star Cub, Second Star Cub. If at 12 years a Cub has completed the Star tests and goes directly from the Pack to the Troop he receives a Leaping Wolf Badge.

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The Editors gratefully acknowledge with thanks the invaluable assistance of Karl Pollak and Ric Raynor in preparing this edition.

Editor's Notes:

The reader is reminded that these texts have been written a long time ago. Consequently, they may use some terms or express sentiments which were current at the time, regardless of what we may think of them at the beginning of the 21<sup>st</sup> century. For reasons of historical accuracy they have been preserved in their original form.

If you find them offensive, we ask you to please delete this file from your system.

## PREFACE

The original and still the basic book of Wolf Cubbing is *The Wolf Cubs' Handbook*, by the Founder of Scouting and Cubbing, the late Lord Baden-Powell, – a book which should be read from cover to cover by every prospective leader of a Wolf Cub Pack.

The Cubmaster's First Year is offered in no sense as a substitute, but as a companion volume, answering various specific problems of the new Canadian Cubmaster, and generally helping to smooth the way of his, or her, first year of Cub Leadership. At the same time the book, it is believed, will provide material useful to the experienced Cubmaster.

In large part the chapters represent a digest of practically helpful articles which have appeared over a number of years in *The Scout Leader*; from reports of Cubbing conferences, including the International Cub Conference of 1938; from outstanding papers received by the Training Department in Akela Correspondence Courses; from direct contributions of successful Canadian Akelas, and articles by prominent Old Country and Australian Cubmasters appearing in *The Scouter*, *The Victorian Scout* and *Scouting in New South Wales*.

Grateful acknowledgment is here made to the above mentioned publications, and the following contributors: Dr. John A. Stiles, D. R. Kennedy, E. F. Mills, H. M. Jockel, Edgar T. Jones, Arthur Jackson, Frouida Baker, Margaret Harwood, Daisy Parent, Ellen Ellard, Irene Ingham, Winifred Wood, Audrey Graham, Hilda Vale, Rev. Franklin Cooper and Mollie Beale, Melbourne, Australia, and Meg Paige, Wellington, N.Z.

### DEDICATED

To the memory of the late  
Akela **FRANK W. THOMPSON**  
of  
**WINNIPEG, MANITOBA**

whose twenty-two years of Cubbing Leadership, – as continuous Cubmaster, as Akela, Leader, District and Provincial Commissioner, – was an example and inspiration to Cub Leaders throughout the Dominion, and whose life was an exemplification of all those high qualities of good citizenship which are the aim and ideal of Wolf Cub, Boy Scout and Rover Scout training.

Ottawa, Canada, August, 1943

## AN AKELA'S PRAYER

*God keep me true to the flag that flies above;  
To King, to Empire, to the Land I love;  
God keep me true to the promise I have made,  
And send me through Life's Jungle unafraid:  
Not by easy ways, but with strength to fight,  
The strength of the truth that "Right is Might."*

*Teach me in Life's dark hours to "Be Prepared"  
To meet with courage wrongs I once had feared;  
Teach me to "Do My Best" to carry on  
The work that must not falter when I've gone.  
Teach me to guide, as all Akelas must,  
Through unknown paths, the lads within my trust.*

*O grant me courage, faith, endurance, Lord!  
Teach me to work and ask for no reward,  
But still through life to give and do my best  
For this great Movement Thou so oft has blest.  
Teach me to wake, and journey through the day,  
With Scouting thoughts and aims to light my way.*

-MEG PAIGE.



Cubs, Cubs, Cubs! Some of the more than 1500 at a Winnipeg District Rally

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**CHAPTER I****Just What Is Cubbing ?**

*For the "Let's Pretend" Age. – The Kipling Jungle Book Basis. – Stories and Jungle Dances. – Cubbing As Distinct from Scouting. – The Appeal of Cub Leadership. – Primary Qualifications of a Cubmaster.*

Everyone is familiar with the love of children for "let's pretend" games. Small Canadian boys for generations have played whooping Indians and bang-banging cowboys, sword-swishing pirates and pistol-pointing robbers; today they may be airmen in swooping "Spitfires," or blackfaced "commandos" stalking enemy sentries.

Briefly, this make-believe urge, met by a programme of play-teaching adapted from Kipling's *Jungle Books* by the late Lord Baden-Powell, is Cubbing, – a programme of character training whose fundamental soundness has made it the world's greatest junior boy Movement, second only to Scouting in its numbers.

The immediate objective of Cubbing may be described as the development of a group of small boys into a happy family, playing together in good sportsmanship, and learning to *give in to the Old Wolf*, and *not to give in to themselves*; to *do their best to do their duty to God, and the King, and to do a good turn to somebody every day*.

As explained by the Camp Chief at the First International Cub Conference, of 1938: These jungle stories are used, and intended by the Chief Scout to be used, as the foundation of Cubbing, – or, to use another metaphor, as a continuous thread running through the fabric, but certainly not the whole fabric. There are many kinds of romance which should be brought into the Cub programme, but the romance of the jungle stories comes first, and is more continuous.

The Cub Law and the Grand Howl are linked up with the jungle stories; and without a knowledge of the first part of the life of Mowgli in the jungle, are meaningless.

*"The Cub gives in to the Old Wolf,  
The Cub does not give in to himself."*

The expressions "Cub" and "Old Wolf" are undoubtedly attractive to the boy of Cub age. But without knowing about the young wolves of the Seonee Pack, and Akela the Old Wolf, those terms are just words, and convey no meaning to the boy. Similarly, the Grand Howl, "Akela, we'll do our best!" is just a phrase without the background of the stories.

**Jungle Stories Bit by Bit**

So the jungle stories are told bit by bit to the new recruit, and form the background to all his many-sided activities as a Cub.

It follows, of course, that the Old Wolves must themselves know and appreciate the stories. If they are too practical and unimaginative to appreciate the romance of the stories, they will not succeed in making the Cubs enthusiastic about them.

Incidents and phrases from the jungle Books are used to catch the Cubs' imagination in connection with the passing of the First and Second Star tests. They are, in effect, little plays in which the whole Pack can take part.

But here again, the plays cannot be effective with Cubs who do not know the stories, and therefore do not appreciate what they are expected to do. Nor can the plays succeed unless the Old Wolves themselves take the lead and show their enthusiasm.

### **The Jungle Dances**

The Chief Scout has called them dances, but there is little dancing in the modern sense. Rather, they are akin to the tribal dances of native tribes or Indians; and when understood as such are well suited to the boy who has reached the Cub stage of development.

### **Cubbing as Distinct from Scouting**

An important fact to be kept in mind is that the Cubbing programme is quite distinct from that of Scouting, and should be kept so. The Cub essentially is an individualist, whereas the Scout has reached the "gang stage." The younger boy is satisfied to submit unquestioningly to the control of adults, whereas the Scout is rapidly developing personality and independence of spirit, along with self-control. In the Cub the sense of honour is rudimentary; in the Scout it is a characteristic expected of him from the day of his investiture.

In other words, the difference of psychology of the two age groups is the sound reason for two distinctly different programmes. Should a Cubmaster insist upon his or her own original ideas of Cubbing, as against those of the Founder, and use a watered-down programme of Scouting for Cubs – as has happened – this almost certainly will fail, and in all likelihood the boys will shortly be lost both to Cubbing and Scouting.

So, New Akela, resolve from the start to keep to genuine Cubbing as laid down in *The Wolf Cubs' Handbook!*

### **The Small Boy's Limitations**

It will help to a good start to recall some of the characteristics of Cub-age boys. Most Cubmasters have had the experience of explaining garbled stories of Pack happenings and announcements as reported to mystified, sometimes startled, parents. This reminds that the comprehension of small lads should never be taken for granted.

A not uncommon happening is the necessity of explaining to a puzzled mother "Just what Billy meant when he said he was to be investigated at the next Cub meeting."

A Winnipeg Akela once told of asking her Pack, "Who is Baden-Powell?" and from one eager informant received the answer, "He's one of the jungle animals" – a story which greatly amused the late Chief Scout.

A similar garbled knowledge was illustrated in a Toronto story. A mother was walking along the street with her small son, but recently made a Cub, when the latter smartly saluted a passing young man.

"Who was that?" Mother asked.

Replied the small Cub importantly, "Oh, he's our Pack 'Bug's Ears'."

Another Cub - and - Mother conversation probably startled a new young-lady Cubmaster, if it reached her. Her predecessor in charge of the Pack, when telling stories, had always pointed out the "moral." The Cub concerned was telling his mother about their new Akela.

"She tells the grandest stories," he declared. "And they have no morals."

Reminding that Cubs are the same everywhere are these stories from Scouting in New South Wales:

Akela was asking one of his Cubs why teeth should be cleaned. The startlingly practical reply he got was:

"So that when you grow up and join the army you can eat tough meat."

Another Akela had been preparing several Cubs for the First Aider tests. She explained that shock accompanies an accident, and that it was necessary therefore to keep a patient warm and quiet. She went on to tell what should be done for a person whose clothing had caught on fire. In reviewing the subject she asked why a blanket or rug was wrapped around a person whose clothes were burning.

Promptly answered one small Cub: "To keep him warm."

The necessity of cleanliness was the subject of another discussion. Akela concluded: "And now, why do we wash our hands at night, Bobby?"

Replied Bobby: "So we don't need to wash 'em in the morning."

Cub literalness in acting out a Biblical story was illustrated by an Ottawa Cubmaster. The Red Six had chosen the "Good Samaritan." Referring to the New Testament to refresh their memories, the small actors read how "a certain man went down from Jerusalem to Jericho, and fell among thieves."

"Fell among thieves" caught their attention as obviously the key incident.

The play was called for. Five members of the Six, the thieves, mounted five chairs (theoretic cliffs). The "certain man" strolled along, reached the cliffs, and the thieves fell upon him. He went down with them, – and so "fell among thieves"! The fall appropriately prepared him for the first-aider demonstration that followed.

### **An Example "Success Story"**

Many stories can be told of the effectiveness of the Cub training. One must suffice here. Some years ago a school teacher in one of our larger centres was greatly troubled by one unruly boy in her class. He was constantly disobedient and wilful. All at once, so it seemed, he changed and became one of her most tractable pupils.

She was startled, and had the impulse to speak to him about it. She hesitated, wondering whether something serious had occurred at the lad's home. Finally she kept him after school, and asked what had happened.

"Oh," the boy replied, "I am a Wolf Cub now. I'm going to be 'sworn in' next week."

Knowing little of Cubbing, the teacher questioned him further. Shortly, as a result, she became the enthusiastic Cubmaster of a Pack of her own.

### **Primary Qualifications of a Cubmaster**

Not everyone can make a success of Wolf Cub leadership. The most important primary qualification is a natural liking for the small boy and a sympathetic appreciation of his set of values and general view-point, – an understanding of his ceaseless activity, his love of boisterous fun and "let's pretend," his quick forgetfulness notwithstanding good intentions; his inability to apply himself to one thing for a lengthy period.

Also vitally important as qualifications of personal character are those qualities of exact truthfulness, sincerity that never fails to keep a promise and a practice of fairness and impartiality that avoids even an appearance of favouritism.

Policy, Organization and Rules for Canada (or "*P.O.&R.*") has this to say regarding "Responsibility in Making Appointments" and general qualifications:

Sec. 17:

In view of the responsibility to parents and of dangers which have been found to exist, Group Committees, Local Associations and Commissioners must take every precaution to ensure that no one whose character is open in any way to suspicion shall be admitted to leadership in the Movement, and they must act firmly and promptly in any case where such a person has gained admission.

The regular service in any capacity of any person, whether on probation or not, whose antecedents are not fully known, must not be accepted in any circumstances without previous reference to the Local Association or District Commissioner, who must make inquiries at Provincial Headquarters before giving sanction.

Sec. 43:

A Cubmaster is a person who is registered at Provincial Headquarters as being in charge, or in joint charge, of the Wolf Cub Pack of a registered Scout Group.

Ladies are eligible for this rank.

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Cubmasters are registered upon the nomination of their Group Committees and the endorsement of the Local Association (if any) having jurisdiction over their Group. In making such a nomination the Group Committee and the Local Association concerned testify that the person so recommended

(a) Has, to their knowledge and belief, personal standing and character such as will ensure a good moral influence over the boys and sufficient steadfastness of purpose to carry out the work with energy and perseverance.

(b) Is at least 21 years of age.

(c) Has a full appreciation of the religious and moral aim underlying the scheme of Scouting.

(d) Is willing to subscribe personally to the Scout Promise.

(e) Has a general knowledge of *The Wolf Cubs' Handbook*, *Scouting for Boys* and these Rules.

### **Obligations of Group Committee and Sponsoring Institution to the Cubmaster**

As the basis of a good working understanding, members of the Group Committee, the property committee of the sponsoring institution (church, school, etc.) and clergy concerned:

Should not assume that they are doing the prospective Cubmaster a favour by approving him, or her, as leader of their Wolf Cub Pack, but –

Should recognise that the prospective leader is being asked to take on a task involving serious responsibilities, considerable spare time and some personal expense, – all for the benefit of the institution's small boys; and

Should, in the case of a church, recognise that the regular mid-week gathering of the boys for an hour of enjoyed fun and instruction will be a factor in tying them up with church activities in general as they grow older; and should have this benefit in mind in relation to the possibility of some occasional, accidental damage to church property (the breaking of a bench or chair, a light bulb, a window); and therefore –

Should definitely decide that such possible damage is of less importance than the training benefit to the boys, and the increased linking of the boys' interests with the church. And this viewpoint should be emphasized to the janitor.

The same point of view should dictate the Pack meeting time and place arrangements. The meeting day and hour should be a first claim, and should be interfered with only when quite unavoidable; and in this event, the Cubmaster should be given at least a week's notice.

It has happened that church Pack meeting hours have been pre-empted by adult organizations on little notice; sometimes even without warning, the arriving boys being abruptly told, "No meeting tonight." Aside from the example of discourtesy, the effect upon the boys of this casual brushing of them aside should be recognised as serious. If repeated frequently it can plant in the boys' minds a permanently resentful attitude toward the governing bodies of the church, and in their adolescent years may crop up as a reason for their not participating in young people's church activities and duties.

The new Cubmaster should draw the above points to the attention of the Group Committee.



## CHAPTER II

## Taking Charge Of A Pack

*Launching a New Pack. — Reviving a Lapsed Pack. Taking Over an Active Pack. — Pack Resumption Publicity. — Introducing the New Leader — Filling Out the Pack. — A Planned Programme. An Early Going-Up Ceremony.*

The new Cubmaster may come into Cubbing as the Akela of an entirely new Pack, of a revived Pack composed partly of trained and new boys, or of a fully operating Pack which has lost or is losing its leader.

Each situation has its own features. One detail, however, should be common to all. This is the backing of a Group Committee, the members of which have an adequate understanding and appreciation of the Wolf Cub training programme.

**Launching a New Pack**

The new Pack should not be launched without a preliminary study of Policy, Organization and Rules, and reading of the booklets (supplied free by Provincial Headquarters) *How to Start a Wolf Cub Pack*, *The Role of the Group Committee*, *Ladies' Scout Group Auxiliaries* and *A Word to Parents on Cubbing*.

In *P.O.&R.* Sec. 16 (b) should be noted: "No steps may be taken for the formation of a new Group or the reestablishment of a Group (or section thereof) without the knowledge and approval of the Local and Provincial Scout authorities."

A point which occasionally is overlooked is that Scouters are not members of their Group Committees. While it is the usual practice, and in most cases desirable that Cubmasters and Scoutmasters attend Group Committee meetings, they do so at the invitation of the Chairman, to present reports and offer recommendations on matters requiring Committee action, and generally to keep the members of the Committee posted on the progress of the Pack. But only the committeemen vote when decisions are to be made.

Most successful Packs in addition to the Group Committee have the helpful backing of a Parents' or Cub Mothers' Club or Group Ladies' Auxiliary.

**Church Pack Membership.** – In the case of a Church Pack there should be a clear understanding whether membership is to be confined to church boys, or whether others may be admitted; and if so, to a limited extent, or freely.

**Pack Size.** – The right of the Cubmaster to control the size of the Pack should be clearly understood, and the reasons for this explained. That is, the difficulty of achieving satisfactory progressive training with more than the four Sixes of the "model Pack," where the Cubmaster lacks capable Assistants.

**The Start.** – As recommended in the booklet *How to Start a Pack*, the new Akela preferably should begin with six or eight boys (none under 8 or over 11 years), who have been specially picked from among the prospective Pack members. Train this group in Tenderpad work until they have passed the tests, – usually two months later. Now select the necessary two, three or four who have shown the greatest talent for leadership, appoint them Sixers, and send them out to recruit their Sixes to full strength.

### **Reviving a Lapsed Pack**

The leadership of a Wolf Cub Pack that has been inactive for a time will call for certain steps in preparation for its revival. With the new Cubmaster present, there should be a meeting of the Group Committee, at which Pack Records and Accounts are checked, equipment looked over and necessary replacements arranged for; meeting night arrangements confirmed, Assistants discussed, including the availability of former-Cub Scout Instructors; revival or organization of a Cub Mothers' or Group Ladies' Auxiliary considered; if a church Pack, the relating of the Sixes to Sunday-school or other church classes, choir and other congregational activities.

Following the meeting of the new Cubmaster and Group Committee, the former members of the Pack should be called together. The occasion can be made a "reunion party," with games and refreshments, then a discussion of the Pack resumption plans.

Judicious questioning will discover how the Pack has previously been run – whether in the jungle tradition, with the dances; how competitions were scored; the favourite games; the fees paid, weekly or monthly. The old membership roll will be checked, and standings in the Star tests noted. There will be discussion of the filling out of Sixes with new boys, and likely rearrangement of Sixers and Seconds.

Whether the Pack previously has or has not been run in the jungle atmosphere, this first get-together evening could effectively be closed with the new Akela re-telling the story of Mowgli.

### **Taking Over an Active Pack**

Certain of the suggestions offered under the preceding headings of this Chapter obviously will apply to the taking over of an active Pack by a new Cubmaster.

The retiring leader will formally introduce his, or her, successor at a meeting of the Group Committee and the other senior Group Scouters; and the various details of Pack and Group policy and practise necessary to good team-work will be gone over. Some particular attention will be given to the inter-relations of the Cub Pack and the Scout Troop aimed to ensure the ready "going up" of Cubs to the Scouts.

Due thought will be given to the introduction of the new Cubmaster to the Pack itself. The aim of the retiring leader should be to secure the confidence of the boys in the ability of the new leader to carry on as they have been accustomed to, – or even "to give them a better time and make of them a still better Pack."

A good story told by the new leader during the evening's closing hour will excellently cap the introduction.

Frequently a change of Cubmasters occurs at the resumption of regular Pack meetings early in the fall, after the break of the summer holidays. The following suggestions are offered with this period in mind. Modifications will suggest themselves where a Pack is taken over at a later period of the Cubbing year.

**Fall Resumption Publicity.** – The boys of a well run Pack invariably are looking forward to the autumn resumption of weekly meetings. To ensure that all are advised, and to attract the attention of our boys of Cub age and their parents, the reopening date should be effectively publicized. Announcements in the Sunday-school, day schools and local papers usually can be obtained for the asking.

**Introducing the New Leader.** – In some localities it will be possible for the new Cubmaster to call personally upon each member of the Pack, and meet the parents. The effectiveness of the calls will be enhanced if the retiring leader can accompany the new Cubmaster.

When personal visiting is not practicable, a postcard announcing the opening date, and the change in leadership, may be mailed to each boy.

An excellent means of assuring a full turn-out for the first meeting is to call a prior meeting of the Pack Sixers' Council, at which the new leader can become better acquainted with the senior boys. Announcement can be made that the inter-Six Competition will start with the opening meeting, and that special competition points will be awarded for attendance.

**Filling Out the Pack.** – Where a Pack is below strength, the opening of the Fall season is the time for a drive for recruits, in order to assure that new boys will get well started along the Jungle trail. Clergymen usually will be found only too happy to announce that the Pack is able to welcome a few new members.

**An Early Going-Up Ceremony.** – Cub training cannot be considered as finished until the boy, "goes up to the Scouts." (See Ceremony). One of the new Cubmaster's first duties, consequently, will be to arrange with the Scoutmaster for a Going-Up Ceremony for the Cubs who have attained their 12th birthday during the summer. Sometimes it happens that a lad who has reached 12 considers himself too old to return to the Pack, yet fails to report to the Troop. Akela should look up such boys and persuade them to attend at least one Troop meeting. It then rests with the Scoutmaster.

An excellent step is to arrange a Saturday afternoon hike, or better yet, if feasible, a week-end camp for the 12 year old Cubs, the Scoutmaster and his Patrol Leaders, and Akela. This association and taste of the joys of outdoor Scouting should clinch matters.

**A Planned Programme.** – Unless the season's activities are at least tentatively mapped out before the first meeting, the enthusiasm of the boys may wane as the Cubbing year progresses. Outline the weekly programmes well in advance; make meetings fast-moving and diversified. Don't overwork a few favourite games.

Plan to give balanced emphasis to every part of the Cubbing programme; make certain that no sections are ignored while others are over-stressed.

## CHAPTER III

## Meeting Place and Equipment

*The Ideal.-Definite Understanding with Sponsoring Institution. Meeting Hours. — The Janitor. — Pack Equipment. — A Council Rock. — Totem Poles. — A Moon. — Lair Curtains. — Lair Decorations.*

**Meeting Place and Equipment**

A room of sufficient space to permit of games which involve running, free of pillars, and having a good wooden floor; well lighted and ventilated, and properly heated in winter – these details constitute the requirements of a suitable Pack meeting place. Many Packs carry on in quarters short of this standard; some adjustment of Pack meeting programmes usually will meet limitations.

Of importance is a very definite understanding with the Group Committee and the sponsoring church, school or other institution concerning the day and hours of the Pack meeting, exclusive right to the period, or adjustment to occasional meetings of other organizations, always upon due notice to the Pack, etc.; also, very definitely, with respect to the heating and janitor service.

The understanding should include such details as the privilege of placing charts and pictures on the walls, use of screw-hooks or nails for the hanging of Six Lair curtains, and the use of a storage room.

**Meeting Hours.** – A certain number of Packs meet in the afternoon after school; a few on Saturdays. The great majority, however, meet on a week-day evening, from 6.30 to 7.45 or 8 o'clock. An



Take down lair curtains of a Quebec pack meeting in a church hall.

hour's duration has become well established in Canada as the ideal length of a Cub Pack meeting, – that is, the actual programme time. Preliminaries and tidying-up after meeting may add half a hour for Akela and Assistants. Occasionally a special Pack Council may add another quarter-hour.

Quite commonly, where the Pack is part of a Scout Group, it meets on the same night as the Scout Troop, the latter taking over the hall at 8 o'clock. There are both good and bad features in this arrangement. It makes for cooperation between Pack and Troop leaders; Scouts to act as Cub Instructors are more conveniently available, and the coming-and-going association of Cubs and Scouts is of definite value in accustoming the smaller boys to the idea of some day "going up" to the Troop. On the other hand the early arrival of Scouts not infrequently spoils the closing of a good Pack meeting. A practical consideration is that the single meeting night for Pack and Troop limits the demands on the janitor, and in winter conserves heat; also it may secure permanent and exclusive use of the evening to the Group.

**The Janitor.** – As with other human beings, there are different kinds of janitors. Some are interested and co-operative where boys are concerned; some are disagreeable, and may carry this to the extent of blaming all real or imaginary mishaps in the building on the Cubs or Scouts, in the hope ultimately of having them "put out."

When taking over a Pack, Akela should have a talk with the chairman of the building property committee in the presence of the janitor concerning the latter's duties with respect to the Pack meetings. As a step toward a good understanding, Akela may offer to tidy up after each meeting, and if needed, prepare the room for another organization by placing chairs, under the janitor's direction. Help of this kind from time to time, and occasional expressions of appreciation of the janitor's work, plus a gift at Christmas, usually will assure smooth cooperation.

### Pack Equipment

While many Packs get along successfully with much less, a good working equipment will include:

A Union Flag, with staff-stand or indoor flagpole.	Text books.
A Pack flag, with stand.	Rope for knotting, long enough to be used for skipping (sash-cord is best).
A Totem Pole, with stand.	Material for First Aid instruction.
A Council Rock.	Miscellaneous games material, such as tennis balls, rubber balloons, chalk, writing pads, pencils, etc.
A Moon.	Miscellaneous "dressing up" articles for costume playlets and charades (usually accumulated gradually).
An indoor "campfire"	Semaphore flags.
Lair curtains or screens.	A Pack Property Box.
A Pack Record Book.	A Six Box for each Six.
A Sixer's Record Book for each Six.	
Enrolment and Record cards.	
Pack Admission Forms.	
Progress Wall Chart and gummed stars.	

Of the above, the flags, totem pole, lair curtains, first aid material, semaphore flags, books and charts may appropriately be provided by the Group Committee and/or the Group or Pack Mothers' Auxiliary.

*NOTE: For the price of these and other articles and books see latest Stores Department Catalogue*

**Flagstaff Stand.** – Scouty stands for the Pack Flag and Totem Pole can be made of the split halves of an 18 inch length of log 10 or 12 inches in diameter. The halves are smoothed on the split side, and suitable holes bored in the round side. The bark and the stub of a branch left on add to the "woodsiness."

**Indoor Flagstaff.** – For flying the Pack's Union Flag at meetings a small-tree flagpole of the maximum height permissible adds another woodsy touch. It should be procured by the Pack during a special Saturday hike.

**The Totem Pole.** – If not purchased, a Totem Pole (see Chapter XXVIII) usually can be made by older Cubs, with Akela's assistance; and makes a project that will arouse keen interest.

In addition to the value of its ceremonial use, the Pack Totem has been found a valuable aid in maintaining Cub interest in Star and Proficiency Badge work by recording individual Cub progress with ribbons secured to the pole.

**The Council Rock.** – A Council Rock in the true spirit of its use would be, not a throne emphasizing the importance of a Cubmaster, but a towering rock from which Akela's call could be heard far over the jungle, – the Old Wolf of the Pack a small figure against the evening sky. Such a setting being out of the question in a Pack meeting room, the idea can be represented by a Rock of fair size contrived of a box covered loosely with sacking or an old carpet of suitable colour.

**A Moon.** – This is a particularly effective piece of "atmosphere" equipment, and is not difficult to improvise. A long-established Winnipeg Pack has been using a Moon made of a large tin dishpan with an electric bulb secured in the bottom, and the rim covered with plain yellow parchment. Another Pack has used a wooden cheese box in the same way, another a square box with the Moon painted on parchment. A different idea is a wooden disc with a Moon painted in luminous enamel, and a spotlight focused on it, turned on as desired. Still another idea is a set of four Moons in the shape of the various Moon phases, New to Full, and used in conformity to the stages of the real moon.

The Pack Moon is located well up on the wall, convenient to a light socket, usually at the end of the room, and over the site of the Parade Circle.

**Indoor Campfire.** – See Chapter XX.



**Lair Curtains.** – For the new Pack these important items of equipment may readily be improvised of old bed-sheets, bedspreads, tablecloths or window portiers, or of new denim, burlap or factory cotton. They are put up as slide curtains, on wire secured to screw-hooks, across meeting place corners. Later Akela, perhaps with the help of the Group Ladies' Auxiliary, or Cub Mothers, may achieve attractive curtains such as those of the London Pack here pictured. You need not be told how much these colourful "dens" added to

the Pack meetings.

As described by the Cubmaster, the curtains were made of white factory cotton, 9 ft. wide by 5 ft. high, dyed in a very light beige. Each door flap is painted in the colours of the Six owning the lair. Dome fasteners in the door hem permit of its pinning up when the Cubs are not inside.

The jungle characters were painted in four colours, the outlines of the hills and rocks in black. Most of the figures were taken from the *Handbook*. For their tracing, an old magic lantern was used to throw the pictures on a screen of white paper.

The paint used was a good enamel thinned with turpentine. The curtains are supported by cord threaded through the top hem.

Above the door flap will be noted a white square. This is a transparent celluloid envelope holding a Six Progress chart.



New Brunswick Pack's wall roster  
of Jungle Names

Screens on wooden frames, such as light folding clotheshorses, also can be used, if storage accommodation is available.

### Lair Decoration Suggestions

Plaques representing each of the 12 Cub Proficiency Badges, on 10x12 inch cardboard, plywood, or even tin. Paint them in the colour of the badges, with badge design on each. On the back paste the requirements for passing the badge. Have the text matter typed, remembering that Cubs often have difficulty in reading adult writing. The plaques are hung on the lair walls, at a height permitting Cubs to reach and turn them over readily.

In the centre of a 10x12 piece of cardboard paste the picture of a 2nd Star Cub, saluting. At the top of the card paste or sketch a Tenderpad Badge, and on either side two Proficiency Badge stars. Down either side of the picture paste all the Cub badges. Across the bottom add several service stars, a Six colour patch and a Group shoulder name strip. End off with two Sixer's stripes beneath, and the inscription, "I have promised to.. ." and the Cub Promise.

If this is done artistically it will be worth framing, and when a Cub goes up to the Scouts he can do a similar study of himself for hanging up at home, to show how far he had gone in his Cubbing.

## CHAPTER IV

### The Six System

*Selecting Sixers.-Six Seconds. — Sixers' Investiture. — What Sixers Can Do. — Instruction of Sixers. — A Senior Sixer. — A Sixers' Council. — The Inter-Six Competition.*

There is some difference of opinion among experienced Cubmasters regarding the extent to which the Six System should be used,-or more specifically, the degree of responsibility that should be placed upon the Sixer.

The *Wolf Cubs' Handbook* states that Sixers "should not be given actual responsibility in leading and teaching," and cautions that Sixer is not a "Junior Patrol Leader," and should not be expected to lead his Six except at a Pack meeting or outing, and when an adult leader is present to supervise.

"Gilcraft," in *Wolf Cubs*, observes that a limited amount of responsibility is not harmful to a boy of Cub age, and tends to control self-assertiveness by directing such instincts into useful channels. "It is the excess of responsibility which is harmful."

And it should never be forgotten that even a Sixer of several years' experience is still a small boy, and at the age of "short memory," – that even when approaching 12 years of age he still has lapses of "doing things without thinking."

**Selecting Sixers.** – Particularly careful thought will be given the selection of Sixers of a new Pack. He should be a boy liked by his playmates, and should have some definite qualities of enterprise and leadership, size and age being the secondary considerations.

Since these qualities are not always, nor necessarily, accompanied by scholarly ability, the new Sixer may require some special instruction by Akela in Star and Proficiency Badge work in order to keep him a step ahead of the rest of his Six.

**Six "Seconds".** – Customarily the Six "Second," or No. 2 of the Six, is chosen by the Sixer, after discussion with Akela. He must be capable of taking charge of the Six in the absence of the Sixer, – which may be for brief periods during meetings. He is the Sixer's logical successor, or candidate for the Sixer of another Six, in event of an opening or the creation of a new Six.

**Investiture of Sixers.** – The right use of the Six System calls for a true conception of the training objective for our Sixers, – that is, the basic motive with which we can inspire them. This motive should be the desire to help Akela, the head of the Pack "happy family," just as good Cubs help at home by looking after younger brothers and sisters.

To quote Gilcraft in effect: It is from this perspective that an investiture ceremony for Sixers is so useful, – with its definite Promise in terms such as a young boy can remember, and (with some occasional reminding) live up to. ("Only we do not want for a young boy such a social idea as 'Six before Self,' or the responsibility of 'being an example worth following at all times.' ")

( For Sixers' Investiture see Ceremonies.)

**What Sixers Can Do.** – Some of the regular duties which can be assigned Sixers at Pack meetings: Prior to inspection by Akela, check on their Six's neatness and correctness of uniform, and as to shoes, hands, hair, etc. Mark attendance in the *Sixer's Pocket Record Book*. Collect and record payment of fees. May occasionally be given charge of certain games, and may be allowed to reach some of the simpler First Star work.

**What Seconds Can Do.** – In absence of the Sixer take charge of the Six. Can be given charge of the Six Equipment Box, producing and returning items as required.

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**A Senior Sixer.** – This is an optional rank. The Founder's sole mention in the *Handbook* states merely: "One of the Sixers may be called the Senior Sixer if desired, and wear a third armband." An inference of this statement is that the Sixer named remains with his Six, carrying out extra duties as called for, thereafter returning to his Six.

The attitude of Gilcraft has been that a Senior Sixer is not necessary for the average Pack, and that the honours of the position may in the end make him reluctant to leave the Pack and "go up" to the Scout Troop, – that is, reluctant to abandon a top place with the Cubs to become a humble beginner with the Scouts.

For Akela there may be a temptation to retain as long as possible a Senior Sixer who has been particularly efficient and helpful. There have been cases of Senior Sixers remaining with a Pack until after 13 years of age, – then, naturally, dropping out of the Movement. On the other hand, some capable Canadian Cubmasters have used Senior Sixers successfully without disadvantage to the boys themselves.

In some long-established Canadian Packs the role of Senior Sixer goes each month to the Sixer of the Six winning the previous month's Six Competition.

Where the Senior Sixer rank is used, it is recommended that the appointment be made not longer than six months prior to the time of his leaving the Pack to "go up" to the Troop. Incidentally this time policy will fit into the always wise plan of making rank advancements in the Pack as frequently as possible as a factor in maintaining keenness.

As to qualifications for the rank of Senior Sixer, he naturally will be one of the oldest, neatest and smartest boys of the Pack; a Two Star Cub, with most if not all of the Cub Proficiency Badges.

**Senior Sixer's Duties.** – Where used, the Senior Sixer's chief duty has been the care of the Totem Pole: bringing it into the Parade Circle for meeting openings, investitures and other ceremonies.

In some Packs the new Senior Sixer relinquishes his Six, but usually, and wisely, he carries on, turning the Six temporarily over to his Second as necessary. In either case he customarily leads the Grand Howl; although, as a variation, some Packs assign this honour to the Sixer of the Six leading in the preceding month's Six Competition.

**Instruction of Sixers.** – Having in mind that most Cubs have short and faulty memories, there should be regular instruction meetings of the Sixers, to keep them ahead of their Sixes in work and knowledge. At these meetings old work is reviewed and new work taken up, new games and stunts explained and rehearsed.

The instruction meeting generally follows a Sixers' Council.

**Sixers' Council.** – See Chapter VIII.

**Inter-Six Competition.** – See Chapter VII.



Just Cubs and "Funnies"

**CHAPTER V****Jungle Atmosphere**

*Necessary to Interpretation of Cubbing. — Atmosphere Creating Equipment. — The Cubs and the Wall Charts. — Value of Six Lairs. — Using the Union Flag, Pack Flag and Totem Pole. — Moonlight Effects. — Indoor Campfire and Story Hour. — Awarding Jungle Names.*

The maximum atmosphere of romantic make-believe that is the basis of true Cubbing is secured by the use of such "stage effects" as "Lairs," wall decorations, flags, a Moon, a Council Rock, an artificial indoor campfire; by the use of jungle terms during Pack inspection, jungle names for leaders and Cubs, and by the ceremonial opening and closing of meetings.

**Wall Charts.** – The value of wall decorations in general is obvious. A Pack Progress Wall Chart, with its coloured stars marking each Cub's advancement "through the jungle," is a constant stimulant to interest in Star and Proficiency Badge work. Before the opening of every meeting Cubs will be seen before the chart, checking on one another's standing. Where the meeting place is a Sunday-school, the Progress Chart, with all its boy's names, left permanently on the wall, provides an excellent advertisement for Cubbing, both to adults and to younger boys not yet of Cub age.

The placing of new record stars on the Progress Chart can be made an effective minor ceremony, either as they are won, or at a certain meeting of each month.

**Lairs.** – These Six "dens" take advantage of the love of every small boy for playing in a cave. The assembly of the Cubs of each Six in their own exclusive lair before meetings helps to establish the proper atmosphere for the meeting opening. In some Packs the Cubs crawl from their lairs to the Parade Circle for the opening.

**Using the Flags.** – One of the first duties of the Duty Six is the bringing out of the Union Flag and Pack Flag, and placing them in their stands.

The Pack Flag is the flag used for the Cub Investiture ceremony.

For church Packs, where a suitable wall space in the church proper is available, the flags (they should first have been dedicated) may to advantage be kept there between meetings. In this case they are removed, and returned, with simple but appropriate formality by the Sixer and Second of the Duty Six, – the Union Flag always handled first and borne on the right.

**The Totem Pole.** – This is brought out by the Duty Six before meeting time, along with the flags. In some Packs it is placed in a stand beside the Council Rock. In others it is brought into the Parade Circle by the Senior Sixer for the opening Grand Howl.

**The Moon.** – A well made and well lighted Moon undoubtedly is one of the most effective contributions to Cub meeting atmosphere. Some Packs keep their Moon on throughout the evening, with such added side lights as necessary.

The Moon can add a great deal to the Investiture and other ceremonies. Referring to its use for the Investiture, a Winnipeg Akela wrote in *The Scout Leader*: "The room is in complete darkness save for the 'moonlight,' and it is quite impossible to describe the added 'jungleness' given the ceremony. It must be experienced."

**The Indoor Campfire.** – Only for the benefit of those who never sat in a circle around an artificial indoor campfire will it be necessary to speak of the startling reality of its campy atmosphere. It provides an attractive setting for the story hour, and helps end the evening on a quiet note.

However, many experienced leaders use it only occasionally, some not at all, as "too near Scouting." New Akelas may wisely leave it for later consideration.

**Jungle Names.** – Gilcraft in *Wolf Cubs* strongly presses the atmosphere value of the use of names from the *Jungle Books* or similar sources (as Longfellow's Hiawatha) for both leaders and Cubs. For Cubs other than Sixers the names should be won, and not assigned more or less haphazard.

"The Cub then values his name, and is proud of it, as marking a definite achievement. Wherever possible the names should be won in open competition, and competitions should be held as soon as possible after names fall vacant." That is, when "Pukeena, the Grasshopper," the Pack's high jumper, goes up to the Scouts, an early contest should be held to discover a successor to the title.

Sixers automatically assume names with their rank, – as "Brown Tip" for the Sixer of the Brown Six, "Red Fang" for the Sixer of the Reds, and so on.

**Pack Jungle Names**

Following is a partial list of Jungle names and their significance. A complete list will be found in the Appendix to Gilcraft's *Wolf Cubs*.

Akela.....	Cubmaster.
Baloo.....	} Assistant Cubmasters.
Bagheera.....	
Raksha.....	
Black Plume.....	} Sixers.
Brown Tip.....	
Grey Brother.....	
Red Fang.....	
Tawny Fur.....	
White Claw.....	

**Cub Names awarded for Prowess**

Ahdeek, the Reindeer.....	Team Games
Apukwa, the Bulrush.....	Weaving
Blue Smoke.....	Signalling
Chil the Kite.....	Singing
Crimson Arrow.....	Throwing and Catching
Dahinda, the Bullfrog.....	Leapfrog, cartwheels, etc.
Golden Quill.....	Artist.
Hawkeye.....	Observation.
Hiawatha.....	All-round Athlete.
Jacala, the Crocodile.....	Acting.
Iagoo, the Story-teller.....	Telling stories.
Kaa, the Python.....	Tree climbing.
Karela, the Bitter Vine.....	Knotting.
Keego, the Fish.....	Swimming
Keneu, the Great War Eagle.....	Running.
Nag, the Cobra.....	First Aid.
Nushka, "Look!".....	The Guide.
Oonai, the Wolf.....	Reciting.
Pukeena, the Grasshopper.....	High Jump.

Shaw-shave, the Swallow .....Skipping.  
 White Elk .....Long jump.  
 Won-tolla .....Hopping.

**Awarded at Akela's Discretion**

Hathi, the Elephant.....Punctuality and regular attendance  
 Kim, Little Friend of all the World.....For helpfulness.  
 Ko, the Crow .....Noisiest Cub.  
 Mang, the Bat.....For obedience.  
 Mor, the Peacock .....Tidiness and cleanliness.  
 Onaway, "Awake!" .....Alertness.  
 Shads, the Pelican .....Perseverance.  
 Rikki-tikki-tavi, the Mongoose.....Cheeriness or courage.  
 Mowgli.....Friend to animals.  
 Sona, the Bear .....Good manners.  
 Suggeema, the Mosquito.....Smallest Cub.  
 Tall Pine .....Tallest Cub.

Cubs should be taught always to address their Cubmaster as Akela,-"Yes, Akela." "Please, Akela." – never, it should be unnecessary to say, as "Fred," or "Charlie," etc. This has happened.

**Jungle Terms.** – During Pack Inspection call everything by a Jungle name: Paws, for hands. Claws, for nails. Fur, for hair. Hide, for uniform.

## CHAPTER VI

## Pack Meeting Activities

*Typical Evening of a Well Run Pack. — Assembly and Preliminaries. — Opening. Inspection. — Games Instruction. — Notes re Attendance, Fees, Duty Six, The Cub Silence, Pack Prayers, General and Special Inspection Points — The Story Hour. The Mouse Howl.*

One of the constant objects of the understanding Cubmaster is maintenance of a "happy family" Pack. This does not imply meetings made up entirely or chiefly of games. While there is definite training value in games, there must be periods of direct instructional work. Indeed, the Cubs themselves, particularly the older boys, most enjoy a meeting of alternate games and of work in which they are making, and showing, progress. In other words, well balanced meetings.

Such meetings must be worked out beforehand in detail. "There always is the temptation," Gilcraft cautions, "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."

**A Typical Pack Meeting**

Following is outlined a typical evening of a well established, well run Pack (meeting in a church Sunday hall), with running notes on various features.

6.30 Boys arrive. Go to Lairs. Sixers mark attendance, collect fees. Check on tidiness. Duty Six carries out its duties.

6:40 Parade Circle. Grand Howl. Cub Silence. Prayers. Sixers report attendance and hand in fees. General Inspection. Special and Competition Points.

6:55 Lively Games: Bear Chase. Come With Me.

7.10 To Lairs for Star instruction.

7.25 Jungle Dance: Shere Khan.

7.35 Six Competition Games: Bunny Hop. Spot the Colours.

7.45 Campfire: Songs. Story. Announcements. The King. Prayers. Mouse Howl. "Good night, good hunting. Go straight home."

**Assembly and Preliminaries**

Sixers are at the Sunday-school door at 6.15, to check undue horseplay and noise among the early arrivals. The janitor opens the hall at 6.30. Cubs run at once to their Six corners, where the Sixers take full charge.

Six boxes are brought from the store room and lair curtains put up. The Sixer of the Duty Six sends two of his Cubs to bring out and place Akela's table and chairs, the Council Rock and Totem Pole and the Six Competition score board. (The Progress Wall Chart hangs permanently on the Sunday-school wall.)

Sixers proceed to mark the attendance in their Record Books and to collect and enter fees. Finally they carefully check over each Cub for correctness and tidiness of uniform, hair, cleanliness of hands, etc.

Meanwhile Akela and his Assistant, Baloo, who had arrived promptly at 6.30, have been busy at the table in the corner, laying out the Pack Record Book, etc., and checking the meeting programme details, including items necessary for the games to be played.

Exactly at 6.40 Akela calls, "Pack, Pack, Pack!"

Responding with the single cry "Pack!" the Cubs run and form the Parade Circle around the Cubmaster. The Senior Sixer leads in the Grand Howl (p.24-27, *Handbook*). Akela calls for the "Cub

Silence" (of a few seconds); the Prayers follow. Akela then calls for attendance reports and fees. In turn Sixers step forward, salute and report, as: "Red Six, all present, Akela," or "Red Six, one absent and unaccounted for, Akela," or "Red Six, one absent because of sickness, Akela." They then pass to the table, salute and hand their fees over to Baloo, who enters them in the Pack Record Book.

This completed, Akela announces "General Inspection," and Baloo goes to the Pack Competition score board. As Akela approaches each Six, the Sixer calls it to "Alert!"-"Red Six, Alert!" Akela looks the Six over, from front and rear, and calls out the points to be awarded, as: "Brown Six, 8 points," etc.

"Special Inspection" follows, and Akela discloses that "Tonight it's 'paws,' " (or teeth, ears, shoes, etc.). As he approaches each Six the boys extend their hands, showing one side, then the other; Akela examines them critically, and calls to Baloo, "Brown Six, 4" (or 5 or 6, as the case may be).

### **6.55 – Lively (or "Steam-off") Games**

**Bear Chase.** – Pack forms a circle, one Cub, the Bear, in the centre. The Bear calls a number, and the players proceed to walk that number of steps, in the circle, the Bear counting loudly, slowly or quickly. On reaching the number called, players break away and run for the end of the room. The Bear tries to catch as many as possible. These, holding hands, take the centre of the reformed circle, and help with the next catch, using only the two free hands. The Bear continues to do the counting. Game ends when 12 are caught.

**Come With Me.** – Circle. Chalk number on the floor in front of each Cub. IT goes round inside of circle, and from time to time halts in front of a Cub, taps the floor three times with his foot, and says, "Come with me." The tapped Cub leaves his place and follows. When IT has several following, without warning he cries, "Let's go home!" All try to get back into an open place in the circle. One missing out becomes IT.

### **7.10 – Star Instruction in Lairs**

In the case of two of the Sixes this instruction was given by the Sixers, in one Six by Baloo and in the other by a Scout Instructor (a former Cub) provided by the Scout Troop, – all as arranged at the previous Pack Council. Akela passed about, supervising.

### **7.25 – Jungle Dance**

The Dance of Shere Khan, as previously planned.

### **7.35 – Six Competition Games**

The first fairly strenuous, the second quieter.

**Bunny Hop.** – Sixes in relay formation (Indian file). No. 1's squat and fold arms round knees. Hop, both feet at the same time, to end of room and back to rear of Six, passes up the "back tap," and No. 2 starts. If a Cub overbalances or unclasps arms he must return and start again. First Six through wins.

**Spot the Colours.** – Sixes in relay formation. Out in front of each Six a pile of cards of different colours. At end of hall for each Six a box containing a similar set of cards. At Go! Cubs in turn run to pile of cards, take top card, run on to box, find a card of similar colour. Run back to rear of Six, and next Cub runs. First Six to correctly match all colours wins.

### **7.45-Story Hour and Closing**

For the story hour the Duty Six brings out the artificial campfire (see Chapter XX), and the Pack sits crosslegged in a close circle. Several lively songs are sung then the boys settle down in hushed expectancy for the night's story. At the story's conclusion Akela, followed by the Cubs, rises. He makes the Announcements, then follows the National Anthem, closing Prayers (or Cub Silence), the "Mouse Howl" (the Grand Howl whispered), and "Good night, good hunting," and "Go straight home!"

### **DETAIL NOTES**

**Attendance.** – In some Packs attendance is credited when absence is due to unavoidable illness or other cause beyond control, the Sixer or Akela having been advised.

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Absence for three meetings in succession without explanation, and after personal inquiry by Akela, usually is considered sufficient reason for dropping a boy from Pack membership.

**Fees.** – The collection of Individual Cub fees is practically universal, the only exceptions being institutional Packs where the small boys have no source of funds. The amount of fees varies, depending on Pack membership circumstances, and whether collected weekly or monthly. Weekly fees may be 1 cent to 5 cents, monthly fees 10 to 15 cents.

Sound arguments favour weekly fees. Since it is always desirable that Cubs earn the money – indeed, many Packs demand this – the average small boy more readily earns, and remembers, the moderate weekly sum required, whereas the larger, paid at monthly intervals, is easily forgotten, and is more difficult to "save." The weekly regularity of payment also is of distinct "business" value to the small Cub.

**The Duty Six.** – Responsibilities of the Duty Six (which is expected to arrive ten minutes before meeting time) may include: Arranging Akela's table and chairs. Bringing from store room the Pack Equipment Box, the "Council Rock," Totem Pole and stand. The Pack flag or flags, if and when used. After meetings the Duty Six puts the equipment away, and generally tidies up. For Packs meeting in church halls it may be necessary to remove chairs or benches before meetings, and return them after.

"Duty Six" usually is passed round from month to month, and "Announcements" at the close of meetings should then include a reminder to the Duty Sixer concerning the next week's meeting.

**The Cub Silence.** – This is a brief period of silent prayer, eyes closed, during which the Cubs are asked to "think of something for which you have reason to be thankful to the Almighty." The Silence also assures a quiet preliminary to "Prayers."

For Packs comprising boys of mixed church connections the Cub Silence frequently is used as the Prayers period, Akela having explained that it means a few moments of silent personal prayer. In most cases, however, the clergy of the various denominations will agree to the use of the Lord's Prayer, – in which case this follows the Silence.

**Pack Prayers.** – "Controlled" church Packs, i.e., Packs comprising only boys of the sponsoring church, will naturally use prayers approved or suggested by the clergyman concerned. For "open," or community Packs, the clergy of the denominations represented usually approve the use of the Lord's Prayer.

**General Inspection.** – This means a general looking over of each Six, and an appraisal of its degree of general tidiness and smartness of appearance – uniform, hair, shoes, etc. – considered against a possible perfect score of 10 points.

The details of what constitutes "uniform" may vary at different stages of a new Pack's progress. At first it may consist simply of neckerchief and cap. Later a Cub jersey may be added, then shorts, and finally stockings. Under all conditions, of course, Akela will keep in mind the family circumstances of individual boys.

**Special Inspection.** – This concerns cleanliness and tidiness in such personal details as hands, neck, ears, teeth, hair, clothes, neckerchief and footwear. The subject of a Pack meeting's Special Inspection is not revealed in advance. Since Six Competition points are at stake, each Six as a whole soon becomes acutely interested in the personal appearance of each of its members. Incidentally this is a detail of Wolf Cub training that first attracts attention, not to say astonishment, in the average new small Cub's home.

**Six Competition Points.** – See Chapter VII.

**The Mouse Howl:** – This is the Grand Howl whispered. In some Packs it is known as the "Mouse's Whisper." It makes a more appropriate closing Howl than the full-throated Grand Howl. For Packs meeting in church hills or basements it can at any time be used in place of the Grand Howl, out of consideration for other organizations meeting in the building.

## CHAPTER VII

## The Inter-Six Competition

*Proved Value, — Duration. — Prizes. — Subjects of Competition. Scoring Systems. — Scoring Points. — Points for Games. Regarding Points for Fees. — A Score Board.*

The value of the Inter-Six Competition "has been proved beyond all question," states Gilcraft in *Wolf Cubs*. Canadian Cubbing experience bears this out. The contest adds to general Cub interest and keenness at meetings, and helps to establish and maintain standards of efficiency and personal habits. (An experience story in *The Scout Leader* told of a "Special Inspection" on bitten fingernails which "resulted in quite an improvement, some not biting their nails all week.")

The always-running Inter-Six Competition should be interwoven with every possible Pack activity, — attendance, inspection, games, certain tests and badge work. An important detail to be kept in mind is that points are awarded in some relation to the importance of the activity.

**Duration of Competitions.** — Canadian experience generally favours the monthly contests, each Six starting from scratch with the first meeting of each month. This comparatively brief period better suits Cub psychology than a season-long period, with possible discouragement and loss of interest on the part of Sixes which drop far behind the leaders.

**Competition Prizes.** — The question of prizes to be awarded should be given careful consideration. Expensive awards, such as shields, medals, etc. are as a rule to be avoided. The boys will strive just as keenly for a month's possession of a "Good Hunter's" pennant, plus a bag of jelly beans, as for a silver cup; and the losers probably will be less disappointed. Instead of a pennant, some place a ribbon, of the colour of the winning Six, on the Pack Totem Pole, and make a little ceremony of it.

At the end of the Cubbing year, perhaps on the Pack's annual Parents' Night, Akela may make some award to the Six winning the greatest number of monthly contests, — say an item of Six equipment and to each member of the Six a book.

**Competition Subjects.** — It should never be lost sight of that the Inter-Six Competition is a means to an end, and not an end in itself. While securing its full benefit, care must be taken that the various forms of competition do not overshadow other Pack interests. Should the spirit of rivalry develop friction between Sixes, instead of entirely friendly and sportsmanlike competition, it may be wise to discontinue awarding contest points for a month.

A safe and satisfactory list of competition subjects will include:

**General Inspection** (of Sixes). — As to general appearance, including completeness and tidiness of uniform.

**Attendance.** — Meeting attendance; attendance at Sunday-school.

**Special Inspection** (of individual Cubs, by Sixes; usually without advance notice of items). — On some particular detail such as hands, teeth, hair, shoes, etc.

**Games.** — Inter-Six team games.

**Tests.** — Passed since previous meeting.

**Proficiency Badge Work.** — Passed since previous meeting.

**Discipline.** — Six discipline during evening (marked up at end of meeting).



A Quebec pack's competition honour bone," found on a ramble.

**Scoring System.** – There are two commonly-used Inter-Six Competition scoring systems. In the first, "plus" points only are used, starting from zero. In the second system, points are deducted for various shortcomings, and to make this possible from the start, each new competition period is opened with a credit at the top of the score board of 100 points for each Six. While "points off" were once widely used, the tendency today is away from "punitive" scoring. In keeping with this, scoring on games is based on the principle that there are no losers,—"some Sixes do not win as many points as others."

**Scoring Points.** – A table of Competition Scoring Points should be drawn up by Akela in consultation with the Six Council. The table should be re-discussed from time to time, and altered if advisable.

The following has been found a satisfactory table:

**General Inspection.** – General smartness of appearance and completeness of uniform, 3 points per boy if perfect; less as judged.

**Attendance.** – Full Six present, 12; less 2 for each unexplained absence. At Sunday-school, 2 points per boy.

**Special Inspection.** – Any one of "Paws," "Teeth," "Fur," "Hankies," etc., each boy, perfect 3; under, 2, 1 or 0.

**Tests.** – (Passed since previous meeting).-Tenderpad, passed and invested, 8. Each First Star test, 2; 5 extra upon completion of First Star. Each Second Star test, 5; 10 extra for completion. Proficiency Badges, each 10.

**Pack Meeting Discipline.** – Each Six, perfect 5; under, 5 down to low of 1 for "trying."



An Inter-six competition score board.



Apprehension ... and ... Righteousness.  
It was "special inspection – paws!"

**Games.** – For a Pack of four Sixes: First place, 8; second place, 6; third, 4, and fourth, 2. In event of a tie, points of two places divided, i.e., two Sixes tying for first place divide the points for 1st and 2nd places, receiving 7 each; third place Six receives 4, and fourth place Six, 2.

**Regarding Points for Fees.** – While points for the payment of Pack fees are awarded in certain Packs, the practice generally is not considered wise. It may in the case of certain boys, or at certain times, result in unjustified fault-finding on the part of other boys of a Six, "for losing us points." And dreading this, Cubs may leave the Pack. The financial circumstances of the members of the Pack will control.

**A Competition Score Board.** – This may be a wall blackboard if available; a movable blackboard of suitable size set on an easel; or white or manila paper, thumbtacked to a board (and coloured chalk used). A book kept score is used by a few Packs, but the visible scoring is always preferable.

As may be seen in the score board pictured, there is a column for each Six. The competition headings may be run down the first column.

At the beginning of each meeting the top of the column shows the total points of each Six as carried over from the previous meeting.

## CHAPTER VIII

### The Sixers' Council

*Its Value.-Membership. — How Often and Where Held. — Informal and "Secret". — Matters Dealt With. — Not Dealt With. — Sixers' Instruction Meeting.*

While the Sixers' Council may not be absolutely necessary to the successful operation of a Cub Pack, its unquestionable value is emphasized by our Founder in the *Wolf Cubs Handbook* and by practically all other Cubbing authorities, including Gilcraft. The Council meetings give prestige to the Sixer's rank, and helps the young leaders to appreciate the importance and responsibilities of their position.

For Akela, the Council meetings provide a means of maintaining a finger on the Pack pulse, and the opportunity of keeping the Sixers ahead of their Sixes through the Sixers Instruction meeting usually associated with the Council meeting, and held at the conclusion of the latter.

**Membership.** – The members of the Sixers' Council include the Cubmaster, Assistant Cubmasters and Sixers. "Seconds" sometimes have been included, but general experience discourages the practice, except possibly in the case of small Packs of but two or three Sixes.

**How Often and Where Held.** – It is generally agreed that the Sixers' Council meetings should not be held too often, -for most Packs once a month, with an occasional special meeting when considered necessary.

While held by some Packs at the conclusion of regular Pack meetings, the Sixers' Council preferably is held on a separate evening, and at the home of Akela, one of the Assistant Cubmasters, or the home of one of the Sixers, -upon invitation of the parents. This latter practice has distinct value in helping parents understand and appreciate the definite training value of Cubbing. Needless to say, a usual and much appreciated feature of these home meetings is "bones," that is, refreshments.

**Informal and "Secret."** – Sixers' Council meetings are entirely informal, and without Minutes, Motions, a Secretary, etc.; the members "squatting on the hearthrug or in some similarity comfortable position," suggests Gilcraft. "At the same time," Gilcraft adds, "I think it a good idea to appeal to the boy's sense of mystery and romance by stipulating that the proceedings shall be kept 'secret'."

Gilcraft also suggests that Council meetings be opened and closed with a short, appropriate prayer, perhaps said by one of the Sixers.

**Matters Dealt With.** – A regular Sixers' Council meeting may deal with such matters as:

Reports on separate mid-week meetings- of Sixes, if any.

Sixers' methods of Tenderpad or First Star instruction.

Boys not interested in their Star work.

Any problems of Six discipline.

Shortcomings of certain Cubs, without mentioning names, and how to help overcome them.

Individual boy attendance problems.

Boys behind in their Pack fees; home reasons, if any, etc.

Features of future meetings in which Sixers have a part.

Discussion of games, as to popularity, etc.; demonstration of new games.

Possible changes in Inter-Six Competition points. Plans for: Picnic, ramble, camp, Parents' Night, concert, lawn social, Pack Display.

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Continuance of Good Turns, Pack and individual;  
Sixers' example.

Service to sponsoring church, such as messengers during preparation of Ladies' Aid Supper, etc., delivering of church notices.

Cub Sunday-school attendance.

Sick Cubs, at home or hospital.

New boys to fill out Sixes, if needed; organization of a new Six.

Where, as sometimes happens, there is unfriendly "kidding" of Cubs in uniform by other boys, how this should be met.

Discussion of such subjects, says Gilcraft, "allows the Sixer to play at being responsible, and to learn many useful lessons without having too great burdens laid on his young shoulders."

**Matters Not Dealt With.** – Sixers do not sit in judgment on their fellow Cubs. A Sixer must not be left to exercise his own judgment in any matter concerning the Pack unless given special authority by Akela.

In other words, Cubmasters keep in mind that the Sixers' Council is something quite distinct from the Court of Honour of the Scout Troop; that it functions only to a very minor degree in an administrative capacity, and not at all as a judicial body. It provides an opportunity for discussing plans without giving the boys any power of decision, as for example, the admission of new boys to the Pack, and the selection of Sixers and Seconds.

**Sixers' Instruction Meeting.** – A period for instruction following the Sixers' Council is a practice recommended by Baden-Powell and by Gilcraft. "Most Cubs having very short and faulty memories," says the latter in *Wolf Cubs*, "a Cubmaster who wants to have good helpers-because that is what Sixers really are-must give them some personal attention," in order to keep them ahead of their Sixers in Second Star and Proficiency Badge work. Old work therefore is reviewed and new subjects taken up.

The two meetings should not consume more than an hour.



A Pack Council session

## CHAPTER IX

### Use Your Assistants

*Delegation of Certain Work Necessary to Successful Pack Leadership. — Training Assistant Cubmasters to Take Over. — Using the Sixers and Senior Sixer. — The (Scout) Wolf Cub Instructor — Other Instructors.*

As with other forms of leadership, the successful handling of a Wolf Cub Pack calls for the delegation of certain work, and the responsibility for certain periods of meetings, to one or more Assistant Cubmasters, - usually referred to within the Pack as the "Old Wolves." Indeed, training progress with a Pack of 24 or more tirelessly energetic small boys necessitates assistance. And Assistant Cubmasters, to become efficient, must be used.

A not uncommon complaint of A. C. M.'s has been that they "do not get enough to do."

One of our outstandingly successful Cubmasters, writing in *The Scout Leader*, told of quoting the above statement to several other Akelas, and usually receiving the reply: "If my A.C.M. could do it!" Further discussion seemed to indicate that such A.C.M.'s had not been given the opportunity of "taking over."

Continued the article:

"Probably the difficulty in some cases is the fear of Cubmasters that they may lose caste if the Assistant is successful. There is no real foundation for this. One Akela I knew gave the Pack over to Baloo for three months without losing one inch of ground with the boys.

"As a matter of fact, a capable and successful Assistant is only added glory for Akela. Credit for the development of such an Assistant is one of the finest tributes that can be paid the head of a Pack. And reversely, it is little credit to Akela if Baloo, when asked to take over the Pack, holds back because of inexperience and lack of confidence.

"The competent Cubmaster makes sure that Baloo and the Pack are as much at home together as Akela and the Pack. If you have several Assistants, give them all a definite job for a definite time."

**Starting Your Assistants.** – Start your A.C.M.'s by placing them in charge of games. In this way you show the boys that you have confidence in your helpers, and you prove to your Assistants that you mean to give them a training.

And once you have given a job, do not interfere. Nothing will more quickly weaken the Pack's response to an A.C.M. than interference by Akela. If things get out of hand, change the programme. That is, at once start something else.

"Above all things," again quoting the above leader, "do not do as did one Akela of whom I heard. This Akela explained carefully to his boys that Baloo was going to take a game, and added: 'Mind you behave yourselves. Just because Baloo is new is no reason for you to act up.' You can imagine the effect both upon Baloo and the Cubs.

"Have your A. C. M.'s help you plan the meeting programmes. Learn to know them as distinct personalities, with talents and capabilities of their own. And use their talents."

**The Assistant Cubmasters' Qualifications.** – States Sec. 44, *P.O.&R.* —

The qualifications are the same for Cubmaster, except that the minimum age limit is 18 years. Ladies are eligible for this rank.

**Badges.** – As for Cubmaster, except enamel badge is red.

**Using the Sixers.** – In one well established Canadian Pack the Sixers are responsible for the collecting of fees and marking of attendance, in the lairs before Parade Circle; and for a 5 or 10 minute period they instruct their Sixes in knots, flags, etc., or practise backward Cubs in skipping, somersaults (on mats), etc. During a later period each Sixer takes aside not more than two Cubs for instruction in certain Star tests. The Cubs to be so instructed are carefully chosen, and continue until they have passed the tests, when other Cubs are named for the instruction.

During these Sixer-instruction periods the remainder of the Pack is taken by Akela, Baloo or another Assistant for a quiet game or a story.

The use of Sixers in this way was adopted after a six months' experiment with the system.

**Using the Senior Sixer.** – One regular duty usually assigned the Senior Sixer is the bringing of the Totem into the Parade Circle for meeting openings, investitures and other special occasions.

**The (Scout) Wolf Cub Instructor.** – *P.O.&R.*, Sec. 45:

The Cubmaster may, with the approval of the Scoutmaster concerned, obtain the services of a Scout, or with the approval of the District Commissioner and of the Girl Guide Captain concerned, of a Girl Guide or a Ranger, to act as a Cub Instructor.

A Cub Instructor, after one month's service, is entitled, on the recommendation of the Cubmaster, to wear a cloth badge with a wolf's head in green above the left breast pocket. On ceasing to act as Cub Instructor he must take down his badge.

A Scout Cub Instructor can be very useful, but must be selected with care. Usually he has come up through the Pack. Because of this it is best that there has been at least a temporary break with his Cubbing after going up to the Scouts.

"There are exceptions," writes a widely experienced western Akela, "but it usually is desirable both for instructor and Pack that there has been at least a year's break between them."

When planning meetings Akela must give some thought to keeping the Instructor busy. He can be used to instruct in knotting, first aid, semaphore and other Star and Proficiency Badge tests, and can assist with the Jungle dance lessons and the games. He may be given a Jungle name, such as "White Hood," and assigned the duty of seeing that all Pack equipment is put away after meetings.

**Other Instructors.** – For various Proficiency Badge instruction, Cub parents and friends should not be overlooked. Inquiry is almost certain to reveal ability and readiness to give mid-week instruction to Cubs in particular Badge tests. A nurse friend of one Akela readily gave first aid lessons to a class of Cubs once a week after school, and upon finishing the group offered to take on another class in the Fall.

## CHAPTER X

### Starting the Tenderpad

*A Personal Welcome. — New Chum's Temporary Place in the Pack. — Membership Application Form. — First Steps of Training. The "Coat of White Paint." — Approaching the Investiture.*



His first lesson in the Grand Howl

The first appearance of a new would-be Cub, or New Chum, at a Pack meeting is a great event for the small boy. Not infrequently it marks the realization of months of waiting and anticipation; of envious talks with slightly older boys, already Cubs, and listening to tales of the wonderful times "you have at Cubs."

For these reasons the Cubmaster should make it a point to meet the newcomer personally, and extend a cordial welcome. The boy's name will be taken, and a few questions asked concerning his day school and Sunday-school teacher, etc. He then may be assigned temporarily to a Six, as an "onlooker member."

If the lad has been brought by a Cub friend, it is well to place him, at least for the time being, in the same Six. Akela introduces him to the Sixer as a New Chum, and the Sixer in turn, if necessary, makes him known to the other members of the Six.

It will be explained that the new boy, being yet only a visitor, cannot take part in the Grand Howl or other ceremonies, or competitions for which Six Competition points are awarded. He may be included in non-competition mass games.

At the end of the meeting the boy is given a Pack Membership Application Form (see Stores Department Catalogue) to take home to his parents.

**First Steps in Training.** – Because of the difficulty of finding an undisturbed opportunity to chat with the new boy during meetings, some of our best leaders have the little lads come to their home for the necessary quiet talks. Writes one such lady Akela: "Our practice is to let the New Chum run with the Pack, but he comes to visit Akela for a special pow-wow once a week until he is invested. It is so much easier to become really acquainted away from the Pack. Really

"The pow-wow always includes going over the Investiture and everything that happens in connection with it. This removes most of the small boy's nervousness when the Big Night comes."

Where such a mid-week pow-wow is not feasible, Akela will set a time for taking the new boy aside during subsequent Pack meetings, possibly during instruction periods. For the first talk, after a few chatty preliminaries, to put the boy at his ease, the story of Mowgli (page 17, *The Handbook*) will be told, the Grand Howl explained and the meaning of DYB and DOB, the Circle formations and names Akela, Baloo and Bagheera. Later chats will review, and take up the Law and Promise, and the Investiture.

In connection with these pow-wows it is recommended that Akela read Letters to a Wolf Cub, for its example of Cubby language.

**The "Coat of White Paint."** – At the new boy's third meeting Akela can tell him the story of the Zulu boy (*Handbook*, page 20) to explain why a New Chum cannot immediately take his place with the other Cubs in the Pack activities. He then can be given a white neckerchief-his "coat of white paint"-to wear at meetings until his investiture.

Finally Akela talks with the boy on the Cub Law and Promise. (See page 56.)

**Approaching the Investiture.** – At his fourth meeting the New Chum may be told that his "coat of white paint" has now nearly worn off, and that he is about to be accepted into the Pack. The entire Tenderpad test is reviewed with him, and the investiture ceremony explained and his part explained.

**Investiture.** – See Wolf Cub Ceremonies, Chapter XII.

**Not Under 8 Years of Age.** – Boys must not be taken into a Cub Pack under the regulation 8 years of age. Aside from its violation of the rule laid down in *P.O.&R.*, the presence of younger and smaller boys inevitably interferes with the proper carrying on of the standard Cubbing programme. (One of our Akelas in charge of a district Cub camp tells of the arrival of two fully uniformed "Cubs" only 6 years old. "It was like caring for two babies!")



Dear Everett

Herewith propose Wolf  
Cub Law, Promise, &  
Motto.

I am sure that two laws  
are quite as much as a small  
boy can grasp

He can remember them by  
the Wolf Cub salute with the left  
hand - the "Promise" & the  
salute with the right hand.

2015.6.16

An historic document, addressed by Lord Baden-Powell to Sir Percy Everett, who was associated with the Founder in the launching of Cubbing.

**CHAPTER XI****The Cub Law and Promise**

*The Law and Promise and the Cubmaster. — Teaching. An Example Talk to a New Cub. — Cub Grin. — Pack Tradition Stories. — Other Story Sources. — Cub Law Play-Acting. — Akela's Personal Example.*

**\*The Law and Promise and the Cubmaster**

Why do folk spend so much time and energy and thought and money on a lot of kids? Running about in such a funny "get-up," followed by a pack of yelling youngsters? Such is the question that is hurled at each of us from time to time, and such is the question that it is good for every one of us to answer, especially when we have the opportunity of talking together over our Cubbing. The answers will be as varied as the individuals in the gathering. All, if honest, will reply, "Because of what Cubbing brings to us."

**Why We Are in Cubbing**

Yet while it is true that "the game" (for it must always remain a game) does bring us personal satisfaction and personal thrills, yet, primarily, we are in Cubbing because of its inspired method of preparing in such a perfectly natural way for the growth and development of men. The basis, the core, the background, the golden thread of the whole "game" is the simple Cub Law and Cub Promise, and on these the whole Cub life is built.

Living is for all of us such a wonderfully hard and happy business. From time to time we are driven in thought back to the basic question of all living: "What am I in the world for?" We glance at our Pack, and ask, "Why?" Bundles of potentialities – saints and heroes or ??? ... Why?

**What's Inside the Cub**

The younger boy is essentially active, – swimming, running and fighting, laughing, grumbling and making friends, getting into mischief and out again. He is not worried with much thought about life; he is content to live.

Hidden within him, however, are budding thoughts, new judgments about life, untiring inquisitiveness, sensitive feeling, strong attachments to comrades and leaders. These are the facts that make him the most fascinating piece of elusive, active, ever-changing yet identical growing personality—a being of immeasurable value in himself as an immortal soul and in his potentiality as the life and leadership of a new world.

**The Law and Promise an Answer**

Without bothering the boy with theories and questions, the Cub Law and Promise is the answer, built on the foundation of the very nature of the boy himself, to the basic question of life and living and its purpose.

*I Promise ....*

The opening words of the Promise are first a recognition of the individual personality of each boy—in all the generations of men he remains distinct, there has never been another like he is, and there never will be another person such as he may be—and at the same time these words are a reminder to the Cubmaster that while he may be the leader of a Pack, he is the leader of individuals, each of vast importance in himself.

*to do my best ....*

No sudden flight, no accident of luck or circumstances can bring perfection to which all creation appears to strive. The biggest factor in the life of the average individual is his work, and work will produce the best possible kind of men, provided it is always the best that he can do. The

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kitten makes the best possible effort to "kill" the ball of wool-and the Cub in his endeavours to win each game, to complete each collection, to make each model perfect to the last degree, is learning without knowing the greatest lesson that life has to offer in a world where work makes human souls.  
*to do my duty ....*

Into a world prepared for him the boy comes. Untold ages have gone into its development, unnumbered generations have laboured to produce his inheritance with all its gifts and possibilities. Will he make use of it? "To do my duty" will mean to accept the gifts of the ages, in trust for the ages to come . . . and then a life of action, such as appeals to this young lad, will follow from that acceptance.

*to God....*

Pre-eminent throughout the whole of the Scout Movement is the belief in the spiritual nature of man and the universe, and the recognition of God. For those of us who are Christians, this will find its expression in the active acceptance of the Lordship of Jesus Christ and all that this allegiance implies.

*to the King ....*

A human being is a member of many groups-family, State, Empire and world-and duty to the King signifies active membership in the Empire Group, of which the King is the head. The interpretation of this phrase must be mindful of the twofold aspect of the high office of Kingship and of the King as a person.

*to keep the Law of the Wolf Cub Pack ....*

Very early in life we learn that we simply cannot get along without others, and it takes some of us a long time to learn that the only effective way of "getting on with others" is the way of law or of cooperation, or what the boys know as "team-work." This "team-work" method is simply expressed in the two words, obedience and discipline, and is to be carried out in a world in which the guiding principle is to be "Love."

The Cub gives in to the Old Wolf ... is but the Jungle style of expressing the Law of obedience, and

The Cub does not give in to himself ... is the principle of discipline and self-control in the language of the small boy who is forever getting into and out of mischief and trouble.

With these two guides to right living so simply expressed, the boy needs then only to be reminded of that great fundamental principle that, though we will go our own way and try other methods like force and suspicion and competition and distrust, there is only one thing that really works in our relationship with each other, and that is love.

*to do a good turn to somebody ....*

Here is the first lesson in life-the "Golden Rule" in action-the Law of self-sacrifice by which we rise to the Christ like heights of manhood. And now there remains but one word and we have glanced at our Law and Promise to see the fundamental facts of life that lie behind them in order that we may recall them in the planning of the programmes that we must arrange week by week. What shall we say of

*every day ....?*

I believe it is true that the virtue most admired in men is that of faithfulness-"You can depend on him, he never slacks." Certainly it is true that, in the Bible, the virtue of faithfulness is the one that earns the most consistent praise of God and man. Too frequently in teaching the Law and the Promise this fact is overlooked, and much of the value of the Promise "to do my best" is lost when the Cub fails to realise that each and every day is a fresh challenge and a new opportunity to live

again the life that we may have failed to achieve in the "yesterday." Let us remember the fact that, in the words of George Eliot—

If you sit down at set of sun

And count the acts that you have done,

And, counting, find

One self-denying deed, one word

That eased the heart of him who heard

One glance most kind,

That fell like sunshine where it went

Then you may count that day well spent.

And to make every day a day "well spent" is the aim and purpose of the Wolf Cub Law and Promise.

\* From a paper read before an Australian Cubbing Conference by Rev. Franklin Cooper.

### **Teaching the Law and the Promise**

The Cub gives in to the Old Wolf,

The Cub does not give in to himself.

I promise to do my best

To do my duty to God, and the King,

To keep the Law of the Wolf Cub Pack, and

To do a good turn to somebody every day.

No Cubmaster should make the mistake of accepting a mere memorizing and repeating of the Cub Law and Promise as sufficient qualification for the investiture of a small boy as a Wolf Cub. To do so almost certainly will leave the lad with a hazy and superficial impression of the meaning and importance of the obligation and lose to him the very keystone of the Cub training. Akela should never assign to someone else the duty, and privilege, of teaching a little newcomer the Law and Promise. And not only to ensure the small boy's grasp of the Cubbing code, but to establish a mutual understanding between himself, or herself, and the lad.

There are two methods of interpreting the Law and Promise to a small boy, both equally important: (a) A quiet talk, with illustrating stories; (b) Demonstration through play-acting, the New Chum himself taking part.

### **When and Where**

Because of its great primary importance, Akela's talk with the new Cub should not take place during some odd spare and perhaps hurried moment, in a corner of the meeting place; the Pack meanwhile playing a lively and distracting game. Nor, on the other hand, should the talk be given with the rest of the Pack "listening in." A quiet period and a quiet place must be found. (See page 48.)

Again, the difference in small boys will be a factor. Some will be shy, almost fearful. In all cases Akela's first thought is to place the lad at his ease and win his complete confidence. One experienced leader admitted sometimes using a small "informal" bag of candy, from which both he and the new Cub extracted a piece from time to time as they chatted.

### An Example Talk

*The Cub gives in to the Old Wolf:* In the jungle each pack of wolves is headed by an old wolf, who knows all the tricks of hunting. So every cub always obeys him, – and always at once. The old wolf tells the cub to do something, and the cub does it immediately. He doesn't say, "Wait a minute," or, "It's somebody else's turn." He jumps to it and does it instantly.

And even when the old wolf is out of sight, the cub still obeys his orders. Because it is the business of every wolf in the pack to "play the game."

Well, it's just like that in our Wolf Cub Pack. The Cub must obey Akela, the Old Wolf – that's me – and Baloo and Bagheera, and his Sixer.

And then, at home. When a new Cub says he "gives in to the old wolf," that means he promises also to obey his father and mother, and whether they are beside him or not to see him do a thing.

The smallest Cub in our Pack can always be trusted at all times to do his best to carry out what he knows his mother or father, or his teacher at school, or Akela, wants him to do.

Then the next part of the Law, —

*The Cub does not give in to himself:* When the wolf cub in the jungle is hunting a rabbit, for meat for himself or for his pack, he may find he is getting tired, and want to give up and stop. But if he is the right sort of a cub, he will not give in to himself. He will stick to it, and keep on chasing the rabbit until he catches it.

So in our Pack. A Cub may be given a job to do, such as learning to skip, or learning to swim. He may find it difficult or tiring. But he does not give in to himself; he sticks to it, and has another try, and in the end he succeeds. That's what "not giving in to yourself" means.

Did you ever know there was another boy inside you? A lazy boy, who sometimes doesn't want to do the things he is told? Or who, when he is told to do one thing, wants to do something else? Well, when you do things like that, it means you are giving in to yourself.

Now, do you think you understand? Can you tell me some other ways a Cub can not give in to himself?

The next thing you must know about if you are – going to be a Wolf Cub, is the Cub's Promise. Like the Scouts, a boy has to make a promise before he is really a Cub. The Cub's Promise is:

*I promise to do my best  
To do my duty to God, and the King,  
To keep the Law of the Wolf Cub Pack, and  
To do a good turn to somebody every day.*

That's the Cub's Promise. You know, don't you, that a promise is a very important thing. The British Empire became great because it has always tried to do what it promised. One of the reasons the terrible World War came was that men in Germany solemnly promised that they would do certain things, then they broke their promise. Well, when a Wolf Cub promises to do a thing, he makes sure he is going to do his very best to do it. And when he grows up to be a man he will do the same.

So, now, a Cub promises to do his best, first, to do his —

*Duty to God:* A Cub always tries to do what he knows is the right thing to do, and the kind of thing God wants him to do, – to always tell the truth; never take things that don't belong to him; to be kind to others, especially younger children. To do his Good Turn to somebody every day.

And he does his very best to carry out all his religious duties at church and Sunday-school, – where we learn about our duties, and are reminded of them if we happen to forget sometimes. And he never forgets to say his prayers; and to thank God for the good times he has, for having a nice home, and all that.

(Note: Where there is no Pack Chaplain, there should be an understanding between Akela and the pastor, priest or rabbi of the boys of the pack concerning the Cubmaster's explanation of the Cub's "Duty to God.")

Next there is your duty —

*To the King:* I have told you how all the wolves of a pack obey the old wolf. So it is in the Empire. The people of Canada and the rest of the Empire are like a very big pack, and His Majesty the King is something like Akela. He represents all the laws we must obey, if the Empire is to go along well, and not be broken up by its enemies.

The next promise is

*To keep the Law of the Pack:* Well, every game – football, lacrosse, hockey, cricket – every game has its rules, or it couldn't be played, could it? One of the most important things to learn is to "play up and play the game." So a Cub -always tries his best to play the game, and keep the Law of the Pack. It is the only way to have a good time anywhere.

Next there is the promise to do

*A Good Turn Every Day:* You know, don't you, that the happiest people in the world are those who do nice things for others whenever they see an opportunity? And they are the most useful people too. Boys who learn to think of other people when they are young are the most useful when they grow up. And the happiest.

I wonder if you could tell me where we should start doing our good turns? That's right. At home. It wouldn't be common sense, would it, to do kind things for the lady next door, and not do something for your own mother or for your father, or your brothers and sisters if you have brothers and sisters. No; you always begin your good turns at home.

And good turns don't need to be big things, – sometimes just little things like running up stairs to get something your mother wants. You can do her a good turn by tidying up your room, by washing or wiping the dishes without her having to ask you to. Simple things like that.

There is one other thing. It's not part of the Law .and Promise, but it's part of being a real Cub. That is the "Cub Grin" – when you're asked to do something you first don't want to do. You grin, and do it. And when a Cub is hurt a bit, when he's playing a game, or any time, he puts on the Cub Grin, and bears it. Like a soldier.

Lots of Cubs in Great Britain proved themselves real Cubs when they were hurt during German air raids. One time during a Nazi air raid at Newcastle-on-Tyne an 8 year old Cub named Newton Shipley was found hanging head down in the wreckage of his home. Both his legs were broken, and he appeared to be dead. An A.R.P. Warden finally got Newton free. He was holding the boy in his arms, when the boy opened his eyes, and smiled. The Cub Grin!

"You are a very brave boy," said the Warden. And this real Cub said, "Of course. Don't you know I am a Cub?" And afterwards they had to cut off one of his legs, it was so badly crushed. And you can be sure he still smiled at the doctors and nurses in the hospital.

**Pack Tradition Stories.** – Stories of courage and fortitude of former Cubs of the Pack, and of Cubs whose carelessness brought discomfiture or misfortune, can be told very effectively. They should be kept alive for this purpose. Gilcraft tells two such tradition stories of a Calcutta Pack. One was of a young Sixer named Mickey who broke an arm while playing. He bore the pain so bravely,

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neither whimpering nor crying while being handled at the hospital, that the doctor asked him "Aren't you a Wolf Cub?" Two years later this Cub's successor as Sixer suffered a severe head cut. When Akela visited him at the hospital, the first thing the boy said was, "I didn't cry at all, Akela. I remembered about Mickey."

The other story concerned a young Cub who would not learn to lace his shoes properly. One dark night the Pack was returning from a hike, and got off the trail into some soft ground. Their feet sank in the mud and the boy with the loose laces lost first one shoe, then the other. He never again had to be reminded about tying his laces.

**Other Story Sources.** – The Bible, Stories of the Saints, Golden Deeds, *The Wolf Cubs' Handbook*, The Jungle Books, Totem Magic, Yarns for Cubs, etc.

**Cub Law Play-Acting.** – Akela should not fail to utilise the small boy's love of make-believe and acting as a means of teaching the Cub Law and Promise. Some leaders declare play-acting to be the greatest help of all in such instruction; that "acting out" presents ideas in a form which the Cub, thinking naturally in mind pictures, most readily assimilates.

If not done too often, a Pack will rise with enthusiasm to the invitation to put on a play with a particular idea, as, to show what is meant by "Giving in to the Old Waif," or "Not giving in to himself," etc. The participation of the New Chum will definitely help him to grasp the principles involved.

The plays can be made a matter of Six Competition, with top points for the one which was "a bit the best."

**Finally.** – "What matters most, however, is Akela's own personal example," emphasizes Gilcraft in *Wolf Cubs*. "A Cub will know instinctively whether you yourself are 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."

In other words, Akela must in all sincerity make the Cub Law and Promise the basic code of his, or her, own life, if they are to "play up and play the game" with their Cubs.



That Difficult One

## CHAPTER XII

### Wolf Cub Ceremonies

*Ceremonies and the New Cubmaster. — The Grand Howl. — Meaning for the Cubs. — Simple Form. — Elaborated Opening Howls. — Closing Howls. — The Tenderpad Investiture. — Investiture of a Sixer. — Of a Two Star Cub. — Presentation of First Star and Proficiency Badges. — Going-Up Ceremony. — Presentation of Leaping Wolf. — Going-Up Age. — Cubs Who Do Not Want to Go Up*

Three ceremonies are outlined in the *Wolf Cubs' Handbook*,— the Tenderpad Investiture, the Investiture of a Two Star Cub and the passing of the graduating Cub into a Scout Troop, the "Going Up." Many established Packs have in the course of years added other minor ceremonies, such as the installation of Sixers, the investing of a Senior Sixer, the presentation of Proficiency Badges and Service Stars and little formalities in connection with the opening and closing of the story hour campfire.

Undoubtedly all of these have value in the eyes of the boys, and incidentally of parents, and others, as evidence of the established and substantial nature of Cub training. For this reason Pack ceremonies, although kept simple, never should be treated casually. And they should be conducted only by Akela, except possibly for the presentation of Proficiency Badges and Service Stars, when a prominent role may to advantage be assigned the Group Committee Chairman or the Chaplain.

**Ceremonials and the New Cubmaster.** — For some new leaders the question of Wolf Cub ceremonies, particularly the Investiture, can be a cause for concern, even trepidation, because of vague impressions of rituals which must be mastered and carried out with punctilious care. Actually all Cub Pack ceremonies are basically simple.

With apprehensive Lady Cubmasters in mind, a western Lady C.M. wrote, in feminine terms: "When the housewife undertakes to add icing to the everyday cake she has little worry as to the outcome, and everyone enjoys it because of the extra sweetness on top. So it is with Cub ceremonies. They are just a bit added to the regular meeting programme."

The new Cubmaster can quite satisfactorily run a Pack with a minimum of ceremonial, and this of the most simple form. The growing experience of both Akela and Cubs may add embellishments, these in time becoming part of the Pack tradition. Such is the history of most Pack ceremonials. The fundamentals must of course not be altered or modified,—as, in the Investiture, the terms of the Law and Promise. And frills must not be added until the occasions become theatrical.

Regarding Pack variations of the major ceremonies, the *Handbook* accepts the idea, "provided the main outline is adhered to, and that every care is taken to keep the ceremonies within the understanding of the Cubs." It adds the warning that "over elaboration generally means fidgetting," and that "simplicity and solemnity should be the keynote of all Cub ceremonies."

Under the general heading of ceremonies, in addition to those noted above, may be included the Opening and Closing of Meetings, and the Grand Howl.

#### The Grand Howl

This, the first bit of ceremony learned by a new Pack, is another of the Founder's great inspirations, observes Gilcraft. "It stands quite by itself, apart from anything else in the prosaic life of today. 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 Wolf to ask what the Grand Howl means to him.

"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 cannot put into words,-loyalty to Akela, the sheer joy of being alive, thankfulness for his Cubhood, sorrow at the parting of trails."

The Grand Howl is used specifically as —

A salute to Akela, and an expression of personal loyalty;

A renewal of the Cub Promise;

A greeting or tribute to a Pack friend or visitor.

**The Grand Howl's Meaning for the Cub.** – In illustration of the meaning of the Howl to the Cub, Gilcraft recalls his Pack's howl at the end of each annual camp, and finally "the last Grand Howl they gave me when we parted after hunting together for five years . . . . When they had done their Howl there was nothing more to be said.

"I have laboured this point," Gilcraft concludes, "because I want to show how we should love and enjoy the Grand Howl,-Akela 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."

**The Grand Howl, Simple Form.** – While the procedure of the Grand Howl is quite simple, its details (see page 28, *Handbook*), should be studied closely. Note particularly that it is a howl, and not a bark:

"Ah-h kay-ay la! W-e-e-e-e-'ll do-o-o-o o-o-o-o-ur BEST \* ""

Emphasis is laid on this form, as Cubmasters have been known to get off line, turning the Howl into something more resembling a college yell.

**An Elaborated Opening Grand Howl.** – Following is an example of a meeting-opening Grand Howl elaborated to give both Akela and Baloo a part, and intended to facilitate the mental transition from the atmosphere of the street to the heart of the mythical jungle. It incorporates verses from the *Jungle Book*.

Baloo: "Pack! To your Lairs!"

The floor is cleared and silence reigns... The Totem is brought to the centre of the floor.

Baloo walks to the far end of the hall, and crouching howl-fashion, calls in ringing tones: "A-ke-la!"

There is a moment's silence, then the Sixes begin to crawl toward what will be the Parade Circle. They veer to the right, to approach the Circle at a tangent.

Pack (growling as they crawl): "We are the Brown Six! We are the Red Six! (Each Six calling its own name, and the growl continuing until the Circle is completed.)"

The Circle formed, the Cubs face in-wards; Baloo being on the outside of the Circle.

Baloo (impressively):

*Now this is the law of the Jungle,*

*As old and as true as the sky;*

*And the wolf that shall keep it way prosper,*

*But the wolf that shall break it—must die.*

Cubs, still crouching, turn to the right and crawl on all fours, growling:

"The Cub—gives in—to the old—Wolf, The Cub—does not—give in—to himself."

(This can be repeated as desired.)

Cubs again face the centre, still crouching. Baloo:

*Feet in the Jungle that leave no mark,*

*Eyes that can see in the dark.*

Cubs (whispering): "The dark!"

Akela walks to the centre of the Circle. He faces the Totem, and says:

*"As the dawn was breaking the wolf pack yelled."*

Cubs (whispering hoarsely): "Once - twice – and again. "

Akela: "Tongue, give tongue to it! Hark!"

The word "Hark!" is accompanied by a "Listen!" gesture that ends in a salute. This brings the big moment – the GRAND HOWL!

**Another Elaborated Form.**– The Cubs are busy setting up their lairs for the evening's meeting. When they are ready, Akela calls:

*"Whose Cubs are ye?"*

The Cubs reply: "We are Akela's," and line up on all fours in front of their lairs.

Akela calls: "Feet in the jungle that leave no mark."

The Cubs creep forward a little, and say quietly: "No mark."

Akela: "Eyes that see in the dark."

Cubs, creeping a little forward again, say mysteriously, "The dark!"

Akela calls loudly: "Tongue, give tongue to it, hark! Oh hark!"

Cubs spring to their feet, shouting: "Once, twice and again!" and run in and form the Parade Circle.

\*Akela calls the Pack to Alert and the Totem is brought to the centre.

Akela gives the command to stand at ease, and recites:

*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 lawn are we.*

*This is the hour of pride and power, Of talon and tusk and claw;*

*Oh hear the call, good hunting all! Who keep the jungle Law.*

Immediately then the Sixer with the Totem gives the signal, and the Pack goes into the Grand Howl. At its conclusion Akela asks:

"What is the motto of the Wolf Cub Pack"

The Cubs reply: "Do Your Best."

Akela continues:

*And this is the law of the jungle,*

*As old and as true as the sky,*

*And the wolf that shall keep it may prosper,*

*But the wolf that shall break it — must die.*

The Cubs reply:

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

The Totem is returned to its stand, and the Pack is ready to proceed with the meeting programme.

A shorter opening can be made by giving the usual "Pack, Pack, Pack'!" and when the Circle has been formed, start in at \* and continue from there.

**The Closing Howl.** – There is considerable variation in Pack closing Howls. As with the Opening Howl, the new Akela will wisely start with the simple form, and add details out of experience. Ultimately such a form as the following, developed by a western Pack, may be adopted:

Pack in Parade Circle, at Alert.

Akela:

*There is none like to me,*

*Says the Cub in the pride of his earliest kill.*

*But the Jungle is large and the Cub he is small:*

*Let him think and be still.*

Cubs remove their caps, bow their heads and repeat:

*God who created me, nimble and light of limb,*

*In three elements free, to run, to ride, to swim;*

*Not only in the senses dim, but now from a heart of joy*

*I will remember Him and give the thanks of a boy.*

Caps are replaced. Akela, holding up one hand:

*Wood and water, wind and tree,*

*Wisdom, strength and courtesy,*

*Jungle favour go with thee.*

And giving the Cub salute:

*"Good night, Cubs!"*

Cubs return the salute, and "Good night, Akela!" The procedure can be varied by starting or concluding with the Mouse Howl (Grand Howl whispered), and by using the Lord's Prayer instead of the Cubs' prayer.

The lively closing finale of one western Pack is thus described: "The pack, including Akela and the other Old Wolves, in Circle, squatting. Suddenly all leap into the air, with the shouts, 'Good hunting, Akela!' 'Good' hunting, Cubs!' And off we rush."

### **The Tenderpad Investiture**

This, the most important of all Cub ceremonies, while made as impressive as possible, should be kept simple, in order that the small candidate can understand and enter into it thoroughly. Generally he will be nervous and forget his part, and Akela should be prepared, if necessary, to say the Promise with him.

The ceremony is best held at the beginning of a regular meeting, immediately following the opening Grand Howl. There are several reasons for this. The Pack will be ready, mentally and physically, for a few minutes of quiet attention, they will still be smartly tidy, and the young candidate will be less likely to suffer from stage fright than after a longer interval of anticipation. Also there is definite value to the new Tenderpad in the thrilling realization that he now at last is a full-fledged Cub, and entitled at once to take part in all Pack meeting activities.

Having in mind the importance of quiet, and the readiness with which the attention of small boys is distracted, it is best to hold the Investiture in the presence of the Pack only. Some Packs post guards at all entrances, to prevent interruption.

Occasionally parents and relatives are invited, but this should be done only if the boy requests it, and obviously wishes it. After welcoming such visitors, Akela should briefly explain the importance of the occasion, and ask that no noise or movements be made during the ceremony.

Public investitures – as during a Cub Display or other entertainment – never should be held.

**Number to be Invested.** – The number of boys invested on one occasion never should exceed two. No average Pack can maintain the necessary silence for a longer period; and the break-out of a spell of suppressed giggling, started by the unrepressable contortions of some high-strung Cub, may

completely spoil the effect of the ceremony. It is safer to invest but one boy at a meeting. This practice also adds to the importance of the occasion for the single boy invested.

**Procedure.** – The ceremony may be announced by Akela, following the opening Grand Howl, with the simple statement: "We are now going to add a new brother to our Pack. Pack, Alert!" At his nod the Sixer of the candidate passes round the rear of his Six, takes the new boy by the hand and leads him forward; the latter carrying cap and neckerchief in his hand.. He places these on the floor at Akela's feet, or at the foot of the Pack Totem, and the Sixer takes a step to the rear. The ceremony then proceeds.

When the candidate begins the repeating of the Promise, the Pack comes to salute. At its conclusion hands are dropped. When Akela has placed on the new Cub's cap and neckerchief, handed him his badges and given him the left hand shake, the new Cub salutes him, then turns and salutes the Pack. The Pack returns the salute, and the Sixer accompanies the new Cub back to his place in the Circle.

The Pack flag is not used in connection with the actual repeating of the Promise (as in Scouting). It may be held by the colour bearer beside the Pack Totem at Akela's right.

**Regarding Rehearsal.** – Actual rehearsal of the Tenderpad Investiture is not necessary. In the case of some small boys it can be undesirable, as calculated to give them an undue impression of the serious formality of the occasion, and so leave them apprehensively nervous. It usually will be sufficient to explain to Sixer and candidate the procedure to be followed.

For himself, or herself, and however experienced, Akelas should go over details, including their own lines, in order to ensure against any chance hesitation or stumbling.

**Uniform.** – Quite often the New Chum will have his uniform before he is invested, and most Packs permit this, but of course he is not given his Tenderpad badge, Six patch, etc., prior to his investiture. Needless to say Akela will be in full uniform.

**The Ceremony.** – Following, as a convenient reminder, is the full Ceremony of Investiture of a Tenderpad" as instituted by the Founder and given in the *Wolf Cubs' Handbook*

The recruit (or New Chum) is brought into the Parade Circle. His cap is laid at the feet of the Cubmaster, who stands opposite him.

Cubmaster: Do you know the Law and Promise of the Wolf Cub Pack, the Grand Howl and the Salute?

Recruit: Yes, sir, I do.

Cubmaster: What is the Law?

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

Cubmaster: Are you ready to make the solemn Promise of the Wolf Cubs?

Recruit: Yes, sir, I am. I promise to do my best, to do my duty to God, and the King, to keep the Law of the Wolf Cub Pack, and to do a good turn to somebody every day. (While the Promise is being made the whole Pack stands at the Salute.)

Cubmaster: I trust you to do your best to keep this Promise. You are now a Wolf Cub and one of the Great Brotherhood of Scouts. (Gives him his badges, puts on his cap for him – being careful to put it on straight – and shakes hands with the left hand. The Cub changes the badge from his right hand into his left hand, and salutes the Cubmaster with his right hand. Then he turns about and salutes the Pack. He pauses for a moment at the "Alert" while the Pack salutes in return, as if welcoming him into the Pack. He then joins his Six.



The big moment in another little lad's life. Note his white scarf "coat of white paint," soon to be replaced by the pack neckerchief, lying at the foot of the totem pole.

The ceremony ends with the Grand Howl, in which the Tenderpad is now able to enter for the first time.

**Additions to the Investiture.** – While modifications of the Founder's simple form of ceremony are cautioned against, certain additions developed by long-established Packs have obvious merit for possible use by Packs of at least a full year's experience. One of these additions is being used by Packs in which each New Chum wears a white neckerchief, his "coat of white paint" (Test of Zulu Boy, page 20, the *Handbook*), until his investiture. It calls for the removal by Akela of the white-paint neckerchief and substitution of the Pack scarf, with suitable brief reference to the fact that the boy, like the young Zulu lad, now has proved himself worthy to become a full member of the tribe, or Pack.

Another addition sometimes used occurs immediately after the Sixer brings the candidate to the centre of the Circle. Akela, addressing the Pack, calls, " 'Look Well, look well, O Wolves,' — so that each of you may know the new Pack brother wherever and whenever you meet him." The idea (thus used to emphasize the spirit of pack loyalty and friendliness) came from the *Jungle Book*, where the wolves of the Seonee Pack are described as carefully studying the appearance of each young wolf cub, so that he may be recognised as a friend when encountered in the jungle.

Certain Canadian Packs hold their investiture in the light of an artificial "Moon," others in a spotlight focused on Akela and the candidate. Individual Pack experience will determine whether this bit of stagecraft is desirable, from the always-determining viewpoint of the small candidate.

The experienced lady C. M. of one Canadian Pack regularly using a Moon, for a meeting which is to include an investiture, opens as usual "under the Moon," then turns on the full hall lights for the ceremony. "This type of ceremony," she wrote in *The Scout Leader*, "serves two purposes. It makes the Cubs realise the importance and solemnity of the ceremony, and it helps to prevent the Investiture becoming something of a 'Display' item of the evening's programme."

#### **Investiture of a Sixer**

Although optional, the formal investiture of a Sixer in the presence of the Pack is generally recognised as of definite value, adding importance to the rank, and helping fix a sense of his responsibilities in the boy.

In most cases he already is a Second. Preferably he also should be a Two Star Cub. This rule would of necessity be modified for a newly organized Pack.

In drawing up a form of ceremony three points should be covered: First, a short talk by Akela, addressed particularly to the prospective new Sixer and his Six; second, the taking of the special Sixer's Promise, and third, the giving of the new Sixer formal charge of the Six, and some simple act of acceptance of his leadership by the other boys of the Six. This could be a handshake, and the promise by each boy, "I'll help you make this the best Six in the Pack."

Following is a suitable form of Sixer's Promise:

*I promise to do my best*

*To help the Old Wolf of the Pack and the Cubs of my Six;*

*And to give the ... Wolves as good a lead as I can.*

The ceremony is best held at the end of a meeting.

**Investiture of a Two Star Cub.** – The Founder made no suggestion regarding a ceremony for the presentation of a Cub's First Star, – the "opening" of his "first eye." He left this as no more than the initial step toward the goal which should be held up constantly before every Cub, the achievement of the two "opened eyes" of the fully trained Wolf Cub – his Second Star.

The importance placed on this achievement by Lord Baden-Powell is indicated in the full details of an impressive Two Star Investiture given in the *Handbook* (pages 153-4), including suggestions for remarks by Akela, in order that the full significance of the occasion might be assured.

In preparation for the Investiture Akela should not fail to re-read this outline.

**Presenting the First Star.** – Although, as noted above, the Founder did not suggest a ceremony for the awarding of the Cub's First Star, it is customary to make the presentation with a little touch of formality. This may take the form of calling the boy into the Parade Circle, removing his cap, inserting the little star "eye" (to the right of the cap badge, holes having previously been made), returning the cap to his head, shaking his hand, and saying: "Now you have one eye open, and can see half of what a Wolf Cub should see. Go to work now on your Second Star, so you can have your other eye opened. Good hunting!"

**Awarding Proficiency Badges.** – To reward and encourage effort, and to mark the importance of winning each badge, it is desirable to make a little ceremony of Proficiency Badge presentations. For instance, the badges may be placed in the Totem wolf head, and removed by the boy himself; or again, under the Council Rock, whence Akela at the proper time produces them, and presents them, with suitable comment.

### Going-Up Ceremony

Scouting is the ultimate objective of Cubbing. Any Cubmaster who has brought a boy through the several years of Cub training to Scouting age, and who then cannot, or does not for any reason, pass him on into the Troop, must confess to an uncompleted job.

Previous reference has been made to the importance of maintaining contacts with the associated Troop, in order that Cubs may have no hesitation in leaving the Pack and joining the older boys of the Group. A Pack practice of properly planning and carrying out the Going-Up Ceremony will help materially to this end.

Due arrangements will of course be made with the Scoutmaster, since the part to be played by the Troop is of greater importance even than that of the Pack, the Cub's life with the latter having ended, and his future now lying with the Troop.

Naturally there is a sad note for the Pack, and particularly for Akela; and some thought should be given to avoiding any undue play upon the boy's emotions. The purpose should be to send him up with a cheery good-bye from the rest of the Pack, and a smile and pat on the back from Akela. Gilcraft suggests the telling of a short yarn as the last incident prior to the arranging of the Pack for the ceremony.

**The Ceremony.** – For the Founder's Going-Up Ceremony see the *Handbook*, pages 155-58. Both Cubmaster and Scoutmaster should study this, for its preparatory value in general as well as its ceremonial details.

**Variations.** – Most Cub Packs and Scout Troops of some years' association have developed Going-Up procedures which are now a Group tradition. One such follows (the Pack and Troop being in adjacent formations, a chalk line dividing):

Akela, to the Pack: "Our Pack has assembled to do honour to the promotion of Cub Billy Blank to our Troop. Billy joined the Pack on. . . . (date, brief sketch of his Pack history, badges earned, promotions if a Sixer, etc.). We are sorry to lose him, but we are glad he is becoming a Scout, as all you Cubs wish to become in time; and we wish him the best of good hunting and good Scouting."

Cub Blank is called to the centre of the Circle, and receives the Grand Howl of farewell.

Akela then takes his hand and leads him to the line on the floor separating Pack and Troop. Addressing the Scoutmaster he says:



A little ceremony that adds to the awarding of a proficiency badge.

"Brother Scoutmaster, I have pleasure in presenting to you Cub Billy Blank as a candidate to become a Scout in your Troop. He has been a fine Cub, and I am sure he will make an equally fine Scout."

Scoutmaster, taking the Cub's hand:

"Brother Cubmaster, it is my great pleasure, on behalf of our Troop, to welcome Cub Billy Blank. We are glad to accept him as a candidate Tenderfoot, as we are glad to accept every Cub from your Pack when he is old enough to come up-as coming from one branch of our Scout family to another."

Cubmaster shakes hands with Cub Blank, says a final "Good hunting and good camping, Billy," salutes, and returns to the Pack Circle. Scoutmaster faces the Troop, and says:

"Which Patrol Leader will take Cub Billy Blank into his Patrol?" (The matter will have been discussed and decided previously at a Court of Honour.)

The P. L. of the .....Patrol steps forward, salutes and says:

"The .....Patrol will be glad to take Cub Blank into their Patrol as a candidate Tenderfoot." He approaches the Cub, shakes his hand, and conducts him to the junior place in the Patrol. Turning to the Troop, he calls: "Three cheers for the new recruit!"

Akela to Pack: "Three cheers for our Scout Troop!"

Scoutmaster to Troop: "Three cheers for our Pack!"

Scoutmaster and Akela exchange salutes, and ceremony is ended. The Cubs are dismissed and the Troop carries on.

**Cubs Going Up Into Several Troops.** – Occasionally several Cubs will be going up to different Troops at one time. An effective arrangement in this case is the assembling of a Composite Troop of the Patrols into which the Cubs are going.

**Going-Up Once a Year.** – Occasionally Packs have made a practice of holding a mass Going-Up ceremony once a year, as a feature of the annual Parents' Night. The drawback to this is that a number of boys are held over in the Pack after their 12th birthday, which is undesirable in several ways both for boys and Pack.

**Scout Investiture Following Going-Up.** – Except in special circumstances this is unwise, because of the doubled emotional strain upon the boy. Where the investiture is held, the Pack first should withdraw or be dismissed.

**Inviting Parents.** – The Going-Up is a ceremony to which parents and relatives may appropriately be invited, – when it is not to be followed immediately by the Scout Investiture. (Like the Cub Investiture, the Scout Investiture should not be held in public.)

### **Presentation of the Leaping Wolf Badge**

Presentation of the Leaping Wolf Badge (awarded a Two Star Cub upon his investiture as a Scout, as a badge record of his fully-completed Cub training), usually is made, upon understanding with the Scoutmaster, by the Cubmaster who has trained the boy. Presentation takes place immediately following the Scout Investiture ceremony, and is the final official contact of Akela and the former Cub.

### **The Cub Who Didn't Want to Go Up**

Another occasional age problem is the Cub, frequently a Senior Sixer, who does not want to leave the Pack even after passing his 12th birthday. The following story suggests the answer.

No understanding Akela would have found fault with Jimmy's reluctance to go up to the Troop — as who wouldn't, being the Pack's very smart Senior Sixer, and head of the Reds, unquestionably the Pack's top Six; and whose arm bore nearly all the badges! Who would want to leave it all, and begin again at the bottom rung as the junior Scout of the Troop?

But Akela was a wise Old Wolf, and this is how he managed it,—when he felt the opportunity had come in the investiture of a new Tenderpad in the Red Six.

For the ceremony the newcomer stood facing Akela. Behind him stood Senior Sixer Jimmy. The ceremony was concluded, and the new Tenderpad duly welcomed into the Pack. Again Akela addressed the newcomer:

"Now, turn about."

The Tenderpad did so, and faced Senior Sixer Jimmy.

"Who is that?"

"Jimmy Locke."

"What is he?"

"The Senior Sixer of the Pack."

"What else—"

"The Sixer of the Red Six."

"Quite right. Jimmy is Sixer of the Reds, and he has made it one of the best Sixes in the Pack. Of course he thinks, and quite properly, that it is the best Six. And he is the Senior Sixer, – and we've never had a better one. And look at all the badges he has earned.

"But now Jimmy is getting near Scout age, and of course he will be 'going up' to become a Scout. We will miss him like everything. But this is the point: After he goes up to the Troop he will be coming back here to see how the Red Six is getting along; and to see whether you are making a real Red Six Cub. And in another year or two he will be a big, husky First Class Scout–, with a lot of Scout badges on his arm – and then he will be coming back again to see how the old Red Six is coining ahead. And to see if you have worked up to be a Second, or the Red Sixer even!

"So you see, you must try to be a real top Cub, and not let Jimmy down. You will try?"

"Yes, Akela," whispered the Tenderpad, his admiring eyes glued to the very erect Senior Sixer.

A few evenings later, walking toward home with Akela, Senior Sixer Jimmy observed, apropos of nothing in particular:

"Akela about going up to the Scouts. I've been thinking."

And Akela smiled.



## CHAPTER XIII

### Pack Discipline

*Akela's Example. Humour and Discipline. — Use as Aids to Discipline of: The Cub Law. Jungle Dances. Inter-Six Competition. Mouse Howl. — Freeze. — Cub Grin. — Specific Problems: Irregular Attendance. — The Too-Big Pack. — Old Pack Becoming Unruly. Settlement Pack Problems. — Problem Boys. — Punishment. Starting Right.*

Obviously, without Pack control little or no progress can be made with the Cubbing instructional and character-building programme. While, as previously emphasized, the spirit of the "happy family" is the Pack-life ideal to be sought, this does not obviate the necessity for watching and maintaining good Pack discipline at all times. It does, however, rule out dictatorial methods and the military "barking" of orders.

**Discipline Problem Sources.** – Most problems of discipline have their simple and natural source in the restless energy of healthy small boys, to whom the most important thing in life is play. Other sources are: The over-large Pack; too many Cubs of widely divergent stages of Star and Proficiency Badge work; insufficient or untrained Assistants; irregular Cub attendance, due in part to lack of cooperation in homes, unprepared or poorly prepared meeting programmes, — these, or various combinations of these factors.

**Securing Discipline.** – The primary method of securing good Pack discipline is the well-planned meeting programme, that allows of no slack moments for "idle hands," but passes immediately from one item to another. Beyond this, the development of discipline should be thought of basically as the development in the individual small Cub of the spirit of team work, -of the good "team player." In other words, the spirit of fair play and consideration for others, so that the boy desires to do what is expected of him as a Cub.

**Akela's and A.C.M.'s Example.** – First of all, Akela must consistently set an example of "obeying the rules." The boys should not be expected to obey certain meeting place regulations that the officers of the Pack occasionally ignore. For example, if any part of the building is out of bounds to the Cubs, it also should be out of bounds to the leaders.

If the boys are to remain silent during a ceremony, or other part of a programme, leaders should not whisper together in a corner.

And most important example of all: Assistant Cubmasters should never question Akela's instructions in front of the boys.

In short, Akela and A.C.M.'s should conduct themselves always in the manner they expect of the rest of the Pack.

**Humour and Discipline.** – "There is nothing which will bind Akela and Cubs together as completely as having fun together," wrote one Canadian Cubmaster who had for some years successfully headed a "Settlement House" Pack. "If Akela has trouble with the dour boy, the unsportsmanlike boy, the mischievous boy, – as he certainly will in a Settlement Pack, – the only way I know of enlisting their support is to get them to forget everything else in periodic fun – fun so absorbing that the whole of the boy's nature seems dissolved in his laughter."

**Making use of the Cub Law.** – After personal example, thoughtful explanation and emphasis of the importance of the Cub Law is basically important in developing discipline. Akela should endeavour to impress upon each New Chum that the Cub Law is a very serious matter, particularly obedience to the Old Wolf. Also that "giving in to the Old Wolf" does not mean obedience to Akela only, but to whoever has a right to ask the Cub

to do things, – in the Pack, his A.C.M's and his Sixer; at home, his parents; at school, his teachers; in a game, the umpire. And so on.

**The Jungle Dances Help.** – Coordination and proper timing are essential to the effectiveness of the Jungle Dances, and the self-control imposed upon the Cubs during the dances helps to make them responsive to other forms of discipline during other periods of a programme.

**Discipline Through Games.** – Properly discipline. games are an effective means of creating discipline. The boys look upon them purely as play, and unconsciously come to recognise that the obeying of rules is necessary to the fun, – also to the success of their Six.

This happy result of good team play may be pointed out to the New Chums, and occasionally referred to for the benefit of older Cubs. Carrying the idea further, Akela may point out that the Old Wolf in charge of a busy street corner is the traffic officer, and that as long as he is obeyed by everyone the traffic moves smoothly. But let just one person ignore the policeman's signals, and a traffic jam results.

**Inter-Six Competition and Discipline.** – Wisely handled, the Six Competition can be used as an effective aid to discipline when necessary. During meetings, points can be lost to a Six because of misbehaviour by one or more of its members. But Akela must be careful to withhold similar points for similar offences by other Sixes.

**Use the Mouse Howl.** – Occasionally open the meeting with the Mouse Howl, – the Grand Howl whispered. It helps to dampen down over-exuberant spirits.

**The Freeze Signal.** – This is an excellent means of developing Pack responsiveness to an order, while regarded by the boys as a game, – if not repeated too often. Perhaps twice, and not more than three times during a meeting, Akela uses a particular call, or yelp, at which every Cub, wherever he is and without regard to what he is doing, instantly "freezes," – that is, becomes immovable. "Like a suddenly frightened wild animal in the forest." The strange positions in which the boys are caught is the fun feature. Competition points may be given for Sixes all the boys of which freeze instantly.

**A "Silent" Signal.** – The occasional use of a silent signal also has been effective in securing Pack control. One of our resourceful Akelas steps upon a square of tin as a freeze signal, the Cubs "freezing" immediately they discover this. A "Silent Circle" on the floor can be used similarly.

**Feature the Cub Grin.** – If a boy is hurt during a game, and begins to cry, have him "chew his paw, – as the wolf cub does." And see that he does it.

### **Some Specific Problems**

**Irregular Attendance.** – There always will be a few Cubs who occasionally miss meetings without explanation, even when you have interviewed their parents and emphasized that regularity is necessary – to good results from Cub training.

"The first step towards a solution is to make your meetings so attractive that the Cubs will not want to miss one.

The "Six spirit" should be encouraged, so that the boys belonging to each little group feel that they stand or fall together. Encourage them to meet together between Pack meetings; and where the Pack is attached to a church make sure, if possible, that the boys of each Six are assigned to one Sunday-school class.

One method of dealing with slack attendance is temporary assignment of the careless Cub to a "Casual Six." There he will participate only in such play and work as Akela thinks desirable, while a probationer or New Chum from the "Casuals" takes the careless Cub's place in his Six.

**Cubs at Different Stages of Training.** – A wide spread between the training stages of boys of the Pack, from New Chums to Cubs well along with their Second Star and Proficiency Badge work, is another source of restlessness on the part of boys anxious to make progress. Few things are more discouraging to an enthusiastic small lad than to complete work on a certain test, then to have the "passing" postponed from week to week.

Of this problem one experienced Akela writes: "I have tried to meet the difficulty by rearranging the Sixes every now and then, having in each some Tenderpads, some 1st Star Cubs and some 2nd Stars working on their Proficiency Badges. Then when it comes to the instruction period, the Proficiency Badge Cubs are taken care of by Akela, the Tenderpads by Baloo, the 2nd Stars by a Scout Instructor and the 1st Star group by the Sixers. Sometimes we vary this, the Sixers taking charge of Sixes and giving them something that will appeal to them all, Akela supervising or giving tests, while Baloo takes backward Cubs and the Scout Instructor some routine work."

**The Too-Big Pack** – Every successful Cubmaster in a moderately large community sooner or later faces pressure to take into his Pack more boys than he can effectively handle. And too often the pressure comes from sources hard to deny, notwithstanding explanations of the difficulties thus created; the Pack grows and grows with the inevitable result, in most cases, that Cubbing progress suffers, and discipline deteriorates.

If the necessary new leaders are available, and the additional meeting hour arrangements possible, a solution may be the splitting of the Pack into A and B sections.

The plan adopted by some Canadian leaders has been an agreement to continue as head of the Pack only if it is held to six Sixes, and if they are given at least two Assistants; it being understood also that further applicants shall be allowed to attend Pack meetings only as observers, taking part perhaps once a night in a mass game.

A definite disciplinary value of this plan is that Cubs of the Pack naturally view the newcomers as candidates for their places, if they fail to attend regularly or become unruly.

It can well be laid down as a definite rule by any Cubmaster working with one Assistant that he or she will not handle a Pack of more than the standard four Sixes. For obviously it is far better to give 24 small boys a thorough "good hunting" start in life, than to give 30, 36, or more, what may prove a mere smattering of the Cubbing idea; and this with the result, from the longer view, that many of the boys will lose interest and fail to pass on into the Scouts for the completion of their good-citizenship training.

**Old Pack Becoming Unruly.** – Wrote one experienced Canadian Cubmaster, "Whenever I have the feeling that my Pack is becoming unruly, I carry them right back to the foundation of Cubbing: 'A Cub gives in to the Old Wolf, a Cub does not give in to himself,' and add a talk on the whole Promise.

"Sometimes we have a talk on this line: 'What kind of a Pack would our Pack be if every Cub were just like me?'" This has always had the desired effect in our Pack.

"I think if we put more time on teaching the Law properly we would have less trouble with discipline."

**Discipline in a Settlement Pack.** – Discipline usually is a special problem in a Settlement House Pack. Self-discipline, or self-restraint, from the motive of "not spoiling the game" is something novel to the average Settlement boy. "But once the tradition is established," writes the Settlement Pack Akela previously quoted, "successive generations of Cubs will fall into line, making it possible to carry on with the rest of the Cub training.

Sometimes boys are so sophisticated, and their normal life has been so rough, that they have starved imaginations. It is difficult to introduce this element into their training. But their later life would be poorer if it is not cultivated."

### **Individual Problem Cases**

**A Cub Losing Interest.** – Of this problem one successful Cubmaster writes: "If a boy begins to show lack of interest, give him immediate attention. Try one or more of the following ideas: Put him in another Six. Get a smart Sixer to chum up with him and build his interest anew. Have a talk with him. See his parents.

"If notwithstanding your efforts such a boy does drop out, look into his case thoroughly to discover the reason. Only, this time do not bring him back. And don't feel badly about the whole thing. Decide you have done your best, and that no one else could have done better. For statistical purposes enter the reason for his leaving in the roll book."

**The Cruel Boy.** – Many Cub age boys go through a mental stage in which they show a disposition to act cruelly to animals or to other smaller children. Usually the phase does not last longer than a year at the outside. The occasional boy, particularly if an only child, may show a continuing tendency and a practice of bullying smaller boys.

Good antidotes are strenuous games in which good sportsmanship is noted and commented upon.

**The Question of Punishment.** – While the only final logical answer to the persistently difficult Cub is dismissal from the Pack, some of our experienced and thoughtful leaders make it a rule never to drop a boy, once he has been invested, "Since one cannot tell what good may be accomplished in him finally, nor what harm might be done by summarily turning him out entirely. He may come around in time, and you will rejoice."

It will be noted that this practice may not take care of the effect of such a problem boy upon the rest of the Pack.

Probably the best general disciplinary practice is the withholding of certain privileges,- penalties such as being debarred from games for an evening, or in more serious cases, from a Saturday ramble.

Some Cubmasters of large Packs have found the answer in a "Casual" Six used primarily for training New Chums, but to which obstreperous lads may be assigned temporarily. The filling of their Six places by a New Chum usually has a very salutary effect upon the "difficult" Cubs.

**Finally, Start Off on the Right Foot.** – When all is said, the best assurance of maintaining good Pack discipline is to "start off on the right foot" at the opening of the season with a planned-ahead meeting of closely linked activities and no dull moments, and including several lively, genuinely steam-off games, – plus a supply of steady good humour, and an understanding patience with irrepressible small-boy energy.

## CHAPTER XIV

### Wolf Cub Uniform

*Importance of Uniform Psychologically. — Limited Uniform for New Packs. — The Complete Cub Uniform — The Badges. — Year Stars. — First and Second Stars. — Leaping Wolf. — Sixer and Second Armlets. — Cubmaster's Uniform.*

There's nothing more pleasing or appealing than a smart Wolf Cub!

Few Cubmasters but have from time to time uttered this exclamation, and often with a sparkling eye on some particular boy, a one-time grubby, careless, mischievous little rascal, now a smart, clean, straight-standing Sixer. It is one of the real compensations of Cub leadership.

In each such realization one of the important factors, physically and mentally, is the Cub uniform; for every small boy loves to wear a uniform, and soon develops a sense of obligation to keep it clean, – helped energetically, if necessary, by other members of his Six because of the "points" involved in the monthly Six Competition.

#### Limited Uniforms

Reference has been made to the wearing of a limited uniform at various stages of a new Cub Pack – cap and neckerchief constituting "Pack uniform" for the first month or six weeks, then cap, neckerchief and jersey, and so on.

Whatever these temporary limits, the items worn should be of official standard; and the necessity of their being kept clean and neat should be stressed. Neckerchiefs particularly call for attention, or they soon will become soiled, rope-like rags. Most Cubs readily learn to wash and iron the neckerchiefs themselves if necessary.

#### The Complete Cub Uniform

The complete Wolf Cub uniform consists of:

**Cap.** – Green, with yellow piping, with Wolf Cub Badge in front.

**Jersey.** – Grey, green or navy blue, with WOLF CUBS-CANADA badge on right breast. The jersey is worn outside the shorts. The sleeves may be rolled if desired. This adds to smartness, and in summer to comfort. Belts are not worn outside jerseys.

**Neckerchief.** – This is of the Group colour or colours. It is worn loosely knotted at the throat, or with a ring or woggle (other than the Gilwell pattern).

**Shorts.** – Dark Blue or khaki.

**Stockings** – Navy blue, with plain green or khaki tops. The v arc worn turned down below the knee, with green garter tabs shoeing on the outside.

**Boots or Shoes** – Brown or Black.

**Haversack.** – Chiefly for carrying lunch, etc., on outings. It is worn over the shoulder' on the back, not hanging loosely under the arm.

**Winter-Wear.** – *P.O.&R.* permits the wearing in winter of a toque; mackinaw or windbreaker; breeches; stockings; boots or shoes. The advantages of this uniform in the colder sections of Canada, especially for winter outings, will be recognised. The outfit has been purchased by parents as a combination for Cubbing and school wear.

**Wolf Cub Badge.** – This badge (granted by the Local Association on the recommendation of the Cubmaster) is worn in cloth form on the front of the cap and on the left breast of the jersey. It

also is issued in the form of a gilt wolf's-head buttonhole for wearing in mufti. A similar badge in white metal is issued for Sixers.

**Shoulder Patch.** – This is a small triangular cloth patch in the colour of the Six (as, brown for the Brown Six, etc.), sewn, with point up, at the top of the left sleeve immediately below the shoulder.

**Group Shoulder Badge.** – This ribbon-strip Pack identification badge, – as "3rd Willowville" – is more often worn in centres where there are a number of Packs, in view of the fact that the general public cannot be counted upon to identify Cubs of different Packs by the colour of their neckerchiefs or other parts of their uniform.

**Provincial Emblems.** – The wearing of a Provincial Emblem is authorised upon the approval of Dominion Headquarters. It is worn on the uniform in a place designated by the Provincial Council.

**District and Group Emblems.** – The wearing of a District or a Scout Group Emblem is authorised upon the approval of Provincial Headquarters, and is worn on the uniform in a place designated.

**Year Service Stars.** – These little silver finished stars, marking each full year of Cubbing, are worn on the left breast of the Cub jersey, above the cloth Wolf Cub Badge.

"First" and "Second" Stars.-These stars, worn on the front of the Cub's cap, are, to quote the *Handbook*, "the two bright eyes of the Wolf Cub before he becomes a Scout," and means that "nothing escapes his notice, whether on the ground, in the air, round about him, far away or near."

The awarding of the Stars and placing them in the cap is spoken of as "opening the Cub's eyes" – one eye being "opened" when he has completed the First Star tests, and "both eyes opened" when he has successfully passed the Second Star tests.

**Proficiency Badges.** – Passing of the various Cub Proficiency Badge tests (described in Sec. 53, *P.O.&R.*) is recorded by the awarding of triangular cloth badges, which are worn in parallel rows between the shoulder and elbow of the right arm of the jersey.

**The Leaping Wolf.** – This is the graduating Cub Scout badge that every Cubmaster hopes some day to pin ant the breast of his fully trained Second Star Cubs who have gone directly up from the Pack into the Troop – (the associated Scout Troop or some other Troop. The badge is presented immediately after the Cub has been invested as a Scout, and wherever possible is presented by the boy's Cubmaster, – a little farewell ceremony that always means much to both. The badge is a yellow Leaping Wolf on a green cloth background.

**Sixer and Second Armlets.** – Two armlets of yellow braid (1/2 inch wide, 1 inch apart) stitched around the Jersey sleeve above the left elbow distinguish a Sixer.

When one Sixer is designated Pack Senior Sixer he is given a third yellow armlet.

A Six "Second" wears one yellow armlet three inches above the left elbow. If and when a Second is made a Sixer, the second armlet is added.

Note: Armlets may be purchased direct from Dominion Headquarters.

**No Additions to the Uniform.** – "The above is the correct Wolf Cub uniform, and nothing must be added to it," states *P.O.&R.* "Correct uniform only must be worn in public. Unauthorised badges, Scout belts, fancy decorations and personal adornments must not be displayed. Wolf Cubs in camp may, at the discretion of the Cubmaster, gear any convenient clothing, but whenever they appear in public outside the camp limits they must be properly dressed."

To the items barred may be added sheath knives, whistles and small axes.

**The Cubmaster's Uniform.** – The relationship between the wearing of uniform by the Cubmaster and by the Cubs will be obvious, – the importance of example. Not to be overlooked also are such psychological factors as the uniform's aid in securing discipline, especially with the new Cubs; the pride of the Pack in a smartly turned out leader; and, of particular importance, its part in making the Investiture ceremony impressive and "official". The new Cubmaster, therefore, should acquire a complete uniform as soon as possible after assuming the leadership of a Pack. (Details will be found in Sec. 21, *P.O.&R.*)

**Choosing a Colour Combination in Uniform.** – The colour of uniform and neckerchief of an established Scout Group is standard for Rover Crew, Scout Troop and Cub Pack. In the case of a new Pack, as yet unassociated with a Group, the Cubmaster should give definite thought to the colour combination of uniform to be adopted, – first for attractiveness; next, in communities or districts where there are a number of Packs, for distinctiveness. The latter consideration has in mind rallies and parades, when ready identification not only contributes to Pack pride, but adds to public interest.

As listed previously, uniforms may consist of: A grey, green or blue jerseys; shorts of blue or khaki; stockings of blue, with solid or striped green or khaki tops; and finally, a neckerchief of one or of two colours selected to blend pleasingly. (See Stores Department Catalogue for available combinations.)

**CHAPTER XV****First Star Work**

*Basis of Pack Progress. – During Meetings. – Akela Launches Subjects. – Instruction "Corners". – Order of Test Instruction. – Skipping Test. – Union Flag. – Knotting. – Somersault. – Leap Frog. – Hopping. – Ball Throwing. – Book Balancing. – Cleanliness. Time Telling. – A First Star Relay.*

Most of the progressive work of the Wolf Cub Pack centres round the First and Second Star tests (Sections 51 and 52, *P.O.&R.*). "Their funny little tests sound haphazard," to quote Gilcraft, but 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.... Never a Cub but enjoys working for them, and once he is a full blown Sixer he loves teaching some of them to others".

**Thro' Yarns, Games and Competitions**

A great deal of ground can be covered through yarns, games and competitions, compass direction by exciting "treasure hunts", knotting as a means of Cub "escape from shipwreck" or tying a difficult bundle," semaphore as a code in which to exchange communications with Akela. This is the true Cubbing method.

Let us not be content with the bare minimum," Gilcraft urges, "but make the tests the starting points for all kinds of Cubby stunts. Let's develop the somersaults into cartwheels, tumbling tricks into simple acrobatics. Let's have lots of games and yarns and acting utilizing the knots. Let's have whole afternoons of following a trail and of compass direction stunts. . . . Let's have a model test which will include a Six Lair in the woods, at a cooperative effort like a cardboard village.

"There really is no limit to the number of jolly things which can be made to centre round the most innocent looking Star test."

**During Brief Periods of Meetings**

Much of the First Star instruction and tests will be carried out in brief periods of regular Pack meetings. The new Cubmaster of the usual small new Pack will be able to launch the instruction with the aid of Sixers previously instructed, and growth of the Pack should add one or more Assistant Cubmasters or Scout Instructors as needed.

A Caution: Care should be taken that the work is not treated so seriously as to kill the happy-family spirit of the meetings. The quiet instruction periods should not last beyond ten minutes at any one time.

**Akela Launches the Subjects**

There should be no need for Akela to deal with book balancing and plank walking; in most cases he, or she, can open the subject in some way to catch the Cubs' interest. For the Flag test, stories of the Saints can be told and a set of emblem cards shown; for knotting, some yarns. In both cases the supervision of the first efforts of the learners may be left to the Sixers. Then, at the end of the allotted time, the Pack may be called together for games utilizing the work done, – skipping and hopping relays, etc.

**Test Instruction "Corners"**

One Cubmaster of experience has offered this suggestion: Name corners of your hall for training on particular subjects (a "corner" being any convenient place). On coming to an instruction period of a meeting, the Cubs scatter to the special corners, – for skipping, for time telling, for knotting, etc. Following the period, instructing Sixers return to their Sixes.

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### Order of Test Instruction

One of our best known Cub leaders and contributors to *The Scout Leader*, D. R. Kennedy, advises the starting of boys on the more difficult tests rather than the easy First Star tests:

"Hopping, time-telling, book-balancing, the somersault are so simple that boys can complete them in short order," with the result that "when they come to the harder tasks – knotting, the Union Flag, skipping – they are compelled to stay on the subject week after week, and lose interest. And because the easier tasks have been completed, there is nothing simple remaining to provide as a substitute.

"It is a good system, therefore, to start the boy on the more difficult tests, and if he gets stuck on skipping, for instance, switch him to an easier item, – and later back to skipping. Thus his interest is maintained, and he feels he is making progress."

### The Skipping Test

*Skip with both feet together thirty times. It must be done backwards on the toes with the knees slightly bent all the time; the Cub must turn the rope himself.*

Cubs have more difficulty with this than any other of the First Star tests. The Founder doubtless had in mind the instilling of perseverance when he included it in the requirements, and for this reason Akela should see that it is passed in accordance with the regulations.

A point sometimes overlooked is the rope used. This should be sufficiently heavy to turn easily, and of the necessary length. (To find the correct length—hold have the Cub place a foot on the centre of the rope, then pull it up taut and grasp it beneath his armpits.)

The following hints on skipping instructions are taken from a very practical article on the subject in *The Scouter* of February, 1931:

Skipping has proved to be the rock upon which many a Cub and his Old Wolf have stuck fast. It is admitted to be the hardest test in the First Star, but those who sigh over its difficulty and are tempted to ask for some easier test may be encouraged to persevere with the present one if they remember its two principal values, namely, that it teaches coordination of mind and limbs, and that it is the only test in the First Star which really demands "stickability."

Skipping is largely a matter of rhythm, and is best taught in that way. "Time" is most important at first. "Polish and finish" will come later, when the Cub has learned to keep the rope going.

He must first understand the rhythm, and then know when to jump. When practising alone, he invariably tries at first to jump at the moment when he throws up his arms, coming down just as the rope reaches the ground. The result is obviously disastrous and continues to be so in spite of all his efforts.

**Graduated Instruction** – Here are a few suggestions. They will not, of course, be suitable in every case, but may help in most.

1. Let the Cub watch while a good skipper demonstrates rather slowly, Akela calling out "One and two, one and two," in time with the skipping. This should help the Cub to grasp the idea of rhythm.



Correct and incorrect rope length, rope hold and posture. The slightly stooped position of the second boy illustrates the reason of the backward -skipping requirement, which compels erect posture.

2. Next let the beginner hold one end of the rope for the demonstrator, and call out "One and two" as before.
3. Place the beginner in the centre and let him jump without the rope, Akela counting as before. Emphasize the beat, "One and two." Then try with the rope.
4. When the Cub is able to skip fairly well with others turning the rope, let him have a rope and try himself. At this stage plenty of encouragement is needed. The Cub should be urged to practice in spare moments at home.

**For Slow Learners.** – With very slow learners it is sometimes helpful to stand in front of the beginner, or at one side, hold his hands or his elbows, and then jump lightly with him – or let him jump alone, calling out "One and two" as before, and giving him a slight lifting pressure at each beat of "One."

To teach a slow Cub when to jump, it sometimes helps to let him take both ends of the rope in one hand, Akela standing at his elbows as before. Then, at first without jumping, he learns to turn the rope, calling out "One and two" as it smacks the floor. Next he tries jumping to it. Finally, he has the rope in both hands and stands quite still while he throws up his arms; Akela calls "One" as it hits the ground, and the Cub jumps. This is practised a few times until the Cub is able to jump without hesitation when his rope hits the ground.

This plan has often succeeded. The Cub finds the greatest difficulty at first in restraining himself from jumping as his arms go up; but let him smack the ground with the rope and jump as it hits.

**Avoid Tiring.** – Encourage the Cubs to wear gym shoes; boots are not only noisy, but more tiring. The chief danger to avoid is that of overtiring the boy.

A Cub should be encouraged to acquire "finish" – that is, light skipping, upright and easy carriage, elbows partly bent and loose wrists. As a rule the Lady Cubmaster has the advantage of the man in this test, but let him not despair; possibly a Ranger Instructor might be found to take his Cubs for him!

#### Some Further Notes

A number of experienced Canadian Cubmasters commenting on the preceding article agreed that it was sound, and applied equally to Canadian Cubs. One had used suggestions 1, 2 and 3 with success. Another "could vouch for the four steps outlined to produce skippers," but "did not know of any Cubmaster finding it necessary to skip with the boy, or to hold a



The alternate cross arm skip.

boy's elbows."

**Often a Matter of Nerves.** – A western lady Cubmaster thinks problem cases are often a matter of "nerves," and if the mind can be taken from "Counting 30" the skipping comes easily. She added this interesting "case story":

One Cub who found skipping very difficult I finally took into a garden and stood in front of a lovely rose bush. I told him to go on skipping, but to forget about counting his 30, and just admire the roses. While I counted on my fingers, to keep track, I kept talking to him about the flowers. He did 40 without any trouble. And was he surprised!



More cub skipping fun, and good steam-off P.T. The rope is turned frontwards for this; the reverse is very difficult.

**Backwards and Feet Together.** – A Quebec Cubmaster thinks emphasis should be placed on the fact that the requirements call for the performing of the test backwards, with the feet together. He has "seen several Packs in which the test is taken frontwards, and, in both back and front skipping, with the feet separated."

**Psychology in Skipping Backwards.** – To illustrate the success of the positive as against the negative in Cub training, an Ottawa leader tells this story: A certain Cub came to him and declared that he had tried and tried but could not learn to skip backwards.

"I'm sure that you can jump backwards over the rope once," said the leader, and placed the rope on the floor behind him, and the rope ends in his hands. The boy easily jumped backwards over the rope.

Now throw it over your head and jump over it again.... There, you can do it. And if you can do it once, you can do it four times, – and if you can do it four times, you can do it eight times. Now, do it four times."

Without difficulty the Cub jumped backwards, or skipped, four times. He was continuing when the leader stopped him.

"No, that's all! Now, you can skip backwards four times, can't you."

"Yes."

"And you can go on and skip eight times, can't you."

"Yes." And he did so.

**Physically Difficult for Some.** – A Maritime Cubmaster raised the point of fatigue, particularly in the case of clumsy, flat-footed boys. He has known doctors to condemn skipping for these, and for younger boys. To which an Ontario Cub leader contributes: "Occasionally a boy is too heavy for his feet, and the jumping is difficult, 'or actually impossible. To insist may result in injury to his feet."

**For the Cub Who says its "Sissy"** – For the occasional boy who thinks skipping is "sissy stuff," and "for girls," an Ontario lady C.M. offers this cure: "I show him some pictures of well known prize fighters, and tell him that skipping is one of their ways of training for a fight."

**Three-Four Time Music.** – Another western lady C.M., who thinks skipping is definitely valuable, both mentally and physically, suggests "music in three-four time" as a help in developing sense of rhythm.

**No Failures.** – A district leader emphasized that a Cub is never a "failure," however slow his progress. "He will get it Tomorrow, or next week...."

### **The Union Flag**

*Know the composition of the Union Flag  
and the right way to fly it.*

This test is most fittingly introduced by recounting the stories of the Patron Saints. A little of the history of the Union Flag will not be amiss, but too much detail should be avoided. Leave this for the Troop.

The small flag folders available from the Stores Department, with the three crosses on separate sheets, together with the original Union Flag and the present Union Flag, will be most helpful in illustrating how the flag is made up (Scout Tenderfoot Test Card). You may have the boy make a flag folder as part of the test.

When explaining the proper way to fly the flag of the Empire it is best to use an actual flag (make sure it is not a cheap, inaccurate one), and point out the wrong as well as the right way, so that the boy can see clearly wherein the difference lies.

**Flag Games.** – A game that will prove of assistance in permanently impressing the composition of the Union Flag on the minds of the boys is the Flag Game on p. 72 of the *Handbook*.

A variation of this game is the Union Flag Relay, which is very similar, except that the cards required for the Flag Game are not needed. Four chairs, or other suitable markers are placed at the end of the room, and are called England, Scotland, Ireland and Sham. Akela calls the name of a familiar article, such as rose, bulldog, oatmeal, shamrock, etc., and the first boy in each Six runs down the hall, touching whichever chair he thinks is the appropriate one. The first Cub to touch the correct chair earns a point for his Six. The game continues until each boy in the Six has had a turn, and the Six with the highest score naturally is the winner. As a "catch" Akela call "Union Flag," when the boys must touch all chairs except that called Sham.

### **Knotting**

*Be able to tie the following knots and know their uses:*

*Reef knot, sheet bend, clove hitch and bowline.*

One of the tests a Cub finds most useful after he goes up to the Troop is knotting, and for that reason special emphasis should be given his part of the First Star requirements.

Naturally, the essential piece of equipment for instructing is the rope, and proper attention should be paid to the type of rope used. Window sash-cord is ideal for knotting as it is quite pliable and the ends will not fray easily. A turn or two of adhesive tape around each end will satisfactorily take the place of whipping. It is impossible to tie a knot in a few inches of rope, and Cubs will have difficulty handling extremely long rope – a length of about three or four feet will usually prove most suitable.

When a boy gets to the knotting stage, it is best to demonstrate the knots to him and explain their various uses. It is hopeless to give him a knotting rope and a *Handbook* and tell him to go to it, for it is practically impossible for a young boy to learn how to tie a knot from looking at an illustration.

Although all four of the First Star knots can be tied with one piece of rope, the reef should be tied with two ropes as well as with one, to impress upon the boy that it may be used to tie together two ropes of the same thickness. For a similar reason it is well to have the sheet bend tied with two ropes of different diameters.

The clove hitch can be tied by two methods – working the free end of the rope around a pole; and the simple, quick way of forming two loops, folding one behind the other, and slipping them over the end of the pole. As each has its uses, it is well to teach both methods.

The bowline usually is hard for Cubs. A simple way to teach this knot is with the help of a little story, a synopsis of which is contained in the brackets following each step.

A small loop is made in the rope (which is a bunny hole). The working end (which is a bunny) comes up the loop (out of its hole), goes around the stationary end (a tree) and then back down the loop (gets frightened and runs back down its hole).

It is surprising how easily a Cub learns to tie the bowline when taught by this method. It makes it a lot easier for Akela to remember how, too!

### The Somersault

*Turn a somersault.*

This is another test that usually requires little coaching; in most cases all Akela has to do is smarten it up. At the finish of the roll the boy should be standing at the Alert, and should pause a few seconds before walking off. Often he is inclined to scramble up and start walking away before he is really on his feet.

Sometimes, however, a boy does have difficulty with the test. In such cases the trouble usually is that he places the top, instead of the back of his head on the floor, then pushes, thus tending to make him do a head stand, if he does get up that far.



The proper way to turn over is to place the back of the head on the floor, and then simply roll forward. For the first few times the boy probably will not be able to roll and stand up in one smooth, continuous motion, but a little practice will bring this.

It will be found helpful to use an old mattress or a cushion to place under the boy's head.

Be sure to remove the glasses from a Cub wearing them.

### Leap-Frog

*Leap-Frog over another boy of the same age.*

Here again Akela usually has nothing to do except in respect to smartness. The boy should leap in a smooth graceful manner, land with his feet together, pause briefly, then take a step forward. Stepping forward is essential if the boy following is to have sufficient space to leap, yet it is sometimes difficult to train the boy to do this.

After he becomes proficient, a small boy can leap cleanly over a much larger one, but at the beginning it well to match the boys according to size.

In common with most First Star tests, Leap-Frog lends itself easily to demonstration by games. Leap-Frog Relay is an example. The first boy in each Six steps forward and bends down; the second boy goes over him, steps forward and bends down; then the third boy starts, and so on until a fixed distance has been covered.



### Hopping

*Hop round a figure-of-eight course.*

This is another test that usually requires nothing of the Cubmaster but polishing up, and in any case Akela can do little in the way of instruction beyond demonstrating the correct method and seeing that the boy practices. Hopping is intended to teach the boy a sense of balance-to make him graceful and light on his feet. It should be done on the toes, not on the flat of the foot.

A hopping relay will add interest to this test. The boys may be required to hop a marked course, changing from the right foot to the left foot at the turning point.

### Ball Throwing

*Throw a ball, first with the right hand, then with the left, so that a boy ten yards away catches it four times out of six. Catch a ball thrown to him from ten yards distance four times out of six.*

Ball Throwing may prove somewhat difficult, but practice is all that can be done. A relay that will make the test more interesting is called "Catch, Throw and Sit Down." The first player runs to the far end of the floor, throws the ball to the second boy in his Six and then sits down. When the

second player has caught the ball, he runs to the far end, throws to the third boy and sits down behind the first player. And so on until the complete Six is sitting down. Each player must catch the ball before he can run. Should he miss, it must be thrown to him again and again until he does catch it.

As a variation, the boys may be shifted back to their original places by repeating the game, but the second time the ball must be thrown with the left hand instead of with the right.

### **Book Balancing**

*Carry on head, walking upright for ten yards, three books 8 by 5 inches (the size of the WOLF CUBS' Handbook) placed flat across the head.*



Book balancing is not difficult, but to be asked simply to walk a fixed distance with a book balanced on his head, and be passed because he does it without losing the book, will cause the boy to feel that the test is of little importance.

It can be made definitely interesting by a talk on the benefits of correct posture, illustrated by "right" and "wrong" examples found in health magazines. Pictures of stately Eastern women carrying water jugs on their heads will help demonstrate how erect walking builds upright bodies.

Without such explanation, the boy may regard this test as a game of skill, and he may go through various acrobatics to pace out the distance.

A wooden "book" may be used. A set of "books" painted in the six colours will add interest.

### **Cleanliness**

*Know how and why he should keep his hands and feet clean, his nails clean and cut, and his teeth clean; and why breathe through the nose.*

Although elementary, like all the First Star requisites, this has a definite purpose. It is intended to create an interest in personal hygiene. The Chief Scout has covered this part of the First Star work very thoroughly (pp. 106-109, *Wolf Cubs' Handbook*), and Akela will find in these pages a complete explanation of the various requirements.

To arouse a keener interest in the test, Akela might ask a friendly doctor to give the boys a short, simple talk the subject; and a dentist may be requested to briefly on the care of the teeth, and to demonstrate the correct method of brushing them. Tell the Cubs that wild animals keep their fur clean, and how.

If the Cubmaster has access to a microscope, he will find it very useful when telling Cubs about the danger of germs, as it is difficult for a young boy fully to grasp the significance of things invisible.

"Special Inspection," with its points for clean teeth, brushed hair, clean fingernails, etc., provides a most valuable follow-up means of establishing good health practices.

**A Game, "Germs."** – Although this subject does not readily lend itself as a theme for games, a tag game called "Germs" may prove helpful. One boy is a Cub, one is Cleanliness, one is Dirt, and all the others are Germs. A good-sized circle is marked on the floor, inside of which is Cleanliness. The Cub captures a Germ by tagging him, and places him in the circle, where he is kept in check by Cleanliness. The captured Germ may be freed by Dirt tagging him, but if Dirt is tagged by Cleanliness he also is captured, leaving the Cub to round up the other Germs. Dirt can be tagged only by Cleanliness, but Cleanliness is not permitted to go outside the circle.

### Time Telling

*Be able to tell time by the clock.*

Like so many of our simpler tests, Time telling is easily passed by most boys of Cub age; and apart from having the boy tell the hour correctly half a dozen times, the Cubmaster may be inclined to give it little attention.

The Cub should learn something from every test he tries, and Akela can impart much interesting information to the boy trying this test if he will look up something on the history of time recording, such as found in the *Children's Book of Knowledge* or some standard book of reference.

The boy may be told how time was first reckoned by the action of the sun and the moon, divided into days, nights and months, and how the day was later subdivided into hours. Probably the first timepiece was a stick planted in the earth, with the shadows cast by the sun marked off on the ground. This led to the sun dial, then came the water glass, the sand glass and the time taper, until eventually the clock as we know it was invented. Diagrams and pictures will all interest.

**Use An Alarm Clock.** – To save wear and tear on the Cubmaster's watch, it may be found advisable to buy a cheap alarm clock to use when passing this test; or a satisfactory clock may be inexpensively constructed from a cigar box, some cardboard, a little glue, a piece of wire and some paint. (Akela might suggest to some Second Star Cub that he make such a clock as part of his Toymaker Badge work.)

In the rare instance when the Cub cannot tell time, it will be necessary to teach him. One way to do this to explain, with the aid of a clock face, how the hour hand moves only from one figure to another while the minute hand goes all the way around; and how the short hand indicates the hour and the long hand tells the minutes after the hour. It usually is simpler, too, if the boy is taught to tell time as a railroad man does; that is, by always quoting the hour first and then the minutes after the hour. For instance, teach him to say "ten-forty" instead of "twenty to eleven". He has then only to add the minutes to the hour and will not be confused by combining addition with subtraction.

After the theory has been explained, it will require practice and more practice until he becomes proficient.

**A Set of Cub Clocks.** – For practice in telling time the 13th London Pack has a "set of clocks that only go when pushed" – old clocks with the works removed.

### A First Star Relay

The First Star tests are easily adaptable to a wealth of games, and a few suggestions have been made when dealing with the individual tests. To keep the boys in practice, various First Star medley relays may readily be advised, as for example:

- 1st boy – runs to end of room, skips backwards ten times and returns.
- 2nd boy – hops up on one foot, returns on the other.
- 3rd boy – does book balancing going up, runs back.
- 4th boy – somersaults at start, at turning point and at finish.
- 5th boy – ties bowline (vary the knots).
- 6th boy – runs to end of course, throws ball at Sixer, who must catch it before the Cub may return.

## CHAPTER XVI

### Second Star Work

*Systematic Progress. — A Caution. — Semaphore. Compass. National Anthem.—Thrift—Model Making.—Knitting.—Sketching.—Shoes. — Clothes.—Fire Making.—Message Carrying.—Tidiness.—Health Exercises.—Balance—Cuts, Burns, Scratches.*

One good plan for systematic Cub progress in Star and Proficiency Badge work is a schedule that normally will see the 8 year old boy through the Tenderpad and First Star tests during his first two years, his Second Star tests during his third year and spread the completion of the Proficiency Badges over the remainder of his time with the Pack.

For boys entering Cubbing at 9 or 10 years of age the schedule is shortened so that they may catch up with the programme timetable, then continue in step with the other Cubs of their age.

#### A Word of Caution

As in the case of First Star, it will be found advisable to start the average Cub on the harder tests, and keep the easier one as "encourager" optionally, should he run into difficulties. This also will avoid the possibility of a boy finishing all the tests but one, then finding this last one such a problem that he becomes seriously discouraged.

Another wise precaution is maintenance of a schedule of tests that does not permit of a Cub completing Second Star before his 10th birthday. With many Cubs it is difficult to spread completion of the Proficiency Badge work over the boy's two last years of Cubbing, and it becomes difficult to sustain his interest once all the 12 Proficiency Badges have been acquired. This problem has been a factor in boys dropping out "between Pack and Troop."

As distinguished from the frequent use of Sixers as instructors in First Star subjects, the Second Star tests should, states Gilcraft, be taught "to individuals as individuals" — by Akela, with the help of A.C.M.'s and Scout Instructors. Personal instruction in the physical tests by Akela is advised, as, "If wrongly taught, or taught 'by numbers,' as to a drill squad, they may do the Cub positive harm physically."

#### Semaphore

*Know the alphabet in Morse or Semaphore, and be able to send and read slowly simple words.*

Although the requirements permit either Morse or Semaphore, the latter is more commonly used in Cubbing. It is easier to master, and its use in the Pack (rather than Morse) leaves something new and interesting for the boy when later he goes up to the Scouts.

**Instruction.** — Instruction is best given Cubs in groups of three or four; it is difficult to watch and correct individual faults with larger classes.

As soon as a few letters are learned, use these to make words, — simple messages, or verbal directions to go and do something signalled, as: (Verbal) Go and touch a (signalled) HAT. (Verbal) Run to the table and write down the word (signalled) BEE. (Verbal) Take a step to the front and make a noise like a (signalled) CAT. (Verbal) Run to Baloo and ask him if he likes (signalled) CABBAGE.

**The "Circles".** — The Circle System, i.e., groups of letters made successively in naturally-following arm movements, is the standard system of teaching semaphore.

Start with hand signalling only; no flags. The correct technique of flag signalling adds a distracting detail for boys and instructor when the mind should be solely on correct letter position. Withhold use of flags until alphabet and good position have been mastered.

**Teaching Reminders, Hand Signalling.** — Have hands fully open, to face the receiver. And, when called for, arms fully extended above the head (not down in front of the face).

Be strict on arm positions.

Press the point that no signalled message is of value unless it can be seen clearly and read easily.

Secure an erect but easy standing posture, feet slightly apart; facing the receiver squarely.

Always face the group when teaching. This accustoms to the reverse positions as between sending and reading.

Encourage Cubs to practice in pairs between meetings.

When Sixers have mastered the alphabet, give them occasional directions in semaphore, with competition points for the first Six to carry out the signalled order. Use semaphore relay games. (See Games). Post notices in match-stick semaphore figures.

**With Flags.** — The standard semaphore flag is 18 inches square, the stick 36 inches long. (See Stores Dept. Catalogue.) For Cubs the stick should be shorter, — ending at the elbow when the stick is correctly held, i.e., grasped close to the flag, the first finger lying along the stick.

When standard semaphore flags cannot be purchased, the boys will be able to make very satisfactory flags of medium weight cotton or other similar weight cloth. For visibility against dark or light background, they should be either white with a transverse blue band, blue with a white band, or divided diagonally, half blue and half white.

Flags should be held at the full extent of the arm, first finger lying straight along the stick, except when holding the flag above the head. For this position a slight bend of the arm is permissible, in order that the flag may be held perpendicular above the centre of the head.

The flags must be held exactly at right angles to the receiver, slanted neither forward nor rearward (which loses surface visibility to the receiver).

When making T, O and W, distinctly separate the flags.

When making such letters as I and X, turn slightly on the hips, but keep the eyes straight to the front.

When double letters occur, as in WILL, separate them by whipping the flags smartly in to the body.

### The Compass

*Be able to point out eight points of the compass.*

*P.O.&R.* states simply that the boy must "be able to point out eight points of the compass." Akela may consider the test passed if a boy can, without too much hesitation, place the eight points in their proper position on a piece of paper; but the Pack's interest will be greatly increased by dressing up the subject, — as by showing the boys a compass, and explaining how and why it works.



A mechanical signaling machine added interest for these cubs.

Its history can be told: How the Chinese are credited with its invention, about 2600 B.C. How the Emperor of China, while pursuing an enemy, after a battle, was suddenly halted by a heavy fog, and how he attached a compass to his chariot, and was thus able to keep the right direction and so overtake and defeat his foe.

How in the 6th Century a man named Flavis Gioja improved the first simple compass, and in honour of Charles of Anjou, King of Naples, used the King's crest, the fleur-de-lis, for the compass pointer, — although some authorities claim the pointer originally was a decorated Cross. (For further stories see the Children's Book of Knowledge, Wonders of the World, the Encyclopaedia Britannica, etc.)

**Drawing a Compass.** — The drawing of a compass will help fix the points in the boy's mind. In preference to a blackboard, use chalk on the floor, so that the North does not actually point skyward. Continue the teaching out of doors, in as practical a manner as possible. Ask directions, and let the Cub think the answers out for himself, using an actual compass, and explaining it.

Games during regular Pack meeting programmes will greatly help, and should be repeated periodically as a reminder of the subject. But do not go beyond the 8 points. Again, do not infringe on Scouting. (See Games)

For the passing of the test a few questions on the history of the compass, and its general use, may be asked, but should not be included as part of the actual examination. The test is the boy's ability to "point out eight points of the compass."

### **The National Anthem**

*Recite two verses of "God Save the King"  
(Wolf Cubs' Handbook, page 139).*

Akela sometimes is apt to conclude that boys learn the words of God Save the King at school, and so may neglect to devote the necessary time to this section of the Second Star requirements, — with the result that the examiner has to fail certain boys.

It is quite true that the National Anthem is sung regularly in the schools, but Akela may discover that some of the boys voice words that sound correct when sung with a group, but which are actually meaningless. In many cases the boys do not understand the significance of the correct words.

**God Save THE King!** — Emphasis should be placed upon the fact that it is only in the first two lines that "king" is preceded by the word "our." In all other instances the proper expression is "God Save the King." It is surprising how frequently the anthem is incorrectly concluded with the phrase "God save our King."

It may be found helpful to have the required verses typewritten on slips of paper which can be given to the boys when they begin to prepare for the test. Several carbon copies can be made simultaneously, and a dozen or so sheets should last a season,

**A Prayer Set to Music.** — When introducing the subject, it is advisable to explain the significance of the National Anthem, and that an anthem is a prayer set to music. The Cub, and the Cubmaster too, will enjoy instruction in this test much more if something of the history, composition, tune, etc., of the National Anthem is studied.

Next, the Cubmaster will want to go over the words very carefully, explaining the meaning of any difficult or unusual words or phrases. Then the Cub may be asked to repeat the words, line by line, after Akela. This should suffice for the first session.

**Recited at the Alert.** — During the week the Cub will have his slip to study and when he comes to the following meeting he should know both verses fairly well. It should only be necessary

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for Akela to correct the few mistakes he is likely to make, or to prompt him if he forgets a line. In finishing up, Akela may say a word or two with respect to standing at the alert whenever the National Anthem is played, sung or recited, and the examiner should insist upon this when the Cub is passing the test.

### **Thrift**

*Have saved one dollar by his own efforts.*

A cubby approach to this subject of Thrift, or Savings, is such a question as: "Did you know there are animals that save things and put them aside 'for a rainy day,' as the saying is? That is, for some future time when they may need them?"

The answers will quite likely include "squirrels," and "beavers," and that the former buries nuts, and the latter stocks the water near its lodge with short lengths of poplar and birch, for food during the winter. Ants may also be referred to.

With this approach, Akela can discuss the value of bank savings accounts, and thrift generally, — thrift with food, with clothing that must be replaced when carelessly torn; avoidance of careless spending of odd pennies and nickels for candy, movies and the like.

The test specifies saving "by his own efforts," so Akela should learn just how the money was earned. A distinction will be made as between "jobs" and "good turns." For "no real Cub accepts payment for performing a good turn." A "job" may be described as a regular bit of work, like shovelling snow, cutting a lawn, or weeding a garden regularly, or delivering newspapers; in smaller communities it may be driving a neighbour's cow to and from pasture, looking after a flock of chickens, etc.

### **Produce a Model**

*Produce a satisfactory model made entirely by himself  
in wood, metal, cardboard, or clay, plasticine or similar substance;*

The requirements for this test are so broad and general that no matter what his natural interests and abilities, every Wolf Cub should be able to produce something. As a matter of fact it is surprising what excellent work can be done by boys of Cub age. Akela therefore should not be too easily satisfied with the quality of the articles produced.

As to materials for model making, there is not a Pack but can find the necessities for a wide variety of model making, at little or no expense. Models can be fashioned of clay mixed with a little water; sand; home-made papier mache (torn up newspaper soaked in glue-water); of match boxes, candy and other cardboard boxes; odds and ends of carpenter's trimmings; pieces of coloured glass, broken toys, bits of glue, stumps of coloured crayons; pictures from magazines. All such items may be accumulated as a common store, and kept on an assigned shelf of the Pack store room, or in a suitable box.

The first efforts of the boys may be quite primitive, but they soon will be making models of farms, with fenced fields, fruit trees, farmyards with cattle, etc.; miniature villages, individual houses, with miniature furniture.

**A Model Display.** — One means of maintaining interest in model making is the holding of a Model Display. There may be two classes of entries, one for boys who have completed the Second Star model test, one for those who have not. Each class may be subdivided to provide for models of various types made from various materials. If desired, simple prizes may be awarded, such as lollypops — red for first place, green for second and yellow for third. Points also may be awarded for the Six Competition.

After judging, the work of Cubs who have not previously qualified may be considered for the model test.

### **Knitting**

*or an article knitted or netted, woven or carved;*

That Wolf Cubs can master knitting, and that their work has practical value was demonstrated during World War II. Packs in different parts of the Dominion produced excellent air raid shelter blankets for Britain, one Pack, the 1st Hawarden, Sask., making and sending overseas no less than ten. The Sanderstead Mission Pack of Toronto netted dozens of dish — and face — cloths (made of string purchased through wastepaper collections) for particular hospitals in England.

For directions for making articles under this heading see page 132 of the *Handbook*; and *Handwork for Cubs*.

### **Sketching**

*or a set of at least eight sketches drawn by himself in colours (chalk or paint) of National flags, or animals, or flowers, with their names clearly written.*

Most Cubs have a certain amount of talent for drawing, and all enjoy it if taught in the right way. Nothing like drawing classes should be attempted, and no very high standard of technique should be expected from the average Cub. Where there is a special talent it may 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.

Instructions may be given by means of picture-making games and picture-illustrated yarns. "Some of the jolliest evenings I have spent with my Pack were employed in this way," writes Gilcraft. "The favourite stunt was for Akela to relate some recent incident in the Pack life, and everyone would picture it in match-stick figures. Then Akela had to draw his version on the blackboard, and the best of the Cubs' efforts was picked out and applauded. There were many versions of this game, producing some wonderful caricatures of Pack celebrities."

The flags of different nations make an easy and interesting drawing lesson, done with colour: pencils or chalk; then flowers, as far as possible in their natural shades. Drawings of trees, animals and birds have obvious added value.

### **Clean Shoes**

*Clean and polish a pair of boots or shoes.*

Little requires to be said regarding boot polishing, and the value of pride in appearance involved. A game, "Shine 'Em Up" relay, will help Akela's exhortations on behalf of polished boots.

The equipment, a tin of blacking and a brush for each Six. Tin and brush are placed at one end of the room and the Sixes lined up at the other. Cubs in turn run, polish shoes, return and hand brush to the next. Points awarded first for "shine", then for speed.

Naturally those boys whose shoes were cleaned before they came to meeting will have the least shining to do, and be through the quickest. When this relay has been run off a few times during several weeks, Akela will discover that practically all are polishing their shoes regularly, to avoid being caught with a tough shining job next time the game is played.

### **Clothes**

*Fold his clothes neatly.*

In addition to the excellent talk under this heading in the *Handbook* (page 127), Six Competition points may be awarded at Pack meetings, particularly during the fall and winter, for the tidy folding of overcoats, windbreakers, raincoats, etc.

### **Lay and Light a Fire**

*Know how to lay and light a kitchen fire, or how to turn on and light a gas stove burner safely, or how properly to turn on and off electric stove elements.*

In communities where wood and coal are used for kitchen cooking, questioning will be sufficient to reveal a Cub's knowledge of the local procedure in starting a fire. Where gas, artificial or natural, is used, the safe way of lighting should be demonstrated with a small burner if a gas stove is not available. Where an electric stove is used for cooking, the importance should be stressed of all heating elements being turned off after use, and particularly whenever the entire family is leaving home for a time.

### **Message Carrying**

*Be able to run or cycle with a verbal message of not less than fifteen words, to go by a certain route, and deliver it correctly.*

This important test is aimed to help develop qualities which will be of value in the Cub's later life, including dependability in carrying out the oral instructions of employers. The first point of instruction is to impress the boy with the necessity of thoroughly understanding an oral message, even though this may make several repetitions necessary. Next he should be taught to put all other matters out of his mind until his message is delivered.

Begin the training by giving practice messages to Cubs to take to Baloo and Bagheera at Pack meetings, and in meeting programmes include frequent message carrying games. (See Games).

### **Tidiness**

*Satisfy his Cubmaster that he is doing his best to keep the Pack Den tidy and to prevent litter when on hikes.*

In a day of careless summer picnickers who habitually scatter and leave lunch basket debris in parks and roadside and waterside spots, the tidiness of "good campers" is a point to stress in connection with this test. With respect to the tidy Pack Den, Akela will be making periodic surprise inspections of Six Lairs, and awarding Six Competition points as conditions warrant, — each individual Cub being credited with a portion of the credit, or responsibility.

### **Health Exercises**

*Perform the toe-touching and knee-bending exercises as shown in the *Wolf Cubs' Handbook*.*

Except during the Cub camp, when one is held, these exercises are for the boy at home, — daily morning muscle-stretching exercises. This should be kept in mind when instructing in the movements during Cub meetings; they should never be given as a form of snappy "physical jerks." Read closely the Founder's instructions, pages 149-151, the *Handbook*.

**Balance**

*Walk a plank 12 feet by 6 inches, the height of an ordinary table above the ground.*

This is a test in balance, aimed to develop physical control and confidence. It is best taught by stages, beginning at chair height, and in the form of a game. An example: A plank of the required dimensions is placed across two chairs, — "a fallen tree which is the only means of crossing a deep gorge." Sixes are lined up at end of room, and each Cub must walk the plank, touch the opposite wall and return over the plank. If a boy loses his balance and jumps off, he is lost, and must return immediately to touch off the next runner of his Six. Competition points may be awarded Sixes in order of finishing, less points off for "casualties."

**Cuts, Burns, Scratches**

*Show how to clean and tie a cut finger, cover a scald or burn, and understand the danger of dirt in a scratch.*

The simplicity of these requirements will be noted, — the teaching of a Cub how and why he should deal with three common small-boy accidents, a cut finger, a burn or scald, and scratches. Akela will find good material for explaining the dangers of infection in the Fifteenth Bite, page 148, of the *Handbook*.

It will be noted that the Founder adds a word on Shock, and the advice that: "When someone is hurt, you must remember to fetch or send somebody for a grown-up person as soon as possible; and you must do this even if you think you can deal with the injury yourself." And, "Until the grown-up arrives, keep the patient warm and quiet, and prevent other people from crowding round him."

Practical instruction will include the actual or simulated use of the simple first aid materials involved — roller bandages, band-aid, iodine, boric acid, Vaseline. After several demonstrations and practice sessions short first aid problems may occasionally be included in the meeting programmes. One Cub (by arrangement) may suddenly cry that he has cut himself, whereupon Akela halts the meeting and directs one of the boy's neighbours to "fix him up." The other Cubs may be invited to "Watch how Billy does it," and to offer comments and criticisms — after the job has been done.

**CHAPTER XVII**

**A Star Work Experiment**

*A Year's Progress Plan. — Second Star and Badge*

*Work Between Meetings. — A Table of the Results.*

The following account of a year's successful experiment in planned Pack Star work progress was secured for *The Scout Leader* from District Cubmaster Irene H. Ingham, of Central District, Montreal. The Pack with which the experiment was made, a year old community Pack meeting in a school, was taken over by Akela Ingham in September of 1936. It then consisted of 18 Cubs, in three Sixes, and included 10 Tenderpads and 4 First Stars.

Observation as a District Cubmaster had suggested to Mrs. Ingham that a great deal more progress in Star and Badge work could be made in the average Pack if Cubmasters would definitely lay out their season programmes to this end. She set out to demonstrate the possibility, and at the end of June of the following year the Pack roster showed 35 Cubs with the following standings:

- 14 Tenderpads. 1 Cub with 10 Badges.
- 12 First Star Cubs. 1 Cub with 9 Badges.
- 9 Second Star Cubs. 1 Cub with 6 Badges.
- 2 Cubs with 12 Badges each. 1 Cub with 5 Badges.
- 2 Cubs with 11 Badges each. 1 Cub with 4 Badges.

A definite plan was followed. Prior to the first meeting Akela had a pow-wow with the Pack, and explained "exactly what a real Cub should achieve before going up to the Scout Troop." As one result she discovered that the ambition of every boy was "at least to make sure of his Leaping Wolf, plus some Proficiency Badges, before going up."

Akela's previous experience had been that it was practically impossible to do Second Star or Proficiency Badge work at Pack meetings in addition to Tenderpad and First Star, — "if the meetings were to be conducted in the jolly spirit laid down by the Chief Scout. Small boys find it difficult to concentrate while another group is working in another part of the jungle."

It was therefore arranged that small groups of Cubs who had completed their First Star tests should each week meet Akela at her home, or at the school or District Scout

Headquarters, as was most convenient, for an hour of Second Star work. The scheme was welcomed enthusiastically by the boys, there was keen competition to be included in the various groups. Rapid progress was made, and when the Second Star tests were completed, the Proficiency Badges were taken up.

The hour was of course broken by a Cub-style romping period. The sessions were most successful when the number of boys attending was limited to six.

Following is a tabulation of the results.

MONTHLY RECORD OF STAR AND BADGE WORK

	First Star	Second Star	House Orderly	Athlete	Team Player	Artist	Collector	Homecraft	Observer	First Aider	Guide	Gardener	Toymaker	Swimmer
Sept. ....														
October ....	2													
Nov. ....	2													
Dec. ....		6		4			4		1					5
January ....	1	1	4	2	4	1	2							
February ...	2	2	2		3	2	1				6		1	3
March ....	1													
April ....	4		1		1	2	3	6	3	1				
May ....			1	1		1				7	1	7		
June ....														
	12	9	8	7	8	6	10	6	4	8	7	7	6	3

Monthly Record of Star And Badge Work

## CHAPTER XVIII

### Proficiency Badge Work

*To Develop Character and Health.— Examination Standards. Collector Badge. — Collection Subjects. — After Awarding the Badge. — Artist Badge. — Annual Exhibition. — First Aider Badge Playlets — Team Competitions. — Athletic Badge. — A Field Day. Tests During Outings. — Team Player Badge. — Inter-Six League. Floorball.*

The object of the Proficiency Badges," says the Founder of Cubbing in the *Wolf Cubs' Handbook*, "is to help remedy defects and to develop character and physical health. They should not, however, be regarded in the same way as the Star tests. Badges are activities which individual Cubs can take up in order that they may progress further along Cub paths; they should be encouraged to take them up with a view to self-development.

"But not," Baden-Powell added, "at the expense of their ordinary work with the Pack."

The list of 12 badges will be found in Sec. 53, *P.O. & R.* It will be noted that "Tests must be passed before at least one independent and qualified examiner approved by the Local Association," and that applications for badges are made to Provincial Headquarters by the Secretary of the Local Association or of the Group Committee where a Scout Group is not under a Local Association.

**Examination Standards.** — In examining Wolf Cubs it should be remembered that young boys may be nervous and incoherent, and the examiner should have an understanding of the workings of the small boy's mind as well as the details of the tests. Passing of tests should be based, not merely on what the small lad knows of the subject, but credit should be given for effort; and in the case of the physical exercises, whether he has been carrying these out regularly.

When sending a Cub to an examiner the Cubmaster may give the boy a letter explaining certain of his characteristics and difficulties — whether slow, or quick, etc.

**Study the Handbook.** — In connection with the four groups of proficiency Badges the new Cubmaster should study the diagram of "Boy Failings and Cub Remedies" on page 160 of the *Handbook*, then carefully read the succeeding chapters on the "Proficiency Badges and How to Qualify for Them." The following additional notes on certain of the badge subjects may be helpful.

#### The Collector's Badge

A thoughtful discussion of the educational objective of the Collector's Badge tests by "White Fang" in *Scouting' in New South Wales* has its application to Canada, particularly for the new Akela. He begins with a cautionary reference to the "legion" of First Star Cubs wearing but one badge, the Collector; this frequently meaning merely that the boy previously has collected something, usually stamps.

"In other words, the collecting was not Cubbing work, under guidance of the Cubmaster."

**Intelligence, Perseverance.** — If the collection has been methodically and neatly kept, for the prescribed period of three months, well and good. The boy has benefited from doing a job well, and it does not matter that he has done so without help from Akela. However, there is reason to doubt whether the object of this badge is always kept in mind.

It is placed in the "Character" Group, the aim of which is to cultivate intelligence and perseverance. The making of a satisfactory collection requires a degree of carefulness and patience rather high for a boy of Cub age, and it should be seen to that these qualities are exercised. Real effort must be required.

**Don't Accept Untidiness.** — Old Wolves should not think, "After all, he's only a youngster," and pass over errors of untidiness, due to the haste and carelessness that often follow when the boy's first enthusiasm for the job has begun to evaporate. If much is expected, much will be obtained.

There is no need to be afraid to point out a mistake, or a piece of untidiness, and to require them to be corrected before the examiner sees the work. The Cub's ardour will not be quenched if this is done in the right way, by carefully explaining the error, pointing out how the untidiness spoils the appearance of the whole job, and by a word of praise for merit shown elsewhere in the collection.

**Praise What Is Good.** — "You can do it properly and neatly, as you have here, so this other part isn't your best, is it? You know that only your best is good enough."

If tackled along these lines the boy will not "give in to himself" by abandoning the collection in discouragement, but will return to the task with fresh interest.

"By several times making a Cub take back his work for amendment, over a period of some months, I have seen a scrappy, slovenly lot of postage stamps, hurriedly got together in a spirit of pure badge hunting, develop into a neat collection. Far more important, that boy's keenness to win the badge was turned to account so as to give him training in habits of care and perseverance."

**Must Be a Quiz.** — A point that examiners for the badge should remember is that Cubs are required to know something of the objects collected. Therefore they must be questioned on the subject; the not infrequent practice of passing boys after merely inspecting their collections does not fulfil the requirements.

If Old Wolves conscientiously see that boys do good work for this badge, it will amply justify the claim that it helps to develop character.

### Collection Subjects

Of the wide variety of collections available to Canadian Cubs, a few of the more common are listed below, together with a helpful hint or two.

**Post Cards.** — Suitably mounted and assembled by countries, localities or subject, post cards provide an always attractive and inexpensive collection.

**Postage Stamps.** — Philately is the most popular of all hobbies. Stamps should be mounted with special stamp hinges, by countries and chronologically. An inexpensive start sometimes can be made with premium stamp packets given by manufacturers of breakfast cereals and other package foods.

**Poster Stamps.** — These stamps also have been available, inexpensively, through several national advertisers. "They should be mounted neatly, in sets."

**Snapshots.** — Although entailing a certain amount of expense, photography is a most interesting hobby. Developing and printing need not necessarily be carried out by the boy himself, but he should have knowledge of the fundamentals. The snaps should be neatly mounted in a suitable album and properly titled. This is a rather expensive hobby for a Cub-age boy, but if it can be afforded, provides an excellent groundwork for the Scout Photographer badge, as well as enabling the boy to keep a permanent photographic record of his childhood days.

**Scrap Books.** — Every boy, no matter what his interests or circumstances, can win the Collector badge by keeping a scrap book. The collection may comprise newspaper clippings of Cub and Scout activities, press pictures of various sports - baseball, hockey, football; aeroplanes and famous pilots; ships; dogs; farm animals and farm scenes.

**Leaves.** — During the summer months Nature offers endless opportunities. Leaves may be gathered and preserved by coating with wax and mounting with transparent tape. A collection of leaf facsimiles is easy to make. A leaf pressed upon a sheet of carbon paper then placed face down on a piece of white paper and ironed with a cold flat-iron. The outline of the leaf, together with all the veins, will be clearly imprinted upon the paper, which can be titled and placed in a loose leaf binder.

**Flowers.** — A collection of pressed wax-dipped flowers can be made in much the same way as waxed leaves.

**Twigs.** — The boy who is interested in trees can build up an interesting collection of short lengths of small twigs. It is merely necessary to bevel one end in order to expose the grain, and fasten the

twigs to cardboard or light wood by means of small nails or wire. If desired, the twigs may also be given a coating of varnish.

**Sand.** — A collection of different varieties of sands is very attractive. The various colours, shades and granulations may be segregated in individual vials or bottles, and labelled with the name of the locality in which they were found.

Among the dozens of other articles that may be collected are: Pop and milk bottle tops; match boxes; coins; trade marks; post marks; sea shells; model aeroplanes; election campaign pins; blotters; advertising pencils; buttons.

**After Awarding the Badge.** — It is no less important to maintain the boys' interest in their collections after they have won the badge. This may be done by forming a Collectors' Club, which meets apart from regular Pack meetings and which gives the boys a chance to "swap" duplicates or to work together. From time to time, possibly in conjunction with a Parents' Night, an exhibition may be arranged, with coloured ribbons awarded the winners in the various classes.

### **The Artist Badge**

Only in rare cases do we find natural artists in our Packs, and such boys are able to qualify for the Artist Badge with little effort. However, effort should be a major requisite of every Cub test, and a boy to whom drawing is second nature should not be permitted to pass the badge with work that might be considered excellent if done by another boy, but which does not represent his own best effort.

**Reward for Effort.** — Similarly, if another Cub, who probably never will be able to paint even a fence, tries repeatedly, spending tedious hours with pencil and brush, his perseverance should be recognised. Although his production may be quite terrible from an artistic point of view, he should be rewarded with the badge.

In other words, Akela and the Examiner should consider each case individually, and the boy passed or failed accordingly.

**Interesting the Non-Artistic.** — The boy who is artistically inclined will need no urging or encouragement when it comes time to qualify for the Artist Badge. It probably will be the first badge he attempts. For the non-artistic boy the Cubmaster will find it well worth while to discover whether he has some other particular interest, or pet hobby, then set him to work drawing related pictures.

For instance, a boy who is wrapped up in railroad engines and trains may do very discouraging work if required to draw flowers and houses, but may turn out masterpieces if it is suggested he draw pictures of locomotives and railway stations.

An ardent stamp collector might consider it a waste of time if asked to devote his spare moments to drawing birds and landscapes, but let Akela suggest that he copy a few stamp designs and the results can be surprising.

**Avoid Discouraging.** — No Cub can tie the bowline properly the first time he is handed a piece of rope. Similarly it can hardly be expected that he can make a creditable sketch the first time he takes up pencil and paper. "Heroes are made, not born," and as in the case of practically everything else the Cub tackles, drawing requires practice.

Effort spent in the wrong direction is ineffective, so Akela will want to guide the Cub along the right channels, and prevent him becoming discouraged through working blindly.

**Drawing Book Help.** — There are a number of inexpensive drawing books on the market which will prove very helpful guides to the Cubs practising for the Artist Badge. These books demonstrate by means of series of pictures the progressive steps necessary to create a drawing, and by carefully following the directions, sketching in each line in turn as indicated, almost anyone can learn to make satisfactory reproductions.

**The "Squares" System.** — A simple way of duplicating pictures is by the use of squared paper. First of all squares are ruled on the original and on the drawing paper. Then, by carefully duplicating the

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lines contained within each corresponding square, the complete picture can be copied. When completed the necessary lines can be gone over with India ink and the guide lines erased.

**Transparent Paper.** — If the finished work is to be a pencil sketch and it is desired to avoid erasing, the squares may be drawn on a separate piece of paper which can be placed under the drawing paper (in which case the drawing paper will have to be thin enough to make the guide squares discernible). Similarly, if it is not convenient to rule squares on the original picture, a piece of ruled tissue paper can be pinned in place over it.

This method of working is particularly useful when the original is either larger or smaller than the desired size of the finished drawing, as it is only necessary to make the squares of correspondingly different sizes.

**An Annual Exhibition.** — An Annual Art Work Exhibition is a good means of stimulating pack interest in drawing. Entries may be divided into two classes, — one for Cubs with the Artist Badge and one for Cubs without the badge. This enables every boy in the Pack to participate.

Each class may be further divided to provide for such subdivisions as Landscapes, Scale Drawings, Flowers, Animals, Birds, etc.

Coloured stars, such as are used on the Progress Chart, may be affixed to the best entries in each section, gold for first place, blue for second and red for third. As a further incentive, points may be awarded in the Inter-Six Competition, 3 for a "first," 2 for a "second" and 1 for a "third."

Finally, whether their entries are prize-winners or not, providing their work is satisfactory and complies with the requirements, the examiner may award the Artist Badge to the eligible Cubs.

### **First Aider Badge**

It should always be borne in mind when instructing in the First Aider requirements, that the badge is intended to arouse interest in this very important subject, — not to develop "ambulance men."

As with other Cub tests, if the requirements are exceeded — thus encroaching upon the Scout Troop's sphere of activity — it will be just that much more difficult for the Scoutmaster to maintain the boy's interest in the subject when he goes up to the Troop.

As a matter of fact, no worthwhile purpose can be served by enlarging upon the rather simple Cub requisites. It is hard to conceive of any injured adult, no matter how badly hurt, resigning himself to the tender mercies of a Cub-age boy.

**Dangers of Amateur First Aid.** — The danger of complications from first aid by well-meaning amateurs should be stressed, and it should be indelibly impressed upon the mind of every Cub First Aider that in case of an accident causing serious injury he will do most good by summoning adult assistance and calling the nearest doctor.

Because improper treatment may have serious consequences, the Cub should be instructed never to attempt anything but the treatments comprising the First Aider requirements. But he should be so thoroughly acquainted with the simple Cub tests that he will be proficient and fully qualified to render really valuable assistance in minor accidents.

**The Cub First Aid Subjects.** — The treatment for grazes, nose bleed, frost bite and choking, as well as the proper action to take when a person's clothing is afire, should be particularly emphasized; for the first three are likely to come within the scope of a Cub's experience while at play, and the latter two require instantaneous action to prevent a fatality.

The treatment for frost bite is not described in the *Wolf Cub's Handbook*, although it is included in the Canadian requirements of the First Aider badge. Quite often it is recommended that snow be rubbed on the nipped part in order to restore circulation, but this is a dangerous procedure, as it may cause blood poisoning. Any rough treatment — such as rubbing — should be avoided, particularly if it is the ears that are affected, for the frozen flesh is liable to break off. The safest treatment is simply

to protect the injured part from the cold (without, of course, applying heat), and gently knead it with the hands.

**Realistic Instruction.** — Impress upon the Cub that the first move in first aid is to sit or lay the patient down and make him as comfortable as possible. It is not unusual for a Cub, when practising first aid, to keep the "patient" standing, and to request him to hold his arm or leg in a certain position, or even ask him to assist in the application of the bandage. Such practices, of course, ought not to be permitted. In all cases the Cuts should be inspired with the idea that his "patient" really is injured, and must be treated as if he actually were unable to make the task easier for the first aider.

It is therefore wise to make everything as realistic as possible when giving first aid instruction. By this it is not suggested that one boy should actually cut his finger so that it can be properly cleaned and bandaged, but the "patient" should always act as if he were really hurt; and real bandages should be used, as well as antiseptics, boric acid, vaseline, etc. By practising the treatment exactly as it would be given in the case of accident, the Cub will be able to do a proficient job should he ever face a real emergency.

**First Aid Playlets.** — A good way to put first aid instruction over is with the help of playlets. For instance, Robin Hood and Little John may be fighting with the quarter staff, resulting in a skinned knuckle for Robin Hood, and necessitating first aid treatment by Friar Tuck. Possibly a nose bleed might be caused by Joe Louis hitting Jack Dempsey on the nose, which could be treated by one of the seconds. Or an old lady might fall and twist her ankle while crossing the street, and a smart Wolf Cub goes to her assistance. Dozens of similar sketches can easily be devised which not only will serve to give the First Aiders practice, but will give the other Cubs a chance to demonstrate their prowess as actors.

Finally, when the test work has been covered, there are the occasional minor accidents that occur from time to time during Cub meetings. When one of these small mishaps occurs, all Akela has to do is to pick out one of his First Aiders and say, "Johnny, you have your First Aider badge. Take Bobby downstairs and fix up his skinned knee." This not only will keep the older boys interested and on their toes, but for those coming along will add an incentive to qualify, so that they may be called upon to "fix up" someone.

The important thing to remember is to keep within the scope of the Wolf Cub requirements and leave the ambulance work for the Scoutmaster.

**First Aider Team Competitions.** — An effective means of arousing and maintaining interest in Cub first aid is a district team competition. Such an event held semi-annually in Winnipeg (for the honour of carrying and having the Pack name inscribed on the "Hesketh Flag") has made Cub first aid one of the features of Cub training in that traditionally strong Cubbing city. For the 35th competition 25 teams of 5 Cubs each participated in the preliminaries in six city districts, and incidentally 150 Cubs passed the First Aider tests. Up to that time over 2,000 boys had passed the tests.

### **The Athlete Badge An Athlete Badge Field Day**

With the fine, early summer weather comes the opportunity for outdoor Cubbing and the chance of qualifying the boys for the Athlete Badge. One helpful plan is the holding of a Pack Field Day, or an Inter-Pack Meet with all the neighbouring Packs participating.

Every member of the Pack may be permitted to take part, whether or not he is ready for the badge. Those boys who do not have "both eyes open" will have the pleasure and benefit of a sporting contest in the fresh air, while the Second Star boys will be able to win the badge, providing their performance comes up to the required standards.

**Each Event Two Classes.** — In keeping with the badge requirements, there should be two classes in each event, — one for boys of eight and nine years of age, and one for boys of ten and eleven. Naturally those boys trying for the badge will have to enter all the events necessary to qualify, but the other boys may prefer to enter only those for which they feel themselves qualified.

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**Junior and Senior Alternately.** — So as to prevent any of the boys becoming restless and bored from long intervals of waiting, it usually will be found desirable to run junior and senior events alternately.

**Mix Easy and Harder Events.** — To keep the boys as active as possible and still not tire them unduly, it is recommended that the easier items be alternated with the more difficult. The following programme carries out this idea:

- Item No. 1 — Junior Sprint.
- Item No. 2 — Senior Sprint.
- Item No. 3 — Junior Ball Throwing.
- Item No. 4 — Senior Ball Throwing.
- Item No. 5 — Junior Broad Jump.
- Item No. 6 — Senior Broad Jump.
- Item No. 7 — Junior Rope Climb.
- Item No. 8 — Senior Rope Climb.
- Item No. 9 — Junior High Jump.
- Item No. 10 — Senior High Jump.
- Item No. 11 — Junior Head Stand.
- Item No. 12 — Senior Head Stand.
- Item No. 13 — Junior Cartwheel.
- Item No. 14 — Senior Cartwheel.



“Through the air with the greatest of ease” at a P.E.I. Cub field day.

**Judging Hints.** — The ball throwing item may be judged on the basis of accuracy and style; but it is advisable to avoid a distance basis of judging as a boy might “throw his arm out” or otherwise strain himself.

In judging the rope or pole climbing item it probably will be found most convenient to start the boys at a mark a few yards from the rope or pole, and record the time taken to cover the distance to the rope or pole, climb the required distance, and return to the starting point.

The head-standing item may be judged on the basis of a combination of time in the air and style; while the cartwheels may be judged for style or number of turns executed in a certain time limit, or a combination of both.

If desired, a few extra items of a simple nature can be included to round out the afternoon. For instance, if the event is solely a Pack affair, a six-man relay team might be entered by each Six; or, if it is an Inter-Pack Meet, each of the participating Packs may enter a team consisting of either four or six boys.

Should a relay race form part of the programme, it will be well to see that the distance run by each boy is not too great, as it is very easy for a young boy to strain himself by over exertion. Fifty-yard laps will provide good sport and not tire the boys unduly.

**Tests During Weekly Outings.** — If possible for the examiner to cooperate, Cubmasters may have the boys pass one or two items at a time during the course of the weekly outings; or it might be preferred to take the boys trying for the badge on an outing by themselves and run through all the items at one time.

It should not be difficult for any normal boy to meet the requirements of the Athlete Badge, with the possible exception of the cartwheel and head stand tests, which may require considerable practice.

**Trouble With Certain Tests.** — If a boy has trouble with a particular test, about the only assistance Akela can be to him is to show him (either himself or by having one of the other boys do so)

the proper method of performing the test, and encouraging him to practice diligently until he has mastered it.

For instance, if a lad is having difficulty with the high jump, the Cubmaster can determine whether a front, a right, or a left approach comes most natural to him, have the proper method of jumping demonstrated for him, and see that he practices faithfully, — beginning with the rope or bar at a comparatively low mark and gradually increasing the height until the required standard has been attained. Likewise with other tests.

**Guard Against Overtaxing.** — The pitfall that Akela must avoid is the overtaxing of the boy's strength, for an undue strain can cause irreparable damage to his health. No Cub should be called upon to perform an athletic feat which would manifestly require a greater degree of stamina than he possesses. The whole purpose of the badge is to instil in the boy the desire for physical fitness — not to create a circus strong man or a track star.

### **The Team-Player Badge**

The object of the Team-Player Badge is to encourage the boy to enter into competitive team sports, and to play them in a sportsmanlike manner. The whole spirit underlying the badge is most admirably expressed in the famous lines of Grantland Rice:

*And when the Great Scorer comes  
To mark against your name,  
He'll ask not if you won or lost,  
But how you played the game.*

Since this is the required qualification for the badge, Akela or the Examiner should have observed the boy during team games over a period of time. In some districts where there are junior school sports, and where the good-sportsmanship requirements are understood, the signature of the boy's teacher and team captain is accepted. Occasionally a Cub will offer as qualification a letter from a person outside the Movement merely certifying that he is a member in good standing of some team. This should not be accepted.

**An Inter-Six League.** — Perhaps the most suitable method a Cubmaster can adopt to qualify his Cubs for this badge is to form a floor hockey or floorball league within the Pack, using it, too, as a basis for Inter-Six competition. A definite schedule is drawn up, and one game played between two different Sixes at each Pack meeting, — or at every other Pack meeting. Such a schedule should not, of course, be arranged to last the full season, but rather as "something special" for a few months.

This programme will enable Akela to watch those Second Star Cubs who have not already won the badge, and after the required number of games have been played he can recommend the awarding of the badge, provided, of course, that the boys have "played the game."

A caution is offered against taking these and other games outside the Pack and forming "District Leagues."

The game of floor hockey is probably universally known, and if Akela is not familiar with it, he can have it explained at any sporting goods store. Floorball is a comparatively new game; one that is not widely known, but one that has been accepted with great enthusiasm wherever it has been introduced. The rules are simple, and the boys quickly become proficient in it.

**Floorball.** — A floorball team consists of six players — one centre, two forwards, two guards, and one goal tender. The game is played as a combination of hockey, basketball and soccer. The best type of ball to use is an under-size soccer ball.

At opposite ends of the floor goals are placed (chairs will do for goal posts), each goal about six feet wide.

The "free shot" line should be about fifteen feet in front of the goal, and when such a shot is awarded, all players of both teams must remain behind the line, with the exception of the goal tender. Until the free shot has been tried, no one may cross the line or interfere with the ball.

Two points are awarded for each field goal, and one point each "free shot." The team with the larger number of points at the end of the game naturally is the winner.

When the game is used for Six competition, it is best to adopt the above scoring method, only to determine the winner, and then award two points to the winning Six, and one point each in case of a tie. Quite often one Six may be a weak floorball team, and consequently the scoring against it may be very heavy, so that if competition points were awarded on the basis of goals scored, the competition might become so one sided as to discourage the weak floorball players from putting their hearts in the other features of the Six Competition.

To start the game, the teams are lined up as for hockey. The ball is centred off, and passed from player to player, in an effort to toss it through the opponents' goal. The game is played in two periods of five minutes each, the teams changing ends between the halves.

Each Pack may form its own playing rules, but for guidance a few sample rules — and the penalties for their infraction — are suggested below:

1. The ball must not be raised more than one foot from the floor. Penalty: The ball is faced off at the point where play is stopped.
2. The ball must be dribbled, not carried. Penalty: Same as No. 1.
3. The ball must not be kicked. Penalty: Free shot for opponents.
4. As in basketball, only one player at a time may check the boy with the ball.

Penalty: Same as No. 3.

5. The ball must be kept in bounds. Penalty: Ball passes into possession of opponents, and is thrown in from the edge of boundary. (Boundaries may be made with chalk lines if the floor is not painted for basketball or badminton.)

**CHAPTER XIX****Handicraft**

*Character Training Importance. — Handicraft Displays. — A Handicraft Sale. — Handicraft Ideas. — Instruction. — Helpful Books.*

Particularly interesting and valuable features of Pack life, and of Individual Cub training, are to be found in Handicraft work. Gilcraft describes this value as "enormous" — giving the boy scope for self-expression and training in the virtues of patience, care, neatness and constructiveness, as an antidote to mischief, destructiveness, carelessness and impatience.

Further, Handicraft may help a boy to find a useful lifetime hobby, and may even discover latent talent that eventually will determine his life work. Incidentally the Cub learns to produce gift articles, and so discovers the joy of making something with his own hands for someone else; also articles which may be sold for the benefit of the Pack exchequer or for some special fund.

**Handicraft Displays**

The above-mentioned and other possibilities are pictured in accounts of Cub Handicraft Displays described from time to time in *The Scout Leader*. A report of the First International Cub Conference, of 1938, had this to say of a Display:

The Handicraft Display included leather work, weaving, cane work and wood work. The attractive French exhibit demonstrated the use of natural material such as peanuts for the making of caricature figures. An exhibit by an English Pack comprised "really saleable" articles made from cardboard, wallpaper, pine cones, cocoanuts, empty match boxes and odd pieces of wood. The Lady Cubmaster ran her Pack at a small profit through the sale of the articles, — "and still found plenty of time for the ordinary Cub activities."

In demonstration various raw materials were handed out to small groups, and within half an hour some excellent articles were produced. One of these was a cocoanut string-box shaped in the form of a negress' head, for the making of which Japan shaped the cocoanut, Great Britain and New Zealand made the eyes, and Switzerland made the head covering.

A comment of one of the Canadian delegates was that a Cubmaster should watch that the handicraft work was not too much on the kindergarten style; also that whole meetings would be taken up if the work was done as demonstrated during a regular Pack meeting.

**A Cub Handicraft Sale**

A Camp Fund Handicraft Sale of the 18th London, Ont., Pack was thus outlined by "Bagheera":

All articles were made on special nights apart from the regular Cub meeting, once a week, two Sixes at a time. We found this was all that could be taken care of at one time, to really accomplish something. The plan meant that each Cub attended two Handicraft meetings per month.

A small section of our basement was fitted up as a work shop. The Cubs brought their own fretsaws, hammers, rulers, etc. The three-ply wood was bought from Pack funds, as also were the sandpaper and paint.

A member of our Group Committee, a carpenter, attended several evenings, to give the boys helpful suggestions. He and Akela took charge of the sawing and cutting of forms. Raksha looked after the tracing and patterns, and Bagheera the painting.

We chose moderately-sized articles, that could be completed in one or two nights' work. Cubs are anxious to create, but they like to finish a thing in a hurry. We accomplished far more by concentrating on the smaller articles.

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The articles included: Curtain tie-backs, three styles; bird houses; garden ornaments of several designs; kitchen memo pad holders; tie racks and door-stops.

The work nights were carried on from January to the end of May, and our Handicraft Sale was held early in June, in the Parish Hall. The sale was advertised at the various church organization meetings, and all the Cubs' parents were informed that the money realised would be used to send their boys to camp.

The sale was a huge success, our only regret being that we did not have twice as many articles, as they could easily have been sold.

The Cubs met the night before the sale to make price tags and attach them to the different articles.

At the sale, the Cubs acted as salesmen, and Raksha and Bagheera were at the "cash register." Each table was presided over by two Cubs at a time, so that all had a turn as salesmen. After each sale the price tag was removed from the article, and tag and money were brought to the "cashier."

The Cubs enjoyed the selling as much as they did the making of the articles,

and all felt their efforts had been a huge success.



Ready for a Fort William "Cubcraft Sale"

### Miscellaneous Handicraft Ideas

The following Handicraft projects have been taken up successfully by Packs in various parts of the Dominion:

Soap carving.

Checker boards made of beaverboard or masonite and checkers from an old broom handle, sawn smoothly, sandpapered and painted.

Flower pots from discarded coffee cans, clothes pegs and paint.

Wooden lawn figures.

Calendars made from last year's Christmas cards: By binding the edges of the card with *passee partout*, attaching a penny calendar with two inches of bright ribbon, and at the top a loop for hanging.

Doll beds "for their small sisters in the Brownies."

Door stops made of small jars, filled with sand and covered with coloured pictures (pasted on).

For a week-to-week project, a Cub Camp model. At each meeting Akela made a list (suggested by the Cubs) of the things still needed, and next meeting several of these items were brought in. The best-made were chosen and placed in the model, and struck off the list.

The "Peek-hole Theatre" of a Rouyn Cub was constructed of a cardboard box with a peek-hole in one end. The scene depicted was an Indian village, complete with wigwams, fire with pot suspended from a tripod, Indian braves, squaws and papoose, the whole lit by a candle.

And an Australian winter project: "Every Cub make himself a hession haversack in the simple fold-over envelope style. Trimmed with bright woolwork and finished off with a couple of

large press-studs and a shoulder strap, these satchels will prove invaluable for carrying the boys' hike luncheons, etc., and can be used to bring home specimens from the bush (providing they're not snakes or wallabies!). These little haversacks look so much better than the Cubs carrying bursting paper bags, with their contents leaving a trail of crusts, cake, crumbs, fruit, etc."

### **Instruction**

**Time and Place.** — Handicraft is a between-meetings or after-meeting activity, and Packs carry it on in various places and circumstances. A room at Akela's home is best, if available and convenient; with the Cubs brought in a few at a time. Never the whole Pack. In some Packs working on this system the Handicraft hour at Akela's is a high privilege, and occasionally is offered as a reward for good conduct at meetings.

Meeting places in church halls or basements, or school rooms or gymnasiums, usually do not permit of after meeting time or a suitable place for Handicraft, and janitors and boards of managers do not approve of such "messes" made by Cubs. One Akela solved the difficulty by enlisting the janitor as instructor in several forms of Handicraft work.

**Instructors.** — Help in Handicraft instruction is necessary for the great majority of Cubmasters, but is not difficult to secure if properly sought. Usually a mental survey of Akela's circle of friends will at once recall interest and skill in certain hobby subjects; and in most cases readiness to instruct and encourage interest in a personal hobby is found. The arrangements for instruction will of course be made to accommodate each instructor's convenience as to time and place.

**Books on Handicraft** — Excellent suggestions and instructions in particular Handicraft work will be found in *Handwork for Cubs* (See Stores Dept. Catalogue), which should be included in every Cubmaster's bookshelf.

## CHAPTER XX

### The Indoor Campfire

*Most Effective Pack Meeting Ending.— How Made. — Approval of Group Committee and Building Property Committee or Officers Concerned.*

Undoubtedly the most popular, and effective ending for a Cub Pack meeting is the indoor (artificial) campfire, with its little opening ceremony, its songs, its story told "in the firelight." For, with the rest of the room in darkness, the campfire effect is startlingly realistic. And for most leaders its quiet ending, — a hymn, prayers, perhaps the "Mouse Howl," — provides the most satisfying closing. Certainly preferable to the noisy rush for the door and roaring exit into the street that sometimes causes neighbours and chance observers to wonder about "Cub training."

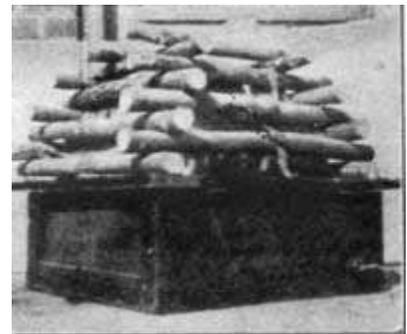
#### Making the Campfire

Under Akela's guidance the Sixers and other older Cubs will readily procure the material necessary for the making of the Indoor Campfire. First is required about a dozen short round sticks, four some 18 inches long, the next pair 14 inches, etc., arranged log-cabin style (see illustration), and nailed together at the corners.

A wooden box base may be made, or the frame may stand on a square of zinc or tin. An old metal serving tray has been used.

For the "fire" a light bulb with the necessary length of cord is installed. In the Scout-made "council fire" pictured (that of the 1st Delhi Troop, Ont.) the box lid is hinged, and the box contains the bulbs, and in addition a small motor fan and an incense pan.

The air from the fan realistically flutters red tissue paper "flames," and the pleasing, pungent incense (cones or incense sticks procured at a drug store) completes the outdoor fire illusion. While these embellishments are not necessary they do add considerably to the effect.



An indoor "campfire." the top base is hinged, and the box contains bulbs, incense pans, fan, etc. Note connection plug at corner.

#### Approval of Group Committee

The making and using of such an artificial campfire should first be discussed with the Group Committee and permission secured from the church officers or property Committee concerned. Quite possibly some member of the Group Committee will assist in the wiring of the "fire." If properly constructed the campfire is quite fireproof.

Procuring of the wood will naturally be made the objective of a special Saturday picnic or ramble.

## CHAPTER XXI

### Successful Story Telling

*A Feature of the Cub Training System. — Not Difficult With Simple Self-Training. — A Method. — Trying Out a Story. — The Jungle Book Mowgli Stories and Where to Locate Them — Bible Stories — Other Story Sources. — Inventing Stories. — A Story Scrap Book.*

The Pack-meeting story period can be made one of the outstanding and most-looked-for events of the week to every small member of a Wolf Cub Pack. For in spite of the "funnies" and the movies there still persists in the small boy a keen love of the directly told tale.

"But I never told stories!" you say.

"Any half intelligent persons who can command enough language to make themselves understood," bluntly declared one of our story-experienced lady Akelas, "can tell at least some sort of story. And even an indifferently told tale is listened to with satisfaction."

In other words, the new Akela will find that story telling is not difficult; that some simple but faithful preparation ahead of time will soon make it comparatively easy. Also that it is distinctly enjoyable, with such a circle of appreciative listeners.

There is one necessity. The tale must "*keep travelling along*"

**The Purpose.** — The purpose of Cub story telling is not mere entertainment. It is a feature, and a very important feature, of the Cub training system, — the inculcation by story-example of good habits and good principles, and the possible planting of the seeds of ambition. For just as wartime news stories set



A Story in Alberta

small boys to emulating commandos, paratroopers or fighting infantrymen in their play, so do stories of the right kind arouse peace time ambitions; and ambitions that, with a number of boys, will "stick," notwithstanding their early years.

**Use Method in Preparation.** — (a) Read over the selected story for plot or sequence of happenings. Get clearly in your mind the general scheme and atmosphere in which the happenings are placed.

(b) Read again, this time for: Characters, as you might describe them separated from the happenings. Places, including features which particularly appeal to you. Climax. Make brief notes of these particulars in your "Story Note Book."

(c) Select an attention-arresting story opening, if possible something "on the move"; otherwise, a minimum introduction of person or persons and place. Build steadily toward the climax and finale. Do not elaborate the "good lesson" or moral beyond a little emphasis here, or a scornful tone there, regarding the "right thing" or "wrong thing" done. And always keep the main point of the talk in view.

(d) Now tell the story aloud to yourself. Speak slowly and clearly. Use simple but good language; never lapse into the cheap or vulgar. Be natural; avoid stiffness.

(e) Repeat until sequence of happenings and incidental details (not necessarily in exactly repeated phrases) are mastered. Then forget everything else, and endeavour to completely lose yourself in the tale. As though telling of something that had happened to you yourself!

(f) Repeat until you know the story so well that no unexpected interruption can fluster you or shake you from the flow of the plot.

(g) Finally, fix in your mind the first story telling principle: *Keep travelling along!*

**When Telling to Cubs.** — (a) You, as story teller, and your young listeners must be comfortably seated.

(b) Make use of suspense as you see the story "taking hold." (For this, study the effective conversational breaks and pauses used in radio plays.)

(c) Hold closely to your original plan of telling. Resist any sudden temptation to add details or expand the plot, because it is "going" unusually well.

(d) When finished-stop! Above all, don't proceed to "point the moral." The boys will have caught it, at least subconsciously. Allow a few moments for the sighs, or laughs, or applause. Then abruptly rise for the next item of the story circle or campfire programme.

**Trying Out A Story.** — Some Cubmasters have made a practice of trying out a story at a Sixers' Council, or before some other group of children, having found that what appeals to themselves as a good story does not always appeal to the Cubs. The fact that the Sixers know a story will not affect their enjoyment of a second telling. All children like "twice told tales."

**Story Sources.** — First come the Mowgli stories, from Kipling's Jungle Books, since these form the background of Cubbing. Following is given a story tabulation of the books' contents, with page references (Macmillan's "Pocket and School" editions). The stories may to advantage be told as a "serial," in the chronological order listed.

### Stories of Mowgli

(*JB indicates The Jungle Book, 2JB The Second Jungle Book.*)

1. In the Wolf's Den, JB 1-16.
2. Mowgli's Brothers, JB 16-22.
3. The Banderlog and the Jungle Law, JB 45-56.
4. Baloo and Bagheera Get Kaa to Help, JB 56-68.
5. Mowgli's Rescue (Kaa Hunting), JB 68-83.
6. Mowgli and Kaa Visit Cold Lairs, 2JB 147-166.
7. Trail of Death (The King's Ankus), 2JB 166-175.
8. The Peace Rock, 2JB 1-16.
9. How the Tiger Got His Stripes, 2JB 16-28.
10. The Red Flower (Fire), JB 22-41.
11. Mowgli in Messua's Hut, JB 87-98.
12. Mowgli Kills Shere Khan, JB 98-110.
13. Man Pack Casts Mowgli Out, JB 110-121.
14. Buldeo Hunts Mowgli, 2JB 61-75.
15. Messua and Her Husband Escape, 2JB 75-90.
16. Hathi and His Sons Destroy the Village, 2JB 90-103.
17. Wontella Comes and Mowgli Decides to Fight Red Dog, 2JB 221-230.
18. Mowgli and Kaa Plan the Fight, 2JB 230-242.
19. Mowgli Leads the Red Dog into Waingunga, 2JB 242-248.
20. The Fight and Akela's Death, 2JB 249-258.
21. The Time of New Talk, 2JB 263-274.

22. Mowgli's Spring Running to Messua's Hut, 2JB 274-287.
23. Mowgli Goes Back to Man at Last, 2JB 287-295.  
(*Two concluding stories from "Many Inventions."*)
24. Mowgli Comes to the Forest Ranger, 201-222.
25. The Inspector General Meets Mowgli, 222-238.

### **Jungle Songs and Maxims**

- Morning Song in the Jungle, 2JB 74.  
 The Law of the Jungle, 2JB 29.  
 The Outsong, 2JB 296.  
 Night Song of the Jungle, JB 1.  
 Hunting Song of the Seeonee Pack, JB 42.  
 Maxims of Baloo, JB 45.  
 Road Song of the Banderlog, JB 84.  
 Mowgli's Song on Shere Khan's Hide, JB 122.

### **Other Stories Exemplifying Character**

- The White Seal, JB 127.  
 Rikki Tikki Tavi, JB 163.  
 The Miracle of Purun Bhagat, 2JB 35.  
 Tommai of the Elephants, JB 201.

### **Bible Stories**

The Bible, and particularly the Old Testament, will of course not be overlooked as a source of short stories always liked by children, as well as having very special character-value. As to repetition, Cubs are still at the age when old stories are enjoyed, — stories to which they may add details missed by Akela, intentionally or otherwise.

Here are some of the best liked: Joseph and his brethren at the pit. The finding of Moses in the bullrushes. David and Goliath. Daniel in the lion's den. Solomon and the baby claimed by two mothers. Joseph and Benjamin and the cup in the meal sack. The passing through the Red Sea. Lot's wife. Jonah and the whale. The fall of the walls of Jericho. The selection of Gideon's army. Elisha, the children and the bears.

### **Other Story Sources**

- Stories of the Saints.  
 Stories of Missionaries, — Livingston, Moffat, Father Damien, Dr. Grenfell, etc.  
 Aesop's Fables.  
 Book of Golden Deeds, by Younge.  
 Book of Beautiful Legends, by Chaundler.  
 Book of Legends, by Scudder.  
 Stories from Uncle Remus.  
 Stories from Dickens, by Ford.  
 Nature stories from Feet of the Furtive, Children of the Wild (including The Teddy Bear's Bee Tree), etc., by Roberts.  
 Wild Animals I have Known (including the children's favourite Story of Raggylug), by Seton.  
 Shasta of the Wolves, by Baker.  
 Derry, Airedale of the Frontier, by Evans.  
 Jock of the Bushveld, by Fitzpatrick.

Smoky the Cowhorse, by James.  
 Blackfoot Lodge Tales, by Grinnell.  
 Ruby Story Book, by Coussens.  
 Stories for the Story Teller, by Coe.  
 Prince and Pauper, by Twain.  
 Red Book of Heroes, by Lang.  
 Adventures of Billy Topsail, by Duncan.  
 Shen of the Sea (humorous Chinese stories), by Chrisman.  
 Potted Stories and the Danny Books, by Barclay.  
 (*Many of the above books will be found in the local Public Library.*)

### Inventing Stories

"These suggestions for the inventing of stories were offered through *The Scout Leader* by "Baloo," one of our best Canadian campfire story tellers:

We should remember that Cubs live largely in the realm of imagination. You should be able to tell them stories made up as you go along, not forgetting that right must win and your hero must have characteristics you desire developed in your boys. One of the many artifices which the writer uses is to manufacture a yarn on the spot, using two or three of the Cubs of the Pack as the characters.

It goes like this: "How old are you, Charlie?"

"Eleven."

"Well in this story you are fifteen (every boy wants to be older than he is), and you are a great runner. At Scout's pace you can 'keep it up' for miles without becoming tired.

"How old are you, Jimmie?"

"Ten."

"Well, you are fourteen in this story, and you are a great diver. You can swim under water and hold your breath for almost a minute."

One then begins a story, describing say, a shipwreck on a desert island, meeting with strange people, some of whom resent your presence, — but we are saved by the great runner and the swimmer.

It is always amusing when the boys discover that they are among people so primitive that the ordinary things of our lives are strange and wonderful to them; so we manufacture gunpowder out of raw materials; make cement; carts which have real wheels, for the natives never saw a wheel. We bring ashore strange things unknown to these people, — saws, hammers, planes, nails, wire, copper, zinc, matches, acids, etc.

Sometimes our heroes, in another type of story, retreat from the bad men into a house which has many secret passages; perhaps every wall is built in such a way that only a boy can crawl through it. Maybe the house has a tunnel reached by a stairway going down a hollow wall from the attic. This tunnel, which must have several iron doors, ends behind a tree on a cliff. Or the entrance is below water, and can only be reached by our expert swimmer or diver.

Sometimes when we are chased by the Indians we retreat to a cave we have dug previously behind a waterfall. Perhaps this cave hiding place is fifty feet up a rock, and is reached only through a hollow tree. Or we may find a trap-door under the root of a big tree; or a rock is so neatly balanced that it can be turned around, revealing the hidden stairway. Sometimes we discover an underground river, which is easily navigated because the natural tunnel through which it flows is very high. With the help of one of our experts, we sink our canoe and allow the current to take it and us to the under-

water entrance to the wonderful tunnel. We then beach our craft, empty out the water and begin our journey of miles and miles. The ceiling of the tunnel is studded with bright stones, etc., etc.

Occasionally one tells stories which are quite fantastic and yet greatly enjoyed by the Cubs. The Cub heroes (maybe Akela and all the Pack) reach an island pursued by the bad men, and as they are running away, becoming more and more exhausted, one of the youngest boys discovers a tree with two kinds of fruit on it. He takes a bite and becomes very small, about six inches tall. All of the party quickly do the same, and the bad men rush past. They do not see the little people hidden in the hollow. Then the fruit on the other side of the tree is eaten, and Akela and the Cubs become giants, twenty feet tall. They chase the bad men, and without fear subdue them and make them change their wicked ways.

Sometimes we use our old friend the "Cloak of Darkness," which belongs to a member of the Pack, having been given to him by a little dwarf whom he had befriended at a time when the dwarf was in great distress.

The "Flying-Sandals" are also very useful. One puts them on, recites a little poem, and is taken any place he wishes to go. Ludicrous situations are developed by getting people to put them on who do not know their power.

With the "Horn of Discord" we have had much fun. The naughty Cub blows one end of it, and everyone who hears it begins to quarrel with those around him. Charlie, to whom the horn belongs, once blew it very gently under his seat in school. Everyone in the room heard it; the teacher looked up, and soon the room was a bedlam. In despair she ran for the principal, and just as he entered the room Charlie turned the horn around and blew the other end. Instantly the boys were hugging and patting one another on the back, and the principal actually kissed the teacher!

Then there is the "Touchstone Rod." It belongs to Alex. All he has to do is to touch anything or anyone and say, "I touch stone." And the object immediately turns to stone. The other end of the rod, of course, brings the patient back to life, or restores the article to its original form. We had exciting times with this, in school and out.

Another wonder-worker is the "Gazing Crystal." When anything is lost, we ask Harry if he will lend us his crystal, and we soon find the missing article.

Billy of the Greys owns a pair of "Silver Wings," which he slips on like a knapsack and with which he can fly at will. He is very useful when in our story we are in difficult situations and only he can save us.

Finally, Ainslie of the Black Six has a purse which always has ten cents in it. He tries not to waste his money, but he can never starve to death where food can be bought, for there is always ten cents in his purse.

There are times when Akela cannot do better than describe in detail what took place during the last expedition of the Pack, bringing in as many names as possible, and seeking the assistance here and there of the participating parties. It will usually develop that many more things happened than the Old Wolf knew about, and the Cubs will enjoy re-living what to some of them was a real adventure.

But don't tell ghost stories! The Cubs may be going home in the dark.

**A Story Scrap Book.** — In addition to a pocket size *Story Note Book* containing a heading-outline of stories, every Cubmaster should build up a *Cub Story Scrap Book*. In this is gradually accumulated story material clipped from newspapers, magazines and other sources. In addition to stories proper, the clippings will include interesting news items concerning animals and birds, examples of public service or heroism by small boys, etc. — for combining, when desired, in fact-illustrated talks on these subjects.

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## CHAPTER XXII

### Cub Games

*Chief Boy Interest. — Types and Purpose. — Selecting Games. Games Discipline — Sportsmanship Stories. — Boys Who Don't Want to Play. — Shy and Timid Boys. — Steam-off Games. — Quiet Games. — Star Test Games. — Fun Games. — Campfire Games.*

It will be necessary to underline the importance of games in maintaining the interest of small boys in Cub meetings. For the new Akela it may be necessary to warn that young boys playing group games require definite control and discipline, and that for a new Pack the first games should be simple and easily explainable. To be kept in mind always is the educational intent of Cub play, including the development of team spirit and good sportsmanship.

There are three general types of games,—those for their physical exercise, commonly known as "steam-off" games; fun games, and Star and Proficiency Badge test games, i.e., games which carry instruction or involve the practise of Star or Badge subjects, such as knots, signalling, compass, etc.

For the usual Cub meeting programme of an hour to an hour and a quarter, two ten-minute-games periods should be ample. The first games usually will include one or more fast, rough, noisy contests, such as will tire the boys sufficiently to assure quiet for the succeeding period; and later in the meeting, when they are again becoming restless, a lively relay game. (See games periods in Programmes, Chapter XXX.)



A Quebec steam-off game, "get the deer!" otherwise a duffel bag suitably stuffed.

### Selecting Games

Help in the selecting of games will be found in the books listed in the Stores Dept., Catalogue.

There is some variation of practice among Cubmasters in the number of games used. Some leaders confine themselves to a limited list, repeating popular games as long as the boys enjoy them. Others include one new game in each meeting's programme; still others lay out a full season's games programme in advance, and use new contests at every meeting.

The best plan for the new Akela is to select three or four simple and easily controllable games, and after several meetings' experience with these, begin trying out and adding new games, — after discussion with the Six Council.

**An All-Games Evening.** — An occasional All-Games Evening has been a practice of some well-established Canadian Packs. Sometimes they are put on if the Pack shows signs of becoming a little "stale," for whatever reason, sometimes as a reward for extra good work at Star tests.

### Games Discipline

"By nothing is it more easy to judge the standard of discipline in a Pack than by watching it at games," says Gilcraft "The ill-disciplined Pack will argue and get out of place and make a noise at

the wrong time, more like Bandar-log than Wolf Cubs.... Our aim should be to encourage a spirit of willing discipline and good sportsmanship.”

A method of attaining this is to insist upon the rules for indoor meeting games, until they become a Pack tradition,—

That there is absolute silence and attention while a game Is being explained;

That every game is played fairly, and strictly according to the rules;

That the orders and decisions of whoever is in charge are obeyed without hesitation or argument;

That while there may be any amount of noisy encouragement of competitors when suitable, there must be sportsmanlike quiet when this is necessary; and, as a matter of procedure:

That each Six comes to a quiet Alert of its own accord when it finishes a competition.

The same general standard will apply to outdoor and field games.

### **Stories of Sportsmanship**

On the subject of sportsmanship the new Akela would do well at his, or her, first meeting to read the late Lord Baden-Powell's reference to the matter in the *Handbook* (page 221). The following story-examples of Canadian good sportsmanship may be told:

Some years ago there was a cross-country running race — that is, a race right across the country, over fields and through woods, up hill and down hill, for 10 or 12 miles. The race was between men representing Toronto University and McGill University, and was held near Montreal. The star runner for McGill was a student named Wiggins.

Wiggins had been over the course a number of times, and knew all its twists and turns. Well, he was running along, when a Toronto runner passed him, and got some distance ahead. Wiggins came to a place where the path divided. And he saw by the foot marks that the Toronto runner had taken the wrong turn.

Did he say, "Hurrah, now I can beat him?" No, Wiggins halted, and shouted to the 'Varsity runner to come back; that he was on the wrong trail. The 'Varsity runner returned and headed up the right path. And then Wiggins waited until the 'Varsity man was as far ahead as he had been before he began running after him. And the 'Varsity runner won the race.

You see, Wiggins didn't want to win the race just because the other runner got on the wrong path. He wanted to win only if he could show he really was the fastest runner. That was his idea of running a square race. He was a good sportsman.

Here is a story of good sportsmanship in a football game.

Once the Queens and Toronto 'Varsity football teams were playing the last and deciding game for the year's championship. The game was at Toronto. Near the end of the game Queens was two points ahead. But 'Varsity apparently had a chance of scoring a touchdown and winning. During a play Batstone, one of Queens' best players, had the sole torn from his shoe.

According to the rules, this would not stop the game. Batstone would go off, and a substitute player would be sent in. It was certain that the substitute would not be as good a player as Batstone, so 'Varsity would have a better chance of scoring. But the Toronto team captain didn't want to win that way. He stopped the game until Batstone could run off and get another shoe. And Queens won the game and the championship. The 'Varsity captain was a real sportsman.

That is the kind of sportsmanship we expect of this Pack. We always play hard to win, but we want to win only "fair and square."

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And let us always play fair and square even if the other fellows don't play that way. Mount Allison University, of New Brunswick, has earned a fine name amongst our eastern colleges for good sportsmanship. Once, some years ago, their rugby team was playing another team. The game began to go against the other team, and they began to lose their tempers. At once from Mount Allison students in the stands came the cry to their team, "play Mount A. ball, boys! Mount A. ball!" They meant, "You play fair and square, no matter what the other fellows do."

Here is a store of a school boy's good sportsmanship. At a certain Canadian school there was a rule that boys should not throw snowballs at girls. A new boy and an older boy, one of those mischievous lads, broke the rule. They threw snowballs at some girls, and were caught. They were called up before the principal. And at once the older boy said it was all his fault. "The new boy," he said, "didn't know the rule about not throwing snowballs. I should have told him. I'll take both lickings, sir." And he got them.

Each such talk on sportsmanship might well be concluded by repeating the lines of Grantland Rice previously quoted.

### **Boys Who Don't Want to Play**

To most boys, the games period is the essence of the programme, but occasionally Akela may run into a new boy who asks to be excused. The Cubmaster should endeavour to ascertain whether it is due to some physical weakness, shyness, or fear of being hurt, and act accordingly.

A boy's doctor may forbid him to play games because of some impairment, and in such a case Akela will want to find out, through the parents, if it is not possible for the boy to enter some of the quieter games, pointing out to them that in the Wolf Cub Pack the games are carefully supervised.

Permission may be obtained for the boy to enter the less strenuous games, and then Akela can provide for a quite game now and then, thus enabling the boy to participate occasionally so that he will not feel out of things when the others are playing.

### **The Shy Boy**

Sometimes a boy does not want to join in the games because he is shy or backward. He may offer the excuse that he does not know how to play. Akela usually can reply that most of the other boys have not played the game very often. The difficulty of the shy boy can usually be overcome by asking one of the older boys to look after him, and by making him "It" whenever possible. Shyness disappears very rapidly in the heat of play, and often it is the boy who was shy at the beginning of his Cubbing career who bears watching later on to prevent him trying to steal the show.

### **The Timid Boy**

In the case of a timid boy it is well to start him off in a game that requires no personal contact with the others. Most of the relays are ideal for this purpose. With careful watching and coaching, the timid lad can be taken in progressive steps from the quiet games to those a little more active, and shortly he will be joining whole-heartedly in all games.

The Cubmaster should try to prevent the other boys from realizing that special attention is being given to one particular boy, or from learning that any one boy is a little afraid of the rough games. Boys will be boys — even though they are Cubs — and they can make it very unpleasant for a boy they consider is a little nervous or sissified.

### **Steam-off Games**

**Storm.** — Pack in circle, makes a right turn and starts walking. At Akela's cry of "Storm!" Sixes dash for the shelter of their lairs. First Six all seated and quiet wins

competition points. On "Circle!" they return to circle, and resume march. To confuse, Akela may call such "false alarms" as "Lightning!" "Rain!" "Blizzard!"

**Empty the Bucket.** — A pail or basket containing a good number of rubber balls placed in the centre of the floor. Boy chosen as "It" endeavours to empty the "bucket" by throwing the balls to different parts of the room, the rest of the Pack retrieving and returning them to the Basket, to prevent him emptying it.

**Uplift Relay.** — Sixes seated in file, with arms stretched out sideways. At "Go" No. 6 grasps No. 5 under arms, and lifts him to his feet. No. 5 does likewise to No. 4, and so on till the Sixer is on his feet. The Six then sit down in their original positions, except the Sixer, who goes behind No. 6 and starts the whole process over again. Continue until the Sixer is again in front.

**Straddle Relay.** — Sixes stand in single file, Sixers holding a ball. About ten feet from the starting line a small circle is marked. All except the Sixer stand astride. At a signal the Sixer runs to the circle, touches down the ball and returns with it to his Six. The ball is passed down through the tunnel. When each Cub has passed the ball he kneels down. The last Cub who gets the ball straddles over the others to the front of the Six, and repeats the performance of the Sixer. The Six finishes when the Sixer is again in front.

**Kick the Cork.** — Sixes in Indian file; in front of each Six a chalked circle, with a cork in it; a second circle chalked opposite each Six, about four yards beyond the first circle. On "Go" No. 1 of each Six hops out and kicks the cork from one circle to the other, then runs back to the rear of his Six. No. 2 hops out and kicks the cork back to the first circle, and so on.

**Jump the Rope.** — This is a popular game of the Burwood Seeonee Pack of Sydney, Australia. Pack forms a large circle, and numbers off in two's. The Ones make up one team, the Twos the other. Old Wolf stands in the centre of the circle, holding the middle of a long rope, the two ends of which extend outside the circle. On "Go" the leaders of each team pick up an end of the rope and run round the outside of the circle in opposite directions, holding the rope as close to the ground as possible. Each Cub jumps over the two ropes as they come round. When the runners pass each other, each jumps over the other's rope. When they get back to their places, the runners hand their rope ends to the next member of their teams. This continues until every Cub has run round the circle. The first team to finish at the Alert is winner.

### Quiet Games

**Green Light, Red Light.** — Cubs in teams at one end of hall, Akela at the other end, wearing a red disc in front and a green disc on back. When Akela turns and shows green, the Cubs may steal forward. If seen moving as Akela turns to show red they go back to the end of the hall and start again.

**Find the Clock.** — A small clock, such as an alarm clock, is placed where it can be reached and touched. A player from each Six is sent out of the room, and blindfolded. Players called in, and endeavour to locate the clock by its ticking. Upon touching it, they remove bandages and join their Six. Pack in silence until last player has touched. Next group of players sent out, and so on, until all have participated. Six competition.

**Passers By.** — One player from each Six blindfolded and placed in centre of room, all facing in same direction. Rest of Pack, one at a time, tiptoe past, some on one side some on the other. Listeners each state how many passed on right, how many on left. Six competition.

**What Was Moved?** — Pack, in Six groups, stand facing a wall. Akela and Assistants quietly move certain objects. On "Look" Cubs turn and look for one minute. On "Turn" again face the wall, and Sixers write down objects discovered to have been moved. Six competition.

### Star Test Games

**Knot Relays.** — Different knots called for the making of a loop, or hoop, through which the Cub must pass. He then unties and passes the rope on to the next.

**Semaphore Relay.** — One or more letters of the alphabet are assigned to each member of each Six. Akela stands in a conspicuous spot and signals various letters. As their letters are signalled, the boys run to the end of the room, the one touching the wall first earning a point for his Six.

**Change Places.** — Can only be played if the Pack does not contain more boys than the alphabet contains letters. Pack in circle, "It" in centre. Each boy is assigned a letter of the alphabet. Akela, standing where all can see clearly, signals any two letters and the boys to whom those letters have been assigned must try to change places. As soon as they move, "It" attempts to fill one of the gaps.

**Hidden Messages.** — Prior to the game Akela hides a dozen or so messages written in matchstick Semaphore. A time limit is set and the boys start the hunt. Points are awarded for each message discovered, plus additional points for correctness in translating.

**Name Letters.** — This game brings in signalling and reading, and calls for alertness and concentration. Cubs squat in circle facing Akela. Before commencing the game, each boy calls out his name. Akela then signals a letter, and within a given time limit all boys whose name or surname contains that letter must stand up and raise his hand. Any boy mistaking a letter, or forgetting to stand up at the right moment, loses a "life." Three lives lost means "out."

**Message Relay.** — A good game to make this test more attractive. Akela gathers the Sixes around him and gives them the message, repeating it as often as is necessary. As soon as a Sixer thinks he knows it perfectly he runs off and whispers it to the next Cub in his Six, and so on, until it reaches the Second, who writes it down and hands it to Akela.

Frequently the first resultant message will be quite ridiculous, and humourous. This will give Akela an opportunity of re-emphasizing the importance of "getting a message straight" before it is carried. Some C.M.'s put on the first message relay without too much instruction, in order to secure a badly scrambled message as a horrible example.

"Suppose," they ask, "it had been a message to a doctor, to come quickly for a person who had been poisoned, and you got the message wrong and said the person had broken his leg? The doctor probably wouldn't have brought the right medicine, and the poisoned person might have died. All because of your wrong message!"

In playing Message Relay the Sixes, and each Cub in each Six, should be well spaced, so as to avoid the possibility of the message being overheard in transmission.

As a variation, and to make the game more difficult, each Cub may be required to perform some task or stunt — such as removing his shoes, turning a somersault and replacing his shoes — before passing the message on.

**O'Grady Compass.** — During an O'Grady drill boys are directed to face certain compass points. Those facing a wrong direction drop out.

**Compass Pointer.** — Boys stand one behind the other, arms around boy in front. Centre boy acts as pivot and does not move from fixed spot. Other boys represent the needle and revolve about the pivot in a straight line. Boy in front is the Pointer. As Akela names various compass points Pointer swings the line around and stops at the point named. Boy in front may be given three turns then sent to the rear, the others all moving up one until everyone has had an opportunity to be Pointer.

**Compass Change.** — Played with nine boys. Boy in centre is "it," the other eight are placed round the circle to represent the eight compass points. Akela calls for two points to change places, and "It" tries to fill one of the vacancies and thus make one of the two boys changing become "It." The points in the circle remain fixed and the boys must remember their new locations as they are moved about.

**Compass Relay.** — If used as part of the Inter-Six Competition, Sixer and Second must run twice. In front of each Six are placed squares of cardboard perforated at the top by a small hole. The compass points are printed on these cards. At the end of the room a board is hung for each Six, into which eight hooks have been screwed. Each boy, in turn, picks up one of the perforated cards, runs to his Six's board and places it on the appropriate hook. Points awarded for speed in completing the compass, plus extra points for each card properly placed.

**Balancing and Skipping Relay.** — Sixers in front of each Six. Place a block of wood (book) on their heads. At "Go!" walk some distance to a ball. Still balancing book, pick up and bounce ball three times. Drop book and run to a skipping rope and skip given number of times. Run back to Six, picking up book on way; hand book to next boy.

**Flying Round the World.** — For this hopping game a double winding track is drawn anywhere about the floor, and cross lines divide the track into countries, sea and landing fields. The Cubs start in turn to fly (hop) "round the world," jumping from square to square. They may not change feet, and if they touch a line they either drop out, or lose a point. They must hop clean over patches of sea, or they are drowned. They are allowed to rest on landing fields, but must move off as soon as another airplane arrives. If they arrive at their destination without having touched a line, or drowning, they are allowed to claim the country (square) as their own, and put their initials in it. On their next flight they may rest in their own country but must fly over any country claimed by another Cub. The game is vigorous and exciting, and increases in difficulty as it progresses.

**An Observation Game.** — The Pack is formed in rows, by Sixes, facing, at about 10 paces, two chalked circles. In one of each pair of circles are placed miscellaneous articles such as a bottle, a book, knife, whistle. On "GO!" Sixers run, pick up articles from the first circle, and place them in identical positions in second circle. Next Cub runs and in same way returns articles to first circle. And so on. Accuracy of position and speed count.

### Fun Games

**Uncle Joe's Toothache.** — Pack in circle. A Cub named steps into the circle and says: "Uncle Joe had a toothache, and he looked like this," and makes the funniest face possible. Other Cubs must endeavour not to laugh. Those doing so take a step backward.

**Don't Move.** — All boys save "It" are placed at irregular intervals about the floor. "It" is blindfolded, and sent into the group. The boys standing must keep perfectly still, and not move or smile if "It" walks into them.

**Copy the Snatcher.** — A combination of two old games, "Snatch the Neckerchief" and "Follow the Leader." The neckerchief is placed in the centre in the usual way, but the second snatcher must follow and do everything done by the first snatcher until the latter makes a direct dive for the neckerchief.

**Find the Director.** — One Cub sent from the room. Another Cub is named to make motions, which the rest of the Pack must follow, when the "Detective" has been brought back into the circle. The "Detective" endeavours to discover who is directing the motions, which is always done when his back is turned. When the Director is caught he becomes the Detective.

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**A Cub "Drink" Relay.** — An amusing practical-purpose game developed in the Niagara district. At about the time during a Cub meeting when the boys begin to think they want a drink, they are lined up for a "Drink Relay." That is, they are sent racing to the washroom tap for a drink.

**Toys for Sale.** — Pack in a circle, a Shopkeeper outside the ring. Each player given the name of a toy — a soldier, a trumpeter, a clown, a jumping-jack, etc., from a list on a card held by the Shopkeeper. The latter walks round the circle and calls out the names of the toys in any order; they leave the circle and follow him, imitating the toy represented, until there is a long line walking round the room. Presently the Shopkeeper shouts "Sold!" and the boys rush back to their places and sit down. The first one down becomes Shopkeeper.

**King's Tradesman.** — One Cub is the King, and sits on a box or log. The rest of the Pack retire and decide together what kind of tradesman they wish to be. Having decided, they form one long rank, side by side, and advance towards the King.

The people halt and bow. The King bows in return, and asks, "Well, what can you do?"

The People say nothing, but all act the trade.

If the King guesses, he calls it out, leaps to his feet, and chases the People.

If he has guessed correctly, any People caught have to sit beside the King, and help him chase.

If the King has guessed incorrectly, and has chased the People, the People yell "No!" and the King and any with him must go back, and this time sit or kneel on the ground until they have guessed correctly. Two wrong guesses call for the naming of a new King.

### Campfire Games

**Surprise Story.** — A paper bag containing six different articles is given each Six. Sixes allowed so many minutes in which to make up a story, to be told by the Sixer, bringing in some use of each article, or; devise a play for the whole Six in the course of which each article is used.

**A Candy If You're Right.** — A bag of small candies, unopened, is started round the circle, from Cub to Cub, until stopped by "Halt!" The Cub holding the bag is asked a question on Cubbing. If he answers correctly he extracts a candy. The bag again circles.



The Minstrels

## CHAPTER XXIII

### Entertainments and Displays

*Pack Meeting Plays. — Special Pack Nights. — A Pack Carnival. Ideas for Entertainments and Displays. — Up the Cubbing Ladder Some Entertainment Songs.*



A stage-full that always captures an audience

Cub entertainments and displays may be divided into two general classes: Those for the entertainment of the Pack itself, and those for Parents' Nights or the general public. The following excellent article on the first group was contributed to *The Scout Leader* by Cub Commissioner H.M. Jockel of Quebec:

#### Pack Meeting Plays for Wolf Cubs

Acting for Wolf Cubs has not received the attention in Pack programmes that it should, the reason possibly being that many Cubmasters feel unequal to the instruction they imagine necessary.

To those having this attitude it should be said that "stage acting" is not required, nor make-up, elaborate settings, nor even trained voices. The purpose of "play acting" in a Pack is to stimulate imagination, encourage observation and improve memory. The acting must be recreation, something enjoyed for itself.

Here are the few simple points requiring attention:—

"The most important is that the Cub face his audience (the rest of the Pack) and that the audience can see and understand all that is being done. Therefore use the centre of the floor; do not have acts done in lairs, or corners, or back against the walls.

Acts by Sixes as a whole are preferable.

Encourage over-acting rather than under-acting — that the actors be definite in their movements, whether these are right or wrong. After all, the Cub audience only knows what it is shown.

Have the boys speak clearly and distinctly, while not too loudly. Do not worry too much about voice quality.

Instruct them to look a little above the eye level of the audience, and not at the floor.

In humorous situations do not allow the boys to make funny faces, — grimaces are for clowns and circuses. Let the part make its own humour.

Closely observe each act, and note good and bad points. The latter usually will result from lack of understanding of the part, or faulty observation. Give corrective suggestions, but be kind, and be generous in your praise of good points.

One thing you will require to be very firm about, and that is the attention given by the audience. The other Cubs must learn that they should be as interested and attentive as if they had paid an admission to the entertainment. This is especially difficult when Sixes are acting one after the other, but insistence on close attention is valuable training in control, and in courtesy.

All Pack equipment should include miscellaneous material from which to improvise acting costumes — old hats, shawls, skirts, coats and the like.

Let the young Thespians use anything around the jungle for scenery and other necessary "props." Some fine acts have been put on with nothing more than chairs, some pieces of rope and a Cub scarf.

### Suggestions for Acts

**"Act" Slips.** — Slips of paper handed out to Cubs call for such acts as, "Father shaving," "Mother frying an egg," etc. The Cub stands out and does the act. Others may guess what is being done.

**Dumb Charades.** — Snow-ball. Foot-ball. House-top. Book-case, etc. List can be added to very easily. Suggest to the Cubs that words be acted in three parts, — first word, second word, then whole word.

**Acting Proverbs.** — "There's many a slip 'twixt cup and lip": Lady, making tea, pours out cup, phone rings, long conversation. Tramp peeps in, enters, drinks tea, pours out cups till teapot is empty. Slips out when policeman appears behind him, lady faints.

**Additional Proverbs.** — "Make hay while the sun shines" "New brooms sweep clean." "it never rains but it pours"

**Famous Episodes.** — Nelson and his telescope. King Alfred and the cakes. The apple falling on Newton's head.

**Other Sources.** — Then of course you get acts from the *Jungle Books*, from the stories you tell your Cubs, from stories they themselves read and offer ideas from. "Good Turns" provide a sure source.

**Miscellaneous Ideas.** — A ship strikes a rock — rescue the passengers. A house is on fire, — save the baby. Be pirates, capture a ship, make crew walk plank.

Man is sick in Alaska, 500 miles from a town; it is winter. Messenger comes to town by dog-team for help. Doctor and supplies fly to Alaska and bring sick man to town.

A steamer is sailing through the fog. Strikes a rock. Passengers and crew are rescued by life-boats. (Don't forget Captain always leaves ship last.)

### Special Pack Nights

Special Nights, held once a month by some Cubmasters, at longer periods by others,— that is, at intervals sufficient to ensure the continued thrill of novelty, add to the enjoyment and interest of a Pack and for Akela provides an appreciated "change."

### A Trip to Eskimo Land

A trip to Eskimo Land by the 3rd Guelph Pack proved such a jolly evening that this report was written as a guide to other Packs wishing to use it: Before starting out on the trip, the Cubs were thoroughly inspected.

First, we caught deer for our trip (dance of Bagheera, the deer is a bag of candy). Then we gathered more food (peanut relay). Of course we had to have warm clothing (dressing the dummy relay,—the Cubs must put one article of clothing on the "dummy" standing at one end of the room).



A Hamilton Pack "Indian night"

Next we came to a river and had to cross it on ice pans (pieces of cardboard under the feet). We had a snowball game (throwing bean bags at a target). It was then getting dark so we kept up our courage by whistling (cracker relay—Cub runs down to end of room, eats cracker, whistles and runs back). A count of noses showed one of the Cubs missing (lights out, one Cub left the room and the Cub Akela chose had to guess who was missing).

Finally we were in Eskimo Land. We pitched camp and closed with a campfire.

### **A Pirate's Night**

Every Cub to come dressed as a pirate.

Akela is labelled "Cap'n," and must be so referred to all the evening. Bagheera is labelled "Bo'sun."

On arriving at their Six lairs the pirates are handed a mysterious envelope in which is a message cut up in jigsaw fashion. This message reads:

"Go N.W. to where a flag is kept. Fly this Jolly Roger and then make your lair into a boat."

(When this is done and each Six has made up its boat, the captain comes along and tells them that he has found a chart, and that all men who wish to go on the adventure must line up and pay their bit toward the expenses.)

Here the pirates line up and "Bo'sun" takes one shekel (fees) from each pirate. Then captain inspects the crew (inspection).

The boats of each Six now become galleys of the ship and the hall is one big ship. Each Six is given a map of the island. (This is a map with pictorial descriptions, whereby they must read compass directions and arrows, etc., and decipher semaphore code to find the spot.)

Before going ashore we have a good meal. (Relay feeding game—either imaginary, or apple bobbing, eating rice with chopsticks, peanuts, popcorn, etc.)

We then set out to dig for the treasure. The captain says one way and the bo'sun says another, and to the great delight of the pirates they quarrel and take half the crew each.

(Here we have a digging relay between two sides —transferring water by spoon down the line from one mug to another.)

This is serious! The bo'sun takes his gang away to plan a raid on the others, result—Pull-away or similar game, one half the crew versus the other half.

Then comes a race back to the ship. The crews line up some distance apart. In the centre are two chairs, and on the floor between them a rope ring. On each chair is a stick. Crews are numbered off. A number is called, and the two boys indicated run and grasp the ring with one hand, and with the other endeavour to secure a stick from one of the chairs.

For no reason at all each member must walk the plank!

Bo'sun and captain decide to become friends. They gather the crew in a circle and tell them that it is much better to be friends and that the treasure is to be shared. (Here a very small trifle is awarded for the two best costumes). Captain says that it is more fun to be a cheery crew and help each other and so that in future they will help other ships. (He solemnly lowers the Jolly Roger and hauls up the Union Flag.) They all squat and captain tells them an adventure yarn of the sea.

This programme takes in tests or instruction in a disguised form for knots (when making boats), compass points, semaphore, walking the plank; and if desired almost all the Star tests could be incorporated. Also the special part starts right away and such necessities as Pack fees and inspecting for cleanliness are made part of the romance.

*—The Scouter.*

### A Surprise Pack Evening

We had told the Cubs to come prepared for "something different" but we gave no further hint. They came with sparkling eyes, and two prudent ones had brought flashlights. Which was just as well because—but that comes later.

They found that they couldn't go into the hall, because there was no hall—it had turned into an exciting new country which we were to explore together. Inspection before starting out on the journey took place, and rations (imaginary) were doled out all round. They were told that to get into this land at all, they must cross a roaring river and the bridge was rather narrow so everyone must be very careful (plank walking). After this there was marsh land to go over, so they must be sure and keep on the stepping stones (chalked on the floor).

Arrived safely we then come to a tunnel in which a wild cat lived (a Sixer wearing a cat's mask, which he retained for the rest of the evening and wanted to do the Grand Howl in!).

The hall was in semi-darkness which made things much more thrilling and brought the torches into play, and there were labels with big warnings and instructions at the beginning of all the different adventures. There was a plateau (table) leading to a "dangerous bridge," and from there we went to Walla-Walla Land, but before we were allowed in we had to make sure that we could touch our toes, because if we met the King that was the proper way to greet him. The King of Walla-Walla was Akela wearing a paper crown. He couldn't speak our language at all. We had to guess what he wanted by his gestures, and see who could bring it first.

The next stretch of land was filled with enemies, so we had to send an Old Wolf to scout and see that all was safe. The Old Wolf then signalled to the Pack how they were to get through without being seen by the enemy. It was arranged first, that the letter B would mean "Back—go back!" C—Crawl. R—Run. S—Stop, etc.

(If only a few letters are used, all the Pack can learn them.)

Having safely travelled through this hostile country we decided to have a campfire, and when this was over Baloo produced a handful of strange fruit picked from the trees as they had travelled

along, and funnily enough there was one each. (These can be prepared quite simply by wrapping a toffee in coloured paper, and adding green paper leaves or a wire stalk.)

The programme took an hour, but Akela came early and arranged the hall for the plank walking, etc. We are lucky in possessing a certain amount of gym equipment, also we have a passage at the end of our hall that can be made quite dark. It was there that the "wild cat" lived, also the Walla-Walla bird (a wet sponge on a switchy stick, which bounced out surprisingly and caused much amusement—the Cubs kept on returning to the tunnel for another "do"!). Our "dangerous bridge" was a form placed on two short step ladders, with a "crocodile" in the river beneath (an Old Wolf on the spot in other words—there were no casualties!).

We enjoyed ourselves very much, so would like to pass the idea on, and wish our brothers Good Hunting in whatever "strange country" their Pack Dens allow them to discover.

*-The Scouter.*



The Toymakers' Booth

### A Pack Carnival

This special Pack meeting has great merit. It is easily arranged, is capable of almost infinite variation, and can be used for a rally or competition.

It is called a Fair or Carnival, or whatever name is given to such shows locally. The idea is that there are a number of sideshows. Everyone must have a try at each, and fortunately there is no charge for trying. Teams go around to each sideshow in turn and work as a team. They keep their score on a card which they have signed by each showman.

The subjects of the sideshows are almost inexhaustible. First, there are almost all the Star tests—so many tries at catching a ball, total skips in two tries, carrying books on the head beyond a mark, sorting out flag cards in a given time, and tying knots against the clock.

Then there are sense and physical stunts other than Star tests—throwing balls into a bucket, three standing jumps backward, bowling a bean bag; and finally there are stunts which are just good fun. It is most important that the points should be allotted so that the maximum at each place is about the same, and with a little thought this can easily be arranged.

If played with a single Pack, the Sixes will form the teams. It helps if there is an instructor or Old Wolf at each sideshow, but if this cannot be conveniently arranged Sixers may be allowed to take charge of their Sixes at unattended places. When one Pack is visiting another, or at a small Rally, Sixes are still the best units for teams. The whole idea can be worked up to any degree of elaboration for the bigger Rally, with Rovers in charge of the sideshows, and Akelas taking their Packs as units.

-*The Victorian Scout.*

### Ideas for Entertainments and Displays

The following programme ideas of successful Parents' Nights, Pack Open Nights, Displays and other entertainments appeared from time to time in the columns of *The Scout Leader*:

\* \* \*

A well planned and well attended Open Night held by Cubs and Scouts in the Town Hall was sponsored by the Rotary Club.

\* \* \*

Demonstrations of all First and Second Star tests and four jungle dances entertained fifty Cub parents of a long-established Pack. The Scouts joined the Cubs to stage some first aid and a "Mellerdrama."

\* \* \*

Under the auspices of one Pack the best skits of various Packs for a district Stunt Night were combined as a special entertainment for the benefit of the Lord Mayor's Fund. Cub Mothers contributed candy for sale, Result, \$28.

\* \* \*

In an original skit, "Ten Little Wolf Cubs," for a Group Fathers and Sons banquet, the boys "set out to demonstrate that they could do things just as well as the Scouts." Each attempt at a Scout test found the Cub in serious difficulties, until finally the remaining Cub announced that, after what had happened, he "thought it best to keep to Cubbing until he was really old enough to be a Scout." The Scouts provided a comedy number, "The Worst-Aid Class."

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As a Parents' Night fun feature, Cubs supposed to be in an adjoining room, in uniform, preparing for a formal parade entry, suddenly rushed in garbed as tramps. They proceeded to put on amusing stunts, such as scrambled first-aid work, all to music by a hobo harmonica quartette. Suddenly, at a secret signal they all ceased their several activities, and rushed from the room as

abruptly as they had entered. In a few moments they made their formal entry, in uniforms, "as though nothing had happened," for the rest of the evening's programme.

\* \* \*

These suggestions were offered in the advance announcement of a Pack Hobby Show:  
Any toy or model can be submitted, providing it is entirely the work of the Cub.

Model aeroplanes, boats, engines, little wagons, doll houses, miniature campfires, carved totem poles, miniature furniture, novelty dolls made from yarn, string peanuts, etc.

Drawings, paintings, plasticine or clay images and models, stamp collections, postcard collections, matchbox cover collections, etc.; knitting, weaving, raffia work, birch bark models like canoes, teepees, dishes, anything carved from wood or soap.

The only stipulations are that whatever is submitted must be entirely the Cub's own work, and must be of reasonable size, so as not to take up too much space.

### Up the Cubbing Ladder

Cubmasters will find this demonstration-entertainment a particularly effective means of explaining Cubbing to the community. It was developed by Cubmaster G. O. Skuce of the 10th Britannia (Ottawa District) Pack, and the original presentation before a large audience at the Grant Consolidated School was followed by years of outstanding public support. Its first publication in *The Scout Leader* was repeated to meet continued calls for copies.



Their Handicraft and Hobby Displays

The Pack was seated in a circle on the floor before and below the stage. As each boy was called he sprang to a chair and thence to the stage and turned to face the audience. (This was more cubby than entrance from the wings). Concluding his part, the Cub sprang smartly down to the chair and floor and ran back to his place in the circle.

Akela took the platform and made his introduction:

"I am Akela, the Old Wolf of the Pack. I play with the Cubs. My job is to help them lay a foundation of good character, using their natural desire to make noise, their love of make-believe, their fondness for fashioning things with their hands, and collecting things. An outlet for noise is provided through games—controlled games. You will see some of our make-believe in the jungle dances. Things they have made will be shown you. We have lots of fun together, and hope to grow up to be real citizens and a credit to Britannia and to Canada."

He turned to the Cubs.

"Clifford!"

Cub Clifford briskly mounted the platform and faced about.

"I am Clifford McDiarmid, a Tenderpad in the Brown Six. Before I could be a Tenderpad I had to be eight years of age, know the Grand Howl, the Cub Law and the Cub Salute. When I passed the test for these, I made my Cub Promise and was invested as a Tenderpad Wolf Cub, and could wear the Cub Uniform."

Cub No. 2 followed.

"I am Lloyd Skuce, a Tenderpad in the Brown Six. I know the Grand Howl. This is the way it goes:

"Akela, we'll do our best!"

Senior Sixer from below: "Dyb, Dyb, Dyb."

Cub: "We'll dob, dob, dob! It means we'll DO—OUR—BEST, dob, dob, dob.

"The Cub Law is: A Cub gives in to the Old Wolf. A Cub does not give in to himself.

"That means, a Cub does whatever he is told by his Mother, or Daddy, his teacher, his Sixer or his Cubmaster. And he does not give up when he has a hard job. He tries again."

Cub No. 3.

"I am Reginald Morgan, a New Chum in the Blue Six. I know the Cub Promise—I promise to do my best—to be loyal, and to do my duty to God and the King, to keep the Law of the Wolf Cub Pack, and to do a good turn to somebody every day.

"This is the Cub salute (salutes), used when I meet Akela, our Cubmaster, or Baloo, or another Cub, or a Scoutmaster."

Cub No. 4.

"I am Foster Winthrop, a Tenderpad in the White Six. I am called a Tenderpad because, not knowing all the tricks of a Wolf Cub, my feet or pads soon get sore. My next step is to become a First Star Cub. To win my First Star I must for one thing, know the Union Flag and the right way to fly it.

"(Demonstrating with a sectional folding flag). This is the St. George's Cross, a red cross on a white field. St. George is the Patron Saint of England. This is St. Andrew's Cross, a white diagonal cross on a blue field. St. Andrew is the Patron Saint of Scotland. This is St. Patrick's Cross, a red diagonal cross on a white field. St. Patrick is the Patron Saint of Ireland. All three crosses put together make the Union Flag.

"Joe, you tell the right way to fly it."

Cub No. 5.

"I am Joe Connolly, a Tenderpad in the Blue Six. The right way to fly the Union Flag is to have the broad white stripe of the St. Andrew's Cross at the top next the hoist. The hoist is the part of the flag that is nearest the pole. The part of the flag farthest from the pole is call the 'Fly'."

Cub No. 6.

"I am George Viens, Sixer of the White Six. Before being awarded my First Star I had to know, among other things, the use of and how to tie the reef knot, sheet bend, clove hitch and bowline. This (demonstrating) is the reef knot, used for tying parcels and tying bandages. This is the sheet bend, used for joining two ropes of different sizes and for attaching a rope or a line to a loop. This is the bowline. It is a loop tied with a knot that will not slip. It can be used for pulling a fellow up a mountain or out of a well. This is the clove hitch. It is used for tying one end of a rope to an upright post."

Lloyd Lillico, Second of the Brown Six, with a similar introduction, demonstrated the somersault, leapfrog, hopping around a figure of eight, the catch and throw.

Harold Acres, Second of the Red Six, skipped backwards 30 times, remarking "This is hard work after supper."

Ned Roberts of the Brown Six gave in full the cleanliness and breathing test.

David Roberts of the Red Six explained the time telling test "To become a First Star Cub I had to be able to tell the time by the clock. I know there are sixty seconds to the minute, 60 minutes in an hour, and that 24 hours make one day, in which every Cub has promised to do his best to do a good turn to somebody. (Producing a watch.) The time now is six minutes to eight. I hope you are all having a good time."

The Senior Sixer was brought in here, in order to introduce the Jungle Dances as a programme change. Said he:

"I am Donald Hewitt, Senior Sixer of the Pack. You have seen and heard some of the things a Cub needs to know and to do in order to become a New Chum, a Tenderpad and a First Star Cub. Although part of our time is taken up in learning these tests, most of our time is devoted to 'playing

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the game'. Cubs don't play the game like ordinary lads. A Cub knows when he is out and doesn't need to be told. Sometimes we have jungle dances. We will now show you some of them. (Descends to circle.)

"The first is Baloo—Baloo is the Bear that teaches the Cub the law of the jungle."

The Dance.

"The next is Bagheera. Bagheera is the black panther, who teaches the Cubs to hunt for food."

The Dance.

"The next is Shere Khan and Tabaqui. Shere Khan is the tiger and bully of the jungle, and the Tabaqui are the jackals. They are sneaks, they never hunt, but depend upon others for their food. Of course no Cub is ever a Tabaqui—except in the dance."

The Dance.

"The last one is Kaa the python, and the Banderlog. The Banderlog are the monkeys. No good Cub is ever a Banderlog, except in the game."

The dance was followed by a vocal solo, and the individual demonstrations resumed. Sixer Franklin of the Brown Six, demonstrating the Semaphore alphabet, called out each letter.

Sixer Lilloco of the Reds explained as a Second Star test that he had to know the eight points of the compass: "I am now facing North: South is directly behind me. My right hand points to the East, my left to the West. The other four points are halfway between (pointing) northeast, southeast, southwest, northwest. If you wish to know any direction first find and face the North."

Cub Jack Sparre of the Blue Six explained the thrift tests and showed a bank book and explained "The money should be earned by work done. A Cub does not take tips for doing good turns."

Cub Eldon Skuce followed with, "By way of a change I am to recite—"

### **The Tenderpad**

*The Cubmaster says I'm a Wolf Cub,  
The Scoutmaster says so too,  
But nobody else seems to think the same,  
So whatever am I to do?  
Now, Father says I'm a "Bull-Pup,"  
And uncle, he says so too,  
But Mother will say that I'm still her lamb,  
So whatever am I to do?  
My brother wrote down from college,  
To ask me if it was true  
That I'd joined up with the monkey folk,  
And gone to live at the zoo?  
Do you think it will really be very long  
Before they will all find out  
That the monkey, bull-pup, Wolf Cub,  
Is a junior kind of Scout?*

Second Graham of the White Six explained it as one of the Second Star tests, and recited two verses of the National Anthem.

Sixer Nesbitt of the Blues outlined the "article made by himself" test, and from a table at the rear of the stage brought and held up a nicely made book rack.

Cub Franklin of the Blues told of the First Aider test, talking while he proceeded to make a very neat bandage on the "cut" hand of a brother Cub. The latter afterwards passed about the hall showing the bandage.

Cub Morgan of the Reds announced that "During our meetings we have sing-songs," and this was followed by several choruses, the Pack marching in a circle.

Cub Walker of the Browns introduced the concluding feature with: "Every little while we have a game or two. When a Cub is playing a game he always tries to follow the rules, and does not need to be told when he is out. He knows it. A Cub doesn't need to be told anything twice. We are now going to play a game called Balloon Ball."



A very effective staging of jungle book plays by the 12th and 16th Vancouver Packs. The costumes were of burlap, dyed brown, black or grey. Shere Khan was yellow, striped with black. The setting was made tropical, with ferns and palms.



**"I Had to Do My Best at School Too."**  
Would you like to hear a story about a Cub?" asked a Canadian manufacturer of the fellow traveller with the Scouter's badge. "He had been disappointingly backward at school, and not much interested. Last January he joined the Cubs. His next school report was better,



but I didn't pay much attention. Then his June report came. It was excellent, – away up in everything. I asked him what had happened. 'Oh, I'm a Wolf Cub now, you know,' he said, 'and our motto is, "Do Your Best." I figured I had to do my best at school too!' "

### **Some Entertainment Songs In the Jungle**

(Tune: John Brown's Body.)

If each and every Wolf Cub tries his best to keep the Law,  
And does his Good Turn every day  
And does not snarl or jaw;  
Nor monkey round with Banderlog,  
We all may sing "Hurrah!" :  
As time goes rolling on.

Going onward through the jungle;  
Fearing nothing in the Jungle;  
Very happy in the Jungle,  
The Cubs go bravely on.

### **The Cub's Song** (Tune: Oh! Susannah.)

When I first joined a Wolf Cub Pack .  
Akela said to me,  
"I hope you'll do your best, and soon

A Tenderpad will be."  
 I quickly learned the Cubs' Grand Howl  
 The Law and Promise too,  
 And so a Tenderpad became,  
 With lots more things to do.

*Chorus*

Oh, now I am a Wolf Cub,  
 I'm happy as can be,  
 For I've joined a Pack and must not slack,  
 And that's the life for me.  
 The Jungle Dances next I learned  
 Of Shere Khan and Mowgli,  
 And also of the Banderlog;  
 Of Kaa and Tabaqui,  
 Then Health Rules, Clock and Flags and Knots,  
 And Skipping (quite a job! )  
 A Tenderpad has much to do  
 To be a First-Star Cub.

Among the tests for Second Star  
 A Cub makes sure he knows  
 How he can lay and light a fire,  
 Clean boots and fold his clothes;  
 Eight Compass points, First Aid as well,  
 Recite "The King," and, more:  
 Must read and send the Alphabet  
 In Morse or Semaphore.

*-Rev. H. Guille-Marrett, C.M. 16th Woolwich Pack.*

**Come A-Hunting**

(Tune: Frere Jacques.)

Come a-hunting, come a-hunting,  
 Wolf Cubs all, Wolf Cubs all,  
 Out into the jungle, out into the jungle,  
 Hear the call, hear the call!

**The El-e-phunts' Parade**

(Time: Under the Spreading Chestnut Tree.)

*Akela or a Cub walking, balancing with outstretched arms, along an imaginary piece of string, all singing:*

One little el-e-phunt balancing  
 Foot by foot on a piece of string;  
 He thought it such an amazing stunt  
 That he called for another little el-e-phunt.

*Singer indicates another Cub, who falls in behind, and parade resumes, Pack singing:*

Two little el-e-phunts balancing, etc.

*Last verse:*

Ten (or other number) little el-e-phunts balancing

Foot by foot on a piece of string;  
 They thought it such an amazing stunt  
 But the string it broke, and they fell with a grunt.

*(All fall down.)*

### **Three Little Pigs**

(Tune: Polly Wolly Doodle.)

A jolly old sow lived in a sty,  
 And three little pigs had she,  
 And she waddled about saying umph,  
 umph, umph,  
 While the little ones said wee, wee.  
 "My dear little brothers," said one little pig,  
 "My dear little piggies," said he,  
 "Let's all in the future say umph, umph, umph,  
 It's so childish to say wee, wee."  
 Then these little piggies grew skinny and lean,  
 And lean they might well be,  
 For somehow they couldn't say umph, umph, umph,  
 And they wouldn't say wee, wee.  
 A moral there is to this little song,  
 A moral that's easy to see:  
 Don't try when you're young to say umph, umph, umph,  
 When you only can say wee, wee.

*-New Talk.*

### **Tenderpad Tim Has Lost His Grin**

(Tune: Ain't Gonna Rain No More.)

Tenderpad Tim has lost his grin,  
 He hasn't been seen since June:  
 He blew himself up with a tuppenny squib,  
 And now he's up in the Moon.

*After the first singing, verse becomes the chorus, sung by the whole Pack, for such nursery rhymes as Old Mother Hubbard, sung in turn by the Sixes. While one Six is singing, other Sixes will be whispering and deciding the nursery rhyme they shall sing.*

### **A Moonlight Night in the Jungle**

(Tune: Mulberry Bush.)

Here we go round the Council Rock,  
 The Council Rock, the Council Rock;  
 Here we go round the Council Rock,  
 On a moonlight night in the jungle.

We welcome Akela with a howl,  
 With a howl, with a howl;  
 We welcome Akela with a howl,  
 On a moonlight night in the jungle.

Mowgli is shown by mother Wolf.  
 By mother Wolf, by mother Wolf;  
 Mowgli is shown by mother Wolf,  
 On a moonlight night in the jungle.

Then Shere Khan roared "That Cub is mine,  
That Cub is mine, that Cub is mine";  
Then Shere Khan roared, "That Cub is mine,"  
On a moonlight night in the jungle.

Akela asks, "Who speaks for him  
Who speaks for him, who speaks for him?"  
Akela asks, "Who speaks for him"  
On a moonlight night in the jungle.

Baloo the Bear grunts out "I will,"  
Grunts out, "I will," grunts out, "I Will";  
Baloo the Bear grunts out, "I will,"  
On a moonlight night in the jungle.

The Panther purred, "I'll pay one fat bull,  
Pay one fat bull, pay one fat bull";  
The Panther purred, "I'll pay one fat bull,"  
On a moonlight night in the jungle.

Shere Khan roared with rage that night,  
With rage that night, with rage that night,  
Shere Khan roared with rage that night,  
On a moonlight night in the jungle.

**CHAPTER XXIV****Music In Cubbing**

*Value to Individual Cubs.—The Joy of Lively Singing.—Introducing Music. — Selecting Songs. — For Church Services and Parades.*

Music can be used for many purposes in the Pack, such as between two activities, to fill in a spare moment; during inter-Pack visits, and for entertainments. Then, too, consider the Cub. Some boys who are not very outstanding in the Pack may have quite good voices, which will give them an opportunity of coming into the limelight.

Environment also may have severely handicapped some members of the Pack. It has been found that children living in homes without pianos, and where the parents do not sing, do not develop range of voice or tone discrimination at the normal age. In the Prekindergarten this has been particularly noticeable; some four-year-olds may be able to sing quite well, but others, through sheer lack of opportunity, have not developed the ability, and this may be rectified if plenty of music is given.

I know a Cub-age school boy from a non-musical home who at the beginning of the school year was classed D in singing. At the end of the term he was rated A.

So—the Cubmaster who introduces good music into the Pack" may give some boy an opportunity such as this, and bring to light a hidden talent.

**May Help the Nervous Cub**

The nervous Cub has a chance of overcoming his self-consciousness here. I had an example of that quite recently. One of the soloists was absent during a practice, and one of the most sensitive boys in the Pack was asked to take his place. He did well, to the surprise of everyone, and has since frequently taken solo verses.

Then, too, the Cubmaster can help the Cubs toward a greater appreciation of music. It is rather amazing how the majority of boys naturally turn towards the better type of music. They prove quite good critics if given choice.

All boys should have the opportunity of singing, for there is a real joy in music. On occasions let the whole Pack sing. Even the boy who rumbles in his boots probably will enjoy it, and think he is doing his bit quite ably.

**The Joy of Music**

"Music is a moral law," said Plato. "It gives a soul to the universe, wings to the mind, flight to the imagination, a charm to sadness, gaiety and life to everything. It is the essence of good order, and leads to all that is good, just and beautiful, of which it is the invisible, but nevertheless dazzling, passionate and eternal form."

"Gaiety and life to everything" — then music sounds the type of thing which can be made great use of in Cubbing. Let the Pack have a noisier outlet to the joy of young life than in mere Cubby games, by introducing the boys to the gaiety of music.

**Introducing Music**

Music is easy to introduce. The Cubs may be inclined to think Akela a bit silly at first, but soon they will become enthusiastic, too, and should end by thoroughly enjoying themselves.

Music need not be confined to singing. Percussion bands usually are well liked by these noise-loving youngsters, and "instruments" are cheap. Do not buy the percussion instruments usually known, but find substitutes which sound almost the same. Good drums can be made of flower pots of the same size with a cork at the bottom, and thick oiled brown paper tied tightly over the tops.

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Sticks beat out the rhythm sound effectively. For triangles we made friends with the village blacksmith, and secured horseshoes of suitable tone, beating them with large nails.

### **Requirements**

The requirements for success with music are:—

1. Enthusiasm which will last. This is the secret of success in all things. With it the Cubmaster can inspire others. Enthusiasm will carry with it cheerful encouragement and patience. Above all, encourage.

2. Some idea of music is needed—enough to tell discord and rhythm. If Akela is not musical, find a parent or friend who is willing to help. Two are needed for piano work.

3. The Cubs. A few good voices are better than a crowd for special items or for learning new songs.

4. The music. Procure through any good music firm.

A piano is not always available, and in this circumstance it will be more difficult to attempt unfamiliar music, Akela then will need to know considerably more about music, but it is by no means impossible to do something even under this difficulty.

### **Selecting Songs**

Leave jazz songs alone, for they "date," and the "latest song hit" of today probably will be unwanted tomorrow. Select shanties and folk songs which have stood the test of time, simple and full of action, — and not sentimental. Sentiment does not appeal to the Cub age boy. Don't continue with songs that are not greatly liked, as they will never be sung with spirit.

Plenty of action and fun are needed. Some songs may be acted out for an entertainment, providing the scenery is simple, so that the emphasis is kept upon the song. And here the unmusical boy may be useful, for acting. If an "accident" happens during the singing, hold the song up until the audience has regained its composure, so that the words of the song are not lost.

### **Part Songs**

Part songs may be used if there are reliable voices in the Pack, but this is an early age for them. Such songs must be simple and rhythmic; if they are difficult the Cubs may become discouraged. Canons are easier for Pack singing than part songs, since the same tune is used by either side.

### **For Church**

The more serious type of singing, such as hymns and carols, may be used, and will be found very useful for church parades. Only the best voices should be chosen for carols. Solo verses can be sung, and these inspire confidence in the boys. Extra time must be devoted to carols for expression and atmosphere.

And after all this care, you may not be able to hold a Gang Show, or have a very well-known choir, but if you have a Cub Pack which enjoys singing a good song, or, better still, if you have been responsible for opening the gates of music to someone, you have done much for your Pack, and have helped to make those Cubby grins brighter, more usual, and more sincere.

*From a paper by Mollie J. Beale,  
at a Melbourne Conference.*

## CHAPTER XXV

### Cub Picnics and Rambles

*Summer Fun and Benefit. — A Simple Beginning. — Spiritual Values. — Ramble Not a Scout Hike. — Picnic House Orderly job. — A Bag of Cookies. — The Picnic Campfire. — Swimming. Outing Discipline. — Safety Reminders. — Outing Objectives. Sample Outings. — An All-Summer programme.*



A Spring wild flower ramble.

The average Canadian Cub Pack carries on less outdoor Cubbing than should be the case, and so misses much fun and benefit. One reason may be the impression that picnics and rambles are major affairs, and call for elaborate planning. As a matter of fact they may be adjusted to the latter half of a summer afternoon, for time, and be very simple in plan, — sandwich lunches carried by individual boys; a leisurely walk, direct or from a bus line, to a convenient park or piece of woodland, a few fun and Cubbing games; perhaps a nature find-something game; the picnic meal, a little campfire and a story, and home.

Or, again, a little more extensive programme for a full Saturday afternoon, the details laid out by the Pack Council.

**Making a Beginning.** — New Akela may make such a beginning, and ultimately acquire the experience and confidence for an occasional national holiday outing; perhaps an annual Thanksgiving cottage week-end such as achieved by a Fredericton, N.B., Pack.

**Spiritual Values.** — Apart from the material benefits of Cub outings there is a whole group of spiritual values, — encouragement of a love of wide spaces and Nature, appreciation of the beauties of natural things, an interest in the life of birds and wild animals that leads to understanding and kindness, and finally, through all, a growing comprehension of the wisdom and love of the Creator.

**Ramble, not Hike.** — There is a difference between a Cub ramble or picnic and a Scout hike, — as part of the difference maintained between the Cub and Scout programmes. For one thing, Cub age boys do not appreciate a tramp merely for the purpose of covering so many miles. Also they cannot carry a haversack or backpack more than a very moderate distance, — however much they wish to, and however bravely they may set out.

The ideal Cub outing is more of a picnic, with a short walk to and from a definite destination. (On the return Akela will appreciate the wisdom of the short walk home, or to the car or bus line.)

**A Picnic House Orderly Job.** — The House Orderly Badge tests are intended to teach tidiness. On an outing the picnic spot is "home," and Akela should insist that it be treated properly,

and on departure left in the same condition found. The boys should not be permitted to cut or otherwise damage growing trees and bushes. There usually will be sufficient dead branches around to provide fuel for the campfire.

**Akela's Bag of Cookies.** — It is suggested that Akela carry a package of cookies or biscuits during a ramble. No matter what eatables are taken, some of the boys will somehow or other manage to devour them in quick order and will soon again be hungry. Anticipating the empty feeling, Akela passes around the bag of cookies, which are thoroughly enjoyed.

**The Picnic Campfire.** — One of the Cub's outing delights is the making of a fire, and in this, needless to say, they always require guidance and watching. Commonly they need to be taught that a bonfire is not needed to heat a can of beans; that they should learn to make a small fire, like the Indians, using only small dry branches; that wet or green wood and leaves make smoke, and "so betray us to the enemy," as well as getting in the eyes.



When The "Bones" Taste Really Good

Before leaving the site every sign of fire will be carefully extinguished. Incidental to this Akela can say a few words concerning fire prevention and forest preservation.

**Swimming.** — Swimming during the course of a ramble or picnic calls for thought. It is well to remember that the boys may be somewhat tired and hot, even within a short time of arriving at the outing site. In any event, swimming should be permitted only in water that Akela positively knows is safe both as regards depth, currents and cleanliness; only when there is ample adult supervision and only upon the previously secured consent of parents. With the younger Cubs particularly the responsibility is so great that Akela will be well advised to confine them to wading and paddling, close to shore.

**Outing Discipline.** — Throughout the ramble or picnic, discipline must be secured, as at Pack meetings, by a definitely planned programme of games and other activities. No Pack should be permitted to go on an outing without Akela or an A.C.M., regardless of the Sixers' and Senior Sixer's capabilities.

Akela should be at the assembly point at least five minutes before the starting time. One of our experienced leaders has made it a rule that "not more than five minutes at the outside be allowed for late-comers. Two or three instances of being left behind ensures punctuality for future rambles."

Normally the first thing small boys will want to do upon arrival at the site is to run and shout, and climb the nearest tree. If the place has been reached after something of a walk, it is a good plan to have the boys lie down in a suitable shady spot for a few minutes before proceeding with the outing programme.

**Safety Reminders.** — One of the rules, re-stated for each outing, should be that all cuts and scratches be brought at once to the attention of Akela or an Assistant for treatment. (Akela always carries a suitable first aid kit.) The treatment may be rendered by one of the Second Star Cubs, under Akela's supervision.



For many New Chums the first Pack ramble is the first big outdoor adventure of their lives. Don't deny them.

In districts where it may occur, poison ivy will be warned against.

Cubs must not be allowed to drink water from casual sources such as roadside brooks or streams crossing farm lands. If necessary, advance information should be secured regarding safe drinking water. The wisest plan is to carry drink in some form. Prepared sweetened cocoa requiring only the boiling of water is always popular and satisfactory.

An occasional danger where there has been blasting in the neighbourhood is stray blasting caps. Each year a number of children, usually under 12 years of age, suffer serious injuries while playing with caps they have found. The boys should be cautioned not to pick up any such "cartridges."

### Outing Objectives

Although any kind of summer outing is fun, the boys will enjoy themselves more if each has some specific objective or purpose. Following are a few suggestions:

**First Spring Ramble.** — The first Spring outing is always an outstanding event. It can be made a general

Nature Observation ramble, with some special attention to the awakening life of the trees after the long winter's sleep. Cocoons may be looked for, and if found taken home and put in fruit jars for observation of their opening to free a beautiful moth or butterfly.

**A Collector's Outing.** — Before starting, each boy is given a specific project,—the collecting of tree or bush leaves, cones, flowers, coloured stones, etc. Akela should be armed with a good nature book, to assist in answering the numerous expected questions. At the end of the ramble most of the boys should have the foundation of a fair collection.

**Observers' Outing.** — For one week Akela might choose Trees as the subject, and seek ten or twelve varieties during the course of the ramble. The characteristics of each is pointed out — shape, bark, leaf, approximate age. An old stump showing the year rings always provides a fascinating subject. The next ramble may be given to flowers, with occasional quiz questions on the trees seen on the previous outing. A Kim's game of flowers, leaves, twigs, curious stones, etc., will make a rest period interesting.

Still another Observation Ramble may be given chiefly to looking for birds and small wild animals. When a bird song is heard, to have the boys tiptoe about, listening, stopping frequently to stand and look sharply, until they discover the singer. Have them several times halt and remain motionless, listening to identify as many different sounds as possible, — the wind in the trees, the ripple of water, the snap of a twig in the bush, the distant barking of a farm dog, the crowing of a rooster, the faint whistle of a train.

**Toymaker Outing.** — The boys are instructed to keep a sharp lookout for odd shaped twigs, fungi, cones, etc., which they bring to Akela as discovered. Later on in the day the various odds and ends can be distributed to the boys and they can make the novelty item for the Toymaker Badge. Of course Akela will have to take along some glue, pieces of wire and string.

**Athletic Outing.** — The Examiner is brought along, and the boys turned over to him. The entire test need not be taken at one time. A good plan is the alternating of the tests with games, nature study, or instruction.

**Teamplayer Outings.** — If there is a sufficient number of boys, and the outings are held regularly, an extra feature of each week's trip can be the playing of softball, football, cricket, field



They found it fun to collect white stones to spell WOLF CUBS. This suggests a game (inter-six?) of spelling words with stones of different colours, acorns, leaves, etc

hockey, or some other similar team game. At the close of the summer the boys who qualified can be given their Teamplayer Badge.

It is not intended that the above suggestions should take up the full day, or even a major part of the day, but that one of the ideas might be used each week as a basis on which to build the remainder of the programme.

### **Some Sample Outings An Alberta Ramble**

Last Saturday about 30 Cubs of the Garneau Pack hiked to Rogers' Ravine. The Black and Grey Sixes, who were started first, represented a group of "Palefaces," and were followed by a band of "Redskins" — the Browns and Whites. In the ambush which took place many "scalps" were taken on both sides.

Soon afterwards the Sixes dispersed to the corners of a large field, to see which group could collect the most "noises" (quiet game). Then followed a contest in which the Rich Baron's men attempted to gain the safety of the Castle, in spite of the watchfulness of Robin Hood's men. Their treasure was in most cases cleverly hidden.

After marching to the top of the hill, everyone gathered wood for the cooking fires and the campfire. The latter was formally opened by Akela.

### **A Quebec Ramble Report**

SATURDAY afternoon, met at H.Q. By car to Cote de Neiges Road. Up steps to Mountain. "Everybody count steps."

"Candy to first boy to see chipmunk."

Walk along path. "Who knows the compass direction?" Arrive at suitable level grassy spot. Council Circle. Grand Howl.

"Hands up all who saw the flower bed arranged like a Union Flag.... Only six? Very poor! Show the others on the way home."

Sixes sent out in any direction to gather as many kinds of leaves as possible. To come in on whistle.

Came in. Laid out leaves. Akela quizzed Sixes re identity. Explained the others. Green Six one candy each for collecting and knowing most.

Feed, brought by each boy. Akela added a special bit of candy.

Game, Settlers and Indians. One Six taken to a suitable spot — the "log cabin." A boundary line between trees and bushes. Indians proceeded to stalk the Settlers. One candy to every Indian reaching the boundary line without being seen, or name called correctly.

Call to Council Circle. Grand Howl, and off for home. Good time had by all.

### **A B.C. Outing Programme**

2.30 Assemble at clubroom. Take train to city limits.

2.45 From this point Sixes sent independently to meet at some farther spot well known to each Sixer. Upon arrival they will report on all animals seen, and on at least one good turn done en route.

3.15 Strenuous games, several types of Tag.

3.25 Game of Pirates. One side under Capt. Kidd (Akela) will guard treasure chest in middle of clump of trees. Other side under Capt. Hook (Baloo) will try to capture the chest in approved fashion.

4.00 Story by Akela.

4.15 Inter-Six Athletic Meet: Standing and running broad jump. Sprint. Putting weight. Points for first three places.

5.00 Distribution of chocolate bars (purchased with Pack funds). Return home.

### **Maintaining a Summer Programme**

Associated with picnics and rambles is the subject of Pack activities maintained throughout the summer holiday months for Cubs unable to get away from town or city, and for whom some weekly Pack excursion, however modest, is a godsend.

Discussion of the matter at a meeting of district Cubmasters', Group Committee members, and possibly Ladies' Auxiliaries, usually will solve the problem without great difficulty. One plan is the formation of composite neighbourhood Packs, under leaders available from week-to-week, and a programme of picnics and rambles, and perhaps the operation of a Cub Softball League. Committeemen can direct the latter.

A Western Akela wrote thus in *The Scout Leader* regarding the all-summer programme of a small community Pack:

My experience suggests that an all-summer programme for a Cub Pack is more needed in a small community than in the city. Our programme one summer included a series of outdoor meetings, each planned around some attractive games feature of Scouting, — to give a taste (but no more) of some of the highlights of Scout training.

The meetings in turn featured a Treasure Hunt, a game of Stalking, a Wiener Roast, a Tracking Hike (using the simple Scout signs), and several meetings entirely of outdoor Cub games. Instruction included swimming, outdoor signalling and hiking by the eight points of the compass.



It's not a real Canadian Pack if it hasn't made a Wolf Cub or an Old Wolf of snow, probably after a glorious snow fight.

## CHAPTER XXVI

### Wolf Cub Camping

*Not for the New Akela. — Not Essential but Beneficial. — A Book on Camping. — P.O.&R. Regulations. — Brief Camping Points. Duration of Camp. — Medical Examination. — Camp Site. — Pure Water. — Milk. — Cooking. — Camp Lay-out. — For Sleeping. Swimming. — A Farm Barn Camp. — A Woman in Camp. — Choir Boys. — The Cub-Scout Camp.*



A taste of camping they'll talk of for a year.

No new Akela of a new Pack should consider attempting a Cub camp during his or her first season of leadership. The foster-parent responsibilities involved are too serious. If New Akela has assumed leadership of an established Pack which has previously camped, and if several camp-experienced A.C.M.'s and First Class Scout tent leaders are available, a camp may be ventured, but still is advised against.

As a matter of fact, Cub camping has been a standing subject of divided opinion among experienced Akelas, some in favour, some stoutly against. Lord Baden-Powell laid down the dictum that permission to attend a Cub camp be granted only to the older and more reliable boys, as a special privilege.

**Not Essential.** — Gilcraft observes that camping is not essential to Cub training, but has undoubted value: "Better health coming from the open air life. Good habits which can be taught — personal cleanliness, tidiness in one's surroundings, submission to discipline, etc. A better working of the Pack spirit. Increased interest and support from the parents."

#### A Book on Camping

Very complete details for the planning and conducting of a Cub camp, including menus, will be found in the excellent book by Morgan and Neame, *Camping for Cubs*.



The semi-tent, with board walls and floors, is one of the Safe-Cub-Camping solutions.

### ***P.O.&R. Regulations***

The regulations concerning camping in Sec. 96 of *P.O.&R.* should be carefully noted, with special attention to the reference, under (a) General, to the necessity of first securing camp permission of the Group Committee and District Commissioner; and in details to the section on:

(c) **Cub:**

Combined Scout and Cub Camps, or Cubs camping with Scouts must be avoided, as they are not in accord with the wishes of the Founder, and his scheme of graded training for Cubs and Scouts.

Cubs under ten years of age should not camp.

Great care must be exercised in Cub camps, and the following rules (additional to those previously given covering all camping) complied with:

- (1) For wet weather there must be available some form of clean, permanent shelter or weatherproof marquee large enough to accommodate all the Wolf Cubs in camp.
- (2) In normal circumstances there should be at least one adult for every Six Wolf Cubs in camp. In no circumstances should a camp be held with less than two adults in charge.
- (3) For a Scouter's first Cub camp or after an adverse report on a previous camp, Provincial Headquarters must be advised and preliminary permission given before either the parents or Cubs have been told of the possibility that a camp may be held.

### **Brief Camping Points**

**Duration of Camp.** — Most experienced Canadian Akelas agree that a Cub camp should not extend beyond a week. Some say five days.

**See Cub Mothers.** — An important preliminary is a call on all Cub mothers by Akela or an A.C.M. to explain the camp plans, and the Cub's equipment requirements. If the boys are to bring their own dishes, these should be enamelware.

**Medical Examination.** — The camp application forms should cover this. Here is a case story to illustrate the importance of securing a medical statement from parents: A mother did not inform a Scoutmaster of her son's recent serious illness and a head operation. The boy had a relapse at camp, and was removed to hospital. The mother endeavoured to force the Scoutmaster to pay the hospital bills.

**Camp Site.** — Accessible to parents yet some distance from much travelled roads. Plenty of trees, especially on prevailing storm side: a good playing field, a safe bathing place.

**Pure Water.** — Have it tested — or re-tested if used the previous summer; contamination may have since occurred. (Testing is done free by the Provincial Health Department.) The fact that water is used locally does not guarantee its safety for newcomers; local users may have become immune to certain elements which will for several days upset visitors.

**Milk.** — Only pasteurised or certified milk must be used. In an emergency milk powder or evaporated milk will be substituted rather than use local raw milk from uncertified cows.

**Cooking.** — By an engaged cook. Never by Akela, who should be as free as the Cubs. Cubs wash their own dishes.

**Camp Lay-out.** — In a street or semi-circle, with leaders' tents at either end and in the centre, so that during the night all Cub tents are within easy hearing distance.



A Souvenir Totem Pole made at a Cub Camp.

**For Sleeping.** — If possible arrange for cots; if not a wooden floor and individual straw ticks. Don't ask young Cubs to sleep on a rubber sheet and blankets on the ground.

**Swimming Place.** — Should be far enough from camp to preclude Cubs wandering down by themselves to swim or fish. Lacking a sufficient staff of Scout guards, the bathing water area should be fenced in.

**A Farm Barn Camp.** — A successful "farm camp" has been reported, with a barn used for living and sleeping quarters (tents being unavailable). The farmer's wife assisted with the cooking and much of the food was secured from the farm. A creek not far away provided a satisfactory "swimmin' hole."

**A Woman in Camp.** — Where Akela is a man his wife could attend camp as his helper. Another arrangement is for a Cub mother named by the Ladies' Auxiliary to attend. This is a matter in connection with which public opinion must not be overlooked.

**Choir Boys.** — If a Pack includes a large number of church choir boys, the camp plans should be discussed with the choir leader and clergyman.

**A Cubs' Own.** — If to be in camp over Sunday a Cubs' Own will be planned, — with approval of the clergy concerned when the Pack is of mixed church membership. (See Cubs' Own Service.)

**The Cub-Scout Camp.** — When, for special reasons, there is no alternative, the Cub camp should be laid out as a separate unit, in its own corner of the site, and its activities kept entirely separate.

**Take an Akela Camp Course.** — Every New Akela should as soon as feasible attend a Provincial Akela Course. The week of "living Cubbing" includes all details of successful Cub camp leadership.

## CHAPTER XXVII

### Cubbing and the Church

*Akela's Responsibility. — The Association's Religious Policy.*

*Pack and Church Cooperation. — The Cubs' Own Service.*

*Means of Encouraging Church and Sunday School Attendance. Bible*

*Readings. — Acting Bible Stories. — A Wolf Cub Prayer.*

*An Atheist Parent.*

Successful Cub leadership is a delightful and inspiring service-hobby, as New Akela will be told by any Cubmaster of some years' experience. Yet through all its activities run the fine tendrils of a serious responsibility of which the new leader should be made aware. Broadly this lies in the religious basis of the training, and the inevitable impress of outside-the-family leadership upon a young boy's shaping values; specifically it involves Akela's obligation to encourage the small Cub, by precept and example, in carrying out his promise of duty to God.

#### The Association's Religious Policy

States *P.O.&R.* under the heading "Religious Policy" (the term Scout to be read alternatively as Cub or Rover, and Scoutmaster as alternatively Cubmaster or Rover Leader):

The policy which has guided The Boy Scouts Association in religious matters since its inception is as follows:—

(a) It is expected that every Scout shall belong to some religious denomination, and shall faithfully carry out his religious duties.

(b) Where a Group is composed of members of one religion, it is expected that suitable denominational religious observances and instruction will be arranged by the Scoutmaster, in consultation with the Group Chaplain or other religious authority.

(c) Where a Group consists of Scouts of various religions,—

They should be encouraged to attend the services of their own denomination.

In no circumstances should Scoutmasters insist upon Scouts attending places of worship other than those of their own denomination.

In camp any form of daily prayer and of weekly Divine Service should be of the simplest character, attendance being voluntary.

(d) A gathering of Scouts, known by the term Scouts' Own, is held for the worship of God and to promote fuller realization of the Scout Law and Promise, but is supplementary to and not in substitution for, the religious observances referred to above.

In the matter of a combined church parade, Scouts' Own, etc., it must be borne in mind that it is a rule of some churches that their members must not take part in any religious observances other than those of their own denomination, and it is the duty of the Scouters to see that such Scouts in their Groups strictly observe that rule.

Combined church parades of different denominations are not allowed without special permission from the District Commissioner.

Since the term "Scout" in paragraph (a) of the above refers to all members of the Association, it will be noted that every member of a Cub Pack, including Akela, is expected to carry out his, or her, religious duties faithfully. In other words, it is presumed, first, that Akela is associated with some religious body, and, second, that when accepting Cub leadership he or she definitely assumes the obligation to give leadership and example to their small charges in carrying out their duty to God within the scope indicated in (b) and (c), as the case may be.

**Pack and Church Cooperation**

Where a Pack is associated with a particular church, one of New Akela's first steps should be to discuss with the clergyman concerned the relationship of the Pack's activities to those of the Sunday-school or other children's departments or organisations. In many Protestant Sunday-schools the Cubs are grouped in classes. This is an ideal arrangement, made perfect when Akela is one of the teachers.

In the case of an inter-church community Pack, often the only Pack possible in a small village, because of the limited number of boys and the availability of but one leader, Akela should consult with all the clergy concerned. It would be well to read to them the statement of the Association's Religious Policy, and to learn their attitude toward the holding of an occasional Cubs' Own service.

**The Pack's Contribution**

A Cub Pack can render many, useful services to other church groups, especially women's organizations, — as messengers in connection with bazaars, teas and suppers; by delivering flowers to the sick for the Flower Committee, etc. A direct contribution to the church funds, in part as return for the use of the church hall, is most appropriate, and always appreciated, even though small. In this there is value to the Cubs themselves. A New Brunswick Akela, whose Pack, starting with an annual \$2.00, is now contributing a regular \$10.00, writes that her Cubs "feel they are helping the church along a great deal," and that they respond to the suggestion that "the church is theirs and they should be careful of it."

**The Cubs' Own Service**

One of the most effective ways of directly linking religious and Cub training is the holding of regular Cubs' Own services, — on Sunday, occasionally during the week, during a picnic or ramble, and always on Sunday in camp.

New Akela, particularly if without Sunday-school teaching experience, may hesitate, doubting his or her ability to handle such a service successfully.

It is not difficult. Actually, it may be viewed simply as a special Pack meeting, with the boys seated on the floor in the usual Pack Circle.

A sample service could comprise: A hymn; the Lord's Prayer; the reading of a selected Bible story; questions and brief discussion of the subject; a hymn; the telling by Akela of an appropriate story from another source; a final hymn, and the repeating in unison of a Cub prayer such as quoted elsewhere in this chapter.

**Bible Stories for Cubs**

There are many good stories for Cubs of boy characters of the Bible. Among them will be found the stories of: Caleb and Joshua, Numbers 13 and 14; David and Goliath, 1 Samuel 17, 17-52; Jonathon and David, 1 Samuel 19, 1-8; Solomon's choice of Wisdom, 1 Kings 3, 5-14; Daniel in the Lions Den, Daniel 1, 3 to end; Lad with the Loaves and Fishes, St. John 6, 8; Onesimus, the slave boy, Epistle to Phlemon.

	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5				
	JAN.					FEB.					MAR.								
	<b>WOLF CUBS</b>																		
	<b>Church Attendance Card</b>																		
	Church .....																		
	Name ..... Age.....																		
	Roll No..... Address.....																		
	Date .....																		
	SEPT.					AUG.					JULY								
	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5				
1	2	3	4	5	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5
DEC.																APR.			
NOV.																MAY			
OCT.																JUNE			

**To Encourage Sunday School Attendance**

A practical form of Pack church cooperation is the encouraging of attendance at Sunday-school and other church services by awarding weekly Six Competition points for attendance.

A punch-board record such as that illustrated also has been used successfully.

To help Cubs learn a Wolf Cub Prayer for closing weekly meetings a Brantford Akela had the prayer printed on a small card and given each boy to take home. The prayer:

**A Wolf Cub Prayer**

*Help us O Lord to love Thee day by day, To do our duty and to enjoy our play; To keep our Wolf Cub Promise, and to rest Happy that we have tried to Do Our Best.*

**Acting Bible Stories**

At one of our Canadian Cubbing conferences it was agreed that the acting out of Bible stories by the Cubs during regular Pack meetings was the most effective way of interpreting and fixing these in the small boy's mind. The suggested procedure was that the story be first read to the Pack, then discussed, in order to bring out the points it was desired to set forth in the play.

A preliminary talk on "Joseph and His Brethren" was thus outlined:

Joseph might be spoken of as the first Boy Scout for he was able to go on a long hike all by himself. And he was willing, and obedient to his parents when asked to do things.

When his father Israel asked him to go and see if all was well with his shepherd brothers and their flocks, Joseph immediately answered, in the words used then, "Here am I" And he at once set off, — and in spite of the fact that he could have hesitated and answered: "But you know, father, my older brothers don't like me because you gave me this fine coat of many colours. They might beat me. And anyway, I don't know where to look for them."

But no; Joseph simply said right away, "Here am I," and fixed up a lunch, no doubt, and off he went.

After hiking a good many hours he met a man, and asked him if he had seen his brothers. The man said yes; that they had gone to Dothan. And Joseph went on, and presently he saw his brothers.

They saw him too, and as he approached, one of them said, "Here comes that dreamer. Let us kill him and throw him in a pit, and say a wild animal must have killed him." But one of the brothers, Reuben, wanted to save Joseph, so he said, "No; let us put him down in a hole in the wilderness."

And that is what they did, — after first stripping Joseph of his fine coat of many colours.

Then the brothers, — except Reuben, who was watching the sheep, — sat down to eat their lunch. And as they ate, some merchants came along on camels. And Judah, one of the brothers, said, "Let us sell Joseph to these merchants." The others agreed, so they pulled Joseph up out of the pit, and sold him to the merchants for twenty pieces of silver. And the merchants went on, and took Joseph with them. When Reuben returned he went and looked in the pit for Joseph, and Joseph was gone.

Then the brothers killed a young goat, and dipped Joseph's coat in the blood, and all went back home and showed their father the coat, and told him that Joseph must have been killed and eaten by a wild animal. And Israel, the father, was very sad, and bowed his head and said, "I will never see Joseph again."

In conclusion, as instruction to the young actors: To act this out you will require Joseph; the father Israel, an old man; a man in the field; a gang of brothers minding cattle and goats, — one of the brothers named Reuben, another named Judah, — and merchants and camels.

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The conference produced this list of Bible stories suitable for Cub acting:

Jacob's Ladder. Walls of Jericho. David and Goliath. Samson. Joseph (the first Boy Scout?). The Lost Piece of Silver. The Good Samaritan. The Prodigal Son. Paul and Silas in Jail. The Blind Beggar. The Leper. The Sower.

### **Finally, Akela's Attitude**

Finally, in this whole giving-of-thought to developing the Cubs' understanding of Duty to God, and making it an active, guiding influence in shaping the boy's character and life. Akela's difficulty is solely with himself, or herself. Inevitably he, or she, infects their Pack with their own life values and outlook. Their attitude must be of the right kind, — and not hesitant or doubtful, but quietly positive.

### **Akela and an Atheist Parent**

A boy of Atheist parents joined a certain eastern Canadian Cub Pack. Since the lad did not attend Sunday-school or church, a difficulty arose when he came to the taking of the Cub Promise. The wise Cubmaster sought out and thoughtfully discussed the matter with the boy's father, and after long deliberation the latter agreed to the boy taking the Promise, and becoming a member of the Sunday-school. It was said that the father had at one time been an ardent church worker, but had become soured through some happening or misunderstanding. One wonders whether the new church contact through the Cub may not have been the means of leading this man back to his God.



An Altar in Camp

## CHAPTER XXVIII

### Pack Flags and Totems

*Honours Due the Flags. — A Dedication Ceremony. — Group Flags at a Special Service. — Pack Totems.*

Great respect always must be paid Cub Pack flags, the Pack Flag and the Union Flag, — as established symbols of Pack tradition and of loyalty to the King. Directions concerning the honours due the Union Flag and the official flags of The Boy Scouts Association, which include the Cub Pack Flag, will be found in Sec. 106 of *P.O.&R.*



Scout Group Flags appropriately arranged make a pleasing church decoration and reminder of the group as a church activity.

As soon as possible after their acquisition the Pack flags should be dedicated, in an appropriate and carefully rehearsed church service.

The following dedication has been widely used in Canada. It may be modified as deemed appropriate by the clergy concerned.

#### Dedication

The colour party, consisting of a Sixer and two Cubs for each flag, at the pre-arranged time advance to the chancel steps or the pulpit.

The officiating minister may then say:

Dearly beloved in the Lord, Forasmuch as men at all times have made for themselves signs and emblems of their allegiance to their rulers, and of their duty to uphold these laws and institutions which God's providence has called us to obey, we, following this natural and pious custom, and remembering that God himself led His people Israel by a pillar of fire at night and a pillar of cloud by day, are met together before God to ask His blessing on this flag (or these flags), which is to represent to us our duty toward Him and our Pack. Let us, therefore, pray Almighty God of His mercy to make it to be to those who follow it a sign of His presence with them at all times, and to increase their faith and hope in Him, who is the King of Kings and Lord of Lords.

#### Dedication Prayer

The minister then proceeding to the altar will dedicate the flag (or flags) saying:

*In the name of the Father, and of the Son, and of the Holy Ghost, we do dedicate and set apart this flag (or flags) that it may be a sign of our duty to God and to our Pack in the sight of God. Amen.*

The minister will then present the flag (or flags) to the donor, who will hand it to the Cubmaster, who will deliver it to the Sixer, who will receive it kneeling. The congregation will then kneel (the colour party remaining standing), and the minister will say:

*O Lord, who rulest all things, accept, we beseech Thee, our service this day. Bless what we have blessed in Thy name. Let Thy gracious favour rest on those who shall follow this flag (these flags) now committed to their trust. Give them courage, and may their courage ever rest on their sure confidence in Thee. May they show self-control in the hours of success, patience in time of adversity, and may their honour lie in seeking the honour and glory of Thy greater name. May they walk worthily in the vocation to which they are called, in dependence on Thy blessed will, and mindful that without Thee they can do nothing. Guide the counsels of those who shall lead them, and sustain them by Thy help in the time of need. Grant they may all so faithfully serve Thee in this life, that they fail not finally to obtain an*

*entrance to Thy Heavenly Kingdom, through the merits of Thy Blessed Son, Jesus Christ our Lord. Amen.*

### **For Empire**

*O Lord our God, who from Thy Throne beholdest all the kingdoms of the earth, have regard unto this fair land of Canada that it may continue a place and a people to serve Thee to the end of time. Guide the government of this great Empire, here and in the far corners of the earth, and grant that all who live beneath our flag may be so minded of the threefold cross that they may work for the good of others according to the example of Him who died in the service of men, Thy Son our Saviour, Jesus Christ. Amen.*

The officiating minister shall then pronounce the benediction. During the benediction the colour party shall kneel on one knee, then stand facing the altar while the National Anthem is sung. At its conclusion the colour party shall turn about and march slowly down the church, followed by the Pack.

### **The Group Flags at a Special Service**



Massed Cub Pack Flags and Totem Poles at a Manitoba Rally

At a Sea Scout Group memorial service marking the anniversary of the death of our Founder, Lord Baden-Powell, three colour parties were impressively used to bear the Union Flag, the Troop Flag and the Pack Flag.

The Pack and the Troop (other than the colour parties), in that order, followed the choir in the opening processional up the centre aisle.

There was a brief period of silence, then, the congregation still standing, the colour parties, to slow music, at ten paces interval, advanced up the aisle to the steps of the Chancel. The colour guards drew aside, and faced inwards while the flag bearers in turn ascended the steps, and at the same slow pace, proceeded to the Altar. There the flags were received by the minister.

In reverse order at the conclusion of the service, the congregation again standing, the flags were returned to the bearers, and to slow music borne from the Chancel. At the steps the colour guards again took their places, and passed down the aisle, followed in order by the Cubs, the Scouts, the Scouters, then the District Commissioner.

### Pack Totems

The natural interest of the small boy in a more or less grotesque totem pole was recognised by the Founder of Cubbing, and the Pack Totem adopted as a valuable addition to Cub Pack doings. In the *Handbook* Lord Baden-Powell states that every Pack, after the ancient practice of the American Indians, should own a family Totem, — for "all Cubs belong to one large family, with brother Cubs in many lands."

He adds, "and our crest is the wolf's head." Hence the Totem is capped, when procurable, by a wolf's head. Usually this is a conventionalised plywood head (see Stores Dep't Catalogue). A number of Packs are fortunate enough to possess totems capped with real wolf head, stuffed.



A Calgary Flag and Totem.

Like the Indian totem pole, the Pack Totem is used as a means of recording a Pack's history, its progress and achievements. When a Proficiency Badge is won, A ribbon (of the colour of the badge group) is secured to the Pole, with the Cub's name attached on a tab. In some Packs newly invested Cubs are allowed to drive a brassed-headed nail into the Pole, final recognition that they are a recorded member of the Pack family.

The Pack Totem is always treated with care and respect, and its use confined chiefly to Pack meetings. It is not

carried whenever the Pack parades or goes on outings. It can be taken to Rallies if not too heavy and if the occasion is appropriate. At Pack meetings, as noted elsewhere, the Totem Pole is used during the Grand Howl and for all Pack ceremonies.



A Saskatchewan Pack's natural knot owl Totem.

## CHAPTER XXIX

### Good Turns and Public Service

*The Religion of "Doing". — Keeping the Good Turn Alive. — Pack Good Turns. — Easter Eggs. — Christmas Toys. — A Hospital Wheel Chair. — A Mothers' Day Remembrance. — World War Service. — The New Cub and the Good Turn.*



British Columbia Cubs Distribute Government Leaflets During World War II.

As a means of translating the basic principles of religion and good citizenship into terms comprehensive to the small boy, that is, into terms of "doing something," and doing something not for himself but for someone else, no feature of Wolf Cub training is more important than the "good turn to somebody every day."

Like all the higher human impulses, even with adults, there must be frequent reminding and re-inspiring. The new Akela should give special thought to this part of the Promise. In addition to reading carefully the discussion of the subject in Chapter XI, the several references to Cub good turns in the *Handbook* (pages 49, 58-59, 129-30 and 202-203) should be read and pondered.

#### Keeping the Good Turn Alive

From time to time Akela quietly asks each Cub if he is remembering to do his good turn. What had he found to do that day?

At occasional meetings, perhaps following the story hour, the Cubs are asked to tell of good turns read in the newspapers in the someone else In the home, seen on the street.

Include good turns as a regular item at Six Council meetings. Each Sixer doing his turn, as an example to his boys? And are the boys doing theirs? Then, a discussion of Six and Pack good turn possibilities.

**Park Good Turns.** — For most of our Canadian Packs the first field of pack good turns is the church with which they are associated, or where they meet. Six Council discussion readily discovers opportunities. They will include helping the janitor on special occasions, running errands in connection with the teas, suppers, lawn socials, bazaars and sties of ladies' organizations; assisting at entertainments, picnics and the like; distributing church announcements and reports, delivering flowers to the sick etc.

Somewhat similar good turns are found by Packs sponsored by schools, Women's Institutes, lodges and other institutions.

#### Some Community Good Turns

**Easter Eggs.** — A good turn annually carried out by a number of Canadian Packs has been the house-to-house collecting of eggs at Easter, and the presenting of these to needy families and various institutions, particularly those for children. As an example, the 10th Annual Easter Egg Collection carried out by ten London, Ont., Packs secured no less than 1,031 dozen eggs and distributed these among eighteen institutions, including two orphanages, a Day Nursery, a Children's Hospital, the Home for the Aged, House of Refuge, Salvation Army Hostel, and finally the city jail.

**Christmas Toys.** — For many years Wolf Cubs have been busy workers in the gathering of used toys for the Scout Christmas Toy Shops, and donated not a few gifts of their own making.

**A Hospital Wheel Chair.** — A particularly happy kind of good turn was the purchase of an adjustable wheel chair by the Montreal "High School" Pack for the use of crippled kiddies at the Children's Memorial Hospital. The money was raised by a "Bring and Buy" bazaar, to which parents and friends were invited in the following appropriately phrased letter signed by the Pack Sixers.

*Dear Grown Ups:*

*The long summer days will soon be here now and we shall be saying good-bye to school and Cubbing until next Fall. Nearly all the Cubs in our Pack go away to the country, and have a lovely time during the long summer days. All Wolf Cubs promise to do their best to do a Good Turn to somebody every day, but before we finish this season, we want to do a rather special good turn as a Pack.*

*During the past few weeks at our Pack meetings we have talked over this special Good Turn with Akela and Baloo, our Leaders you know, and have now decided to do something for the sick little children who will have to stay in the hospital all summer while we are away. So we think we would like to buy a wheel-chair and give it to the Children's Memorial Hospital, where it would be very useful.*

*Akela has found out that these chairs cost quite a lot of money, much more than we could get together ourselves, so we are going to ask you to help us raise some of it.*



The chair they bought "for the sick little children who will have to stay in the hospital all summer while we are away."

*On the 21st May, that is next Saturday, we will hold a "BRING AND BUY" Sale at Scout Headquarters, 1523 Bishop Street, from half past two till half past five. Would you help by bringing something to sell (with your own price marked on it) and then please buy something else in its place? Our Sale will be only for cakes, candies, cookies and fruit, and there will be ice cream and soft drinks sold. We think there will be a "Lucky Dip" too. All of us in the Pack will be very glad to see you on Saturday afternoon if you can come, and it would be very nice if you ask some of your friends to come too.*

*Good hunting to you.*

**A Mother's Day Remembrance.** — This delightful Mother's Day gift story came from a country Pack in Victoria, Australia:

Some time before Christmas Akela had a pow-wow with her Pack — she was a very wise Akela — and soon she had the Cubs telling her how many things mother had done lately for her boy.

Wouldn't it be great then to show mother somehow what a good Cub thought of mother's care? Couldn't we prepare a great surprise for her before Christmas?

Then Akela suggested her great scheme. Every Cub was to earn and save every penny he could for the next month; Akela would take charge of it for him, and every boy should buy his mother a gift when all was ready.

But hush! the whole scheme must be kept a dead secret. What did the Cubs think of the scheme? Their eyes danced with glee; it was great. And so they set to work.

For a whole month most earnestly they sought and saved their pennies. One little chap got a job cutting kindling wood, another collected and sold bottles; several went caddying on Saturday mornings on the golf course; all went without most of their usual sweets and ice cream, so that Akela's bank grew like the bean-stalk in the fable.

Then one afternoon Akela took her Cubs shopping. She offered them her best advice, but each boy chose his own gift for his mother. This done, notes were carefully written, parcels were tied up, and Akela hid away the things till the day of days.

Invitations were then sent to all mothers asking them to attend the next Pack meeting, for which also Akela, Baloo, and Bagheera made arrangements for tea and refreshments.

The mothers all came, and the Pack, full of suppressed excitement, proceeded with the meeting in the usual way. But towards the end the Chaplain came in, and told the mothers about the great secret. This was the climax for which the boys were waiting. Akela's big suitcase was brought forward and opened, and each Cub presented his own gift to his mother.

The rest is better imagined than written, but it was a very happy party for which the Cubs later boiled the billy. It being Mother's Day, the boys did not themselves partake of the good things provided. They waited on their mothers instead, and felt happier than they perhaps ever before had felt.



Happiness for others, the Cub handicraft corner of a Saskatchewan Christmas toy shop

**World War Service.** — Throughout World War II the Wolf Cubs of the Dominion rendered splendid and enthusiastic service whenever the opportunity was given them. The only problem was to watch that they did not overwork. Tirelessly they gathered wastepaper, magazines, books, medicine bottles, wire coat hangers for barracks and training camps. Funds from the sale of wastepaper and other sources was largely contributed to a national Chins-Up Fund for Cub and Scout war sufferers in Britain, various other war service funds, and for the purchase of War Savings Certificates. For the same purpose funds were also raised by Cub displays, entertainments and Handicraft sales.

Direct handicraft contributions were made in the form of knitting of different kinds, including air raid shelter blankets for Britain. The 1st Hawarden Pack, of Saskatchewan, made and sent overseas ten such comforters made of knitted squares; and the Sanderstead Mission Pack, of Ontario, made dozens of dish and face cloths for hospitals in England.

**The New Cub and the Good Turn.**—The new Cub may be inclined to boast of his good turns. Do not discourage him; gradually bring him to see that "one does not boast of good deeds. They just do them, and keep it under their Cub cap."

## CHAPTER XXX

### Meeting Programmes for a New Pack

The following fully detailed programme for three introductory meetings will provide an effective launching for a new Wolf Cub Pack. Throughout the first meeting the boys are handled as a Group. For the second meeting they are placed in Sixes, and temporary Sixers appointed. Usually these will be the older boys, although somewhat younger lads of outstanding energy and initiative, and if well grown, may be chosen.

Having in mind that a few of the boys for one reason or another may come after the first or second meetings, only temporary attendance records will be kept of these meetings. Official attendance records will be opened with the third meeting, using a Pack Record and Sixers' Pocket Record books. At the close of the opening meeting there should be distributed copies of the leaflet *A Word to Parents on Cubbing*, and the boys asked to bring to the next meeting the *Application for Membership*, filled in by their parents or guardian. (This leaflet is supplied free by Provincial Headquarters.)

#### First Meeting

6.30 Assembly of New Chums. Take names and addresses.

6.45 Circle Games:

**Go Home.** — Boys form a circle. Boy named "It" walks around inside and touches various Chums, telling them to follow him. When "It" has several followers he suddenly cries "Go home!" All try to get back into place in the circle. The one missing out becomes "It".

**Hare and Hounds.** — Boys in circle, hands joined. One boy in centre is the Hare, two outside the circle are the Hounds. Hounds try to break into the circle and catch the Hare. When the Hounds break into the circle, the Chums let the Hare out. When the Hounds break out, they let the Hare in. When the Hare is caught, three new players are named.

7.00 Story of Mowgli. Tell the condensed form as in *The Wolf Cubs' Handbook*, pp. 17-19.

7.10 Pack Instruction. Explain Akela, Baloo, Bagheera, The Council Rock and Circles, the signals "Pack!" and "Pack, Pack, Pack!" Also how the Pack comes in for the jungle meeting, as in the *Handbook*, pp. 23-25. Practice the above without the boys being put in Sixes, leaving the formation of the Sixes for the next meeting.

7:25 Games:

**Stalking.** — Pack is lined up along wall. Akela at opposite end of room with back to Pack. On Go! boys commence to walk towards Akela, who every few seconds turns quickly around. The Pack "freezes," and any boy caught moving goes back to the starting point. The object, to see which Cub can touch Akela first.

**Partner Tag.** — Boys hook arms in two's, except the one named "It". "It" tries to hook on somewhere, the pair approached endeavouring to prevent it. If "It" succeeds, the boy on the other side lets go, and becomes "It".

7.40 Pack Instruction. Explain the Grand Howl, as on page 25 of *Handbook*.

7.45 Story. Any interesting story suitable for boys of Cub age. Example, "Better than slaying a Dragon," from Charlotte M. Yonge's *Book of Golden Deeds*.

7.50 Grand Howl. Distribute leaflet *A Word to Parents on Cubbing*, drawing boys' attention to *Application for Membership* and asking them to bring this, signed, to next meeting.

7.55 Prayers.

8.00 "Good night, Pack. Good hunting. And — Wolf Cubs always go straight home."

### Second Meeting

6.30 Assembly of Pack, using "Pack, Pack, Pack!" call.

Appoint temporary Sixers and break Pack into Sixes. Explain Six names—Red, Black, Grey, Brown; the term Sixer, the Six Lair (the corner in which they work), and the jungle Clearing or Den where the Cub meeting, or Hunt, is held.

6.45 Coming out for the Grand Howl. Show how to come in from the Lairs upon the signal for the Grand Howl, and how to take places in the Parade Circle: The Sixer on the right of his Six; each Six having a permanent place in the Parade Circle. Do the Howl, as in *Handbook*, page 25.

6.55 Marking of Attendance. Sixes in Lairs. Sixers write names of boys on memo pads, and collect Application for Membership forms. Akela walking round, supervising. On call, his Sixers bring attendance memo and Application forms to Akela's table.

7.05 Games:

To get Pack into formation for Six relay games adopt some definite call or signal to be used permanently. Have a fixed formation that the Sixes should be in when a game is finished, viz., squatting, or standing at ease, and Sixer with his hand up.

**Block Relay.** — Sixes in relay formation, i.e. one behind the other, single file, Sixer in front. At end of hall is placed a circle of small blocks in front of each Six, and numbering one less than the boys in the Six. On Go! first boy of each Six runs, picks up all blocks, returns, and passing down left side of his team, hands one block to each player; goes on round to the other side, collects each block, runs and returns them to their former places, races back, takes last place in his Six, tags boy in front of him, who passes tag on; on being tagged, boy in front runs for the blocks, and repeats.

7.15 Pack Instruction. Review instruction re Council Rock, Circles, etc.

7.25 Games:

**Fish in the Well.** — Sixes in relay formation. At end of room facing each Six a milk bottle and three clothes pins. On Go! No. 1's run, pick up pins, and holding them shoulder high, endeavour to drop in bottle one by one. Count kept of number dropped in; highest Six wins.

**Windy Clothes-line.** — Relay formation. At end of room a rope is stretched four or five feet above the floor. Six clothespins for each Six. On Go! No. 1's run, pick up pins, and endeavour to place them on line, using one hand only. No. 2's run and remove and bring pins back to No. 3's. First Six finishing wins.

7.40 Story. "The test of the Zulu Boy," page 20, the *Handbook*.

7.50 Grand Howl. Lord's Prayer. Good night, Pack. Good hunting.

7.55 Sixers' Council Meeting.

Temporary Sixers asked to remain for a few minutes. Akela explains use of Sixers' Pocket Record Book. Gives any other instruction desired. This is not a Court of Honour, and is not held regularly. No formal procedure, just a little friendly get-together to discuss a few Pack matters, and to give Akela an opportunity of knowing his Sixers better.

### Third Meeting

- 6.30 Assembly of Pack. Sixes in Lairs, Sixers marking record books.
- 6.40 Grand Howl. Prayer. (Lord's Prayer, Pack Prayer, or one read or said by Akela.) Explain why we pray.
- 6.50 Announcements.  
Game  
**Storm.** — Pack in circle, starts walking. Akela shouts "Storm!" Sixes dash for their Lairs, and line up in front. First Six at Alert wins. To confuse, Akela may call "Lightning!" "Rain!" "Blizzard!" etc. Pack runs only on "Storm!" Repeat six times.
- 7.00 Pack Handicrafts.  
**Making a Drinking Cup.** — Sixers provided with a piece of fairly heavy wrapping paper, scissors and some pins. Each boy cuts out a round piece six inches in diameter. Is instructed then to make one straight cut in to the centre, to lap the edges until a cone is formed, and pin. Mention that when on a hike a twig would be used instead of a pin.
- 7.20 Games.  
**Uncle Joe's Toothache.** — Pack in circle. Cub named "It" in centre says, "Uncle Joe had a toothache and he looked like this," and passes about circle making funniest faces possible. Those who laugh step back, until six or more left, when another "It" is named.  
**Circle Stride Ball.** — Pack in circle, standing with legs spread. From centre "It" endeavours to throw a ball between a boy's legs. The ball can be stopped only with the hands. Anyone allowing it to go through becomes "It".
- 7.30 Pack Instruction  
Cub salute and handshake explained. See *Handbook*, page 30.
- 7.40 Game  
**Match-stick Drawing.** — Object, to draw a house or boat, etc., with 18 straight strokes, no one knowing what the picture will prove to be. In turn each boy runs and draws one line, having three turns. Repeat, with the Sixes first deciding upon a picture. Relay formation; at end of hall a good-sized sheet of drawing paper and a black crayon for each Six.
- 7.55 Story  
"The Last of the Horse Thieves," page 123, *Potted Stories*.
- 8.00 Grand Howl. Prayers.  
Good night, Pack. Good hunting.  
With the conclusion of the Third Meeting Akela will feel that he, or she, is well launched in Cubbing, and that their new family of small Canadian citizens-to-be are well in hand. Future meeting programmes will gradually be expanded in scope to include some First Star work, as indicated in previous chapters, and planned and discussed at the occasional meetings of the Sixers' Council.  
In other words, our New Akela will be looking forward to the Pack's future with confidence and pleasure.

## CHAPTER XXXI

### Autumn Resumption

*The Necessary Announcements. — Filling Vacancies. — Parents of Prospective Cubs. — An Early Going-Up Ceremony. — Contacting the Summer 12-Year Olds. — Planning a Full Year's Major Activities. — Re-reading the Handbook.*

With most Canadian Wolf Cub Packs Autumn resumption of regular meetings shortly follows the reopening of the schools, during the week of Labour Day, in September. A Labour Day reunion picnic makes an excellent beginning.

While in many cases the boys have been looking forward to the return of "Cub night," some form of Pack resumption publicity is always advisable, and serves the double purpose of bringing back the Cubs and attracting new boys, including those who during the summer have attained Cub age.

It usually is not difficult to secure announcements in the church or churches concerned, the public school and the local newspapers. When possible it is well worth Akela's while to call personally, or by phone, on each member of the Pack. Otherwise a postcard reminder may well be mailed each boy. This in addition to other announcements.

Finally, inform each Sixer that the Inter-Six Competition will begin on opening night, with extra points for Sixes having perfect attendance.

#### Filling Vacancies

For Packs not fully up to strength the beginning of the season is the time at which a drive should be made for recruits, or New Chums, rather than later.

There are many ways to attract new boys. The resumption notices may carry word of openings in the Pack. The clergy often will make special reference to the fact, and recommend the Cub training to parents, and Sunday-school superintendents usually will readily permit Akela to personally extend an invitation to the Cub-age boys of the school. Permission may be secured to post a notice on school notice boards.

In small communities Akela can interview parents of boys recently turned eight.

Putting the Inter-Six Competition to further use, Sixers may be informed that extra points will be awarded during the month for each new boy brought in.

#### Invite Parents of Prospective Cubs

Invitations may be extended to the parents of prospective Cubs to pay a visit to the Pack, to learn just what Cubbing is about. An open meeting may be held to which each Cub is asked to bring a friend, and at which all parents are welcome. Then it is up to Akela to provide a real Cub programme, sufficiently interesting and attractive to captivate the boys' imagination.

It is with Cubbing as with anything else — no amount of advertising will pay dividends unless we can "deliver the goods."

#### An Early Going-Up Ceremony

A boy's time in the Pack may largely be wasted unless he becomes a Scout, and it is one of Akela's duties to make certain that all his twelve-year-old boys go up to the Troop. There are nearly always a few boys who reach the age of twelve during the summer, and no time should be lost in arranging with the Scoutmaster for a Going-Up Ceremony.

If the Cubmaster has been impressing upon his boys all along that they are really training to become Scouts there should be no difficulty when it comes time for them to graduate into the Troop.

**Contact the Pack's New 12-Year Olds**

Occasionally a boy who becomes 12 during the summer considers himself too old to return to the Pack in the fall, and is lost to the movement unless steps are taken to prevent it.

Akela should make it a particular point to contact all such boys, to assure their becoming Scouts. Every real Cub respects his Cubmaster's wishes, and Akela should have no trouble persuading even a reluctant boy to attend at least one Troop meeting. Then it is up to the Scoutmaster.

If it can be arranged, an early meeting between the 12-year-olds, the Patrol Leaders, the Scoutmaster and the Cubmaster will serve the double purpose of creating a desire on the part of the Cubs to become Scouts and of reviving the Patrol Leaders' interest in the game of Scouting. Such a meeting is particularly valuable when it takes the form of a Saturday afternoon hike or a weekend camp, for then the boys and the leaders have an opportunity to become really acquainted with the fun of Scouting.

**Plan the Year**

To make certain that the spark of enthusiasm which glows so brightly in the Fall does not burn out as the season progresses, Akela should plan the entire year's activities before the re-opening meeting. When planning ahead it is helpful to think back over the past year in an endeavour to correct any weakness.

Was every part of the Wolf Cub programme given equal emphasis? or were some sections over-stressed and others ignored? Did every Cub in the Pack make definite progress? Were the weekly programmes fast moving and diversified?

Was an Inter-Six Competition conducted? Was a variety of games used, or were a few favourites overworked? Were the parents kept informed of the Pack's activities? Were proper records kept? Was duty to God remembered? And the Good Turns?

A general year's programme should provide for such special events as Parents' Nights, Hallowe'en and Christmas parties, Church Parades, Inter-Pack Visits, Corn Roasts, Sleigh Rides, Hay Rides, Displays, Concerts, Amateur Night, a Birthday Party, etc.

The general programme should be followed as closely as possible as the season progresses, but as it is impossible to forecast everything that may develop during the year, the outline should be flexible enough to permit of change and revision as conditions warrant.

**Review the Handbook**

An annual re-reading of the *Wolf Cubs' Handbook*, from cover to cover, is strongly recommended. Seemingly, new ideas creep into the Founder's great book between readings, and the reward of each perusal is the discovery of a wealth of new ideas previously missed.

**Start a New Chart**

It is a good idea to start the season with a new Pack Progress Chart, on which tests previously completed are marked in blue, and those of the current season in red. This system enables Akela to see at a glance if any Cub is losing ground. Watching the spaces after his name gradually being filled definitely adds to the boy's interest. Let Akela once forget to record a test passed, and he will discover the truth of this.



And who wouldn't be proud to hold such a Totem, and show his own record ribbon!

## CHAPTER XXXII

### Records and Finance

*Importance and Uses of Records. — Record Books. — The Progress Wall Chart. — A Pack Log Book. — Akela's Private Notebooks. — Pack Finances. — Cubs and Money. — Re Raffles and Tag Days. — Administering Pack Funds. — Assuming Financial Obligations.*

One important responsibility of Cub Pack leadership is the maintenance of proper records. These include enrolments, boys' addresses, ages, attendance, payment of fees, passing of Star and Proficiency Badge tests, etc. Beyond their general value as details expected of any well-run organisation, such records permit of ready answers to frequent questions by individual boys regarding their standing. For Akela's own use the details provide a ready picture of each Cub's progress, to be studied occasionally at home. When boys leave the community or go up to the Scouts the records furnish authentic particulars of their service and Pack standing for taking with them.

Finally, and most important of all, full records are necessary in event of Akela relinquishing leadership and passing the Pack on to a successor. To transfer the responsibilities of a Pack with incomplete or carelessly kept records would be the height of bad sportsmanship. In the matter of Pack finances it may be regarded as discreditable.

**A Pack Record Book.** — While record books can be improvised, use of the standard, specially designed Pack Record Book supplied by the Stores Department in two sizes — the full-size, or the Pocket Record Book — is strongly recommended. It will prove an excellent guide for the new Akela, and the loose-leaf and re-fill system will take care of many years of Pack activities. The smaller book provides a ready-reference of standings for the instructional periods of meetings, and pages may be used for weekly programme lay-outs, for games, for Six Competition scores and other handy working information.

**A Sixer's Pocket Record Book.** — For each Sixer also should be provided a small Pocket Record Book, for keeping track of Six attendance and fees (which books one of the Old Wolves should look over occasionally). A special book for the purpose is supplied by the Stores Department.

**The Pack Progress Chart.** — This Wall Chart is now used almost universally in Canada, not only as a visual record of individual Cub progress, but as a means of maintaining Cub interest in Star test and Proficiency Badge advancement. It is a common sight to see groups of boys standing before the chart animatedly discussing their standings. When left on a meeting place wall, the chart and its names and stars attracts the attention of parents and arouses the interest of boys not yet of Cub age, and generally is excellent "Pack publicity."

Some Packs post a new chart each year, changing the colour of the stars or seals.

**A Pack Log.** — Of importance almost equal to that of the Pack Record is the Pack Log Book, — a "History of the Pack" gradually built up of snapshots and pen or pencil sketches made on outings; typed or handwritten accounts of picnics, rambles and camps; newspaper clippings concerning Pack displays and entertainments, printed or mimeo programmes, etc. Such a book will quickly become one of the Pack's greatest treasures, and definitely contribute to its growing traditions and standards.

The Log usually is kept by Akela or another of the Old Wolves. A good practice is the writing of a general account of Pack doings at the end of each month, covering such items as the acceptance of new boys, investitures, jungle names awarded, badges won, Cubs going up to the Scouts, etc. Camps and displays are given special write-ups.

An effective lay-out arrangement is to place photos and drawings, printed programmes, etc., on left-hand pages and text matter on the right.

**Akela's Private Notebooks.** — Most successful Cubmasters have built up two or three very useful personal Cubbing Notebooks — their own "Book of Games," a "Book of Bright Ideas" (items for the latter jotted down on scraps of paper wherever and whenever they occur, and later entered in the book); a Story Notebook, and perhaps also a "personal and private" book of notes concerning each Cub's background, character make-up and progress.

### **Pack Finances**

Responsibilities and sometimes unexpected problems, are involved in Pack Finances and related matters, and the new Akela should carefully read "Section 4. — Finance" of *P.O.&R.* in its entirety. The following extracts will be noted in relation to particular problems or questions ("Cub" being read alternatively for "Scout"):

### **Cubs and Money\***

"The spirit of the Movement is that, on the part of the boys themselves, money should be earned and not solicited."

"*Scouts* must not take part in raffles or similar activities."

"Under the strict supervision of the Association *Scouts* may assist in the raising of funds for Local or Provincial Scout purposes provided they do not handle the money themselves (i.e., sealed containers are used), and reasonable value is given. Any method of raising money must first be approved by Dominion Headquarters.

"Direct solicitation of funds by *Scouts* is not permitted."

**Raffles.** — An occasional problem for the Cubmaster is a request from another organization that Cubs be allowed to sell raffle tickets. Since the resulting funds go to some commendable object it is felt that the boys can be asked to participate.

As stated above, participation in raffles is definitely prohibited. One reason for this attitude, quoting another section, is that "Members of the Association, acting as such, must not countenance, or be concerned in any public method of raising funds for Scout or other purposes which is in any way contrary to the law of the land, or likely to encourage *Scouts* in the practice of gambling."

The latter stipulation has in mind, not only the undesirability of familiarizing boys with "buying chances" on some prize, but the practice of allowing the boy salesman of lottery tickets to keep one or more tickets for themselves, thus giving them a gambling interest in the prize or prizes.

**Tag Days.** — A similar occasional problem is a request that Cubs be allowed to take part in a Tag Day. The objection to this is that the soliciting and readily securing of money from passers-by has several dangerous possibilities for the young boy, especially boys to whom money is a scarcity. In some cases there may be a direct temptation to acquire some of the money for candy or other much desired things.

Should the participation of Cubs in a "Scout Apple Day" be offered as an argument, the reply is that there are well established safeguarding features, including supervising leaders and numbered coin boxes; that the entire amount received always is deposited in the boy's box, and finally, that value is given in the form of an attractive apple.

### **Administering Pack Funds**

Cub fees and receipts from entertainments, paper collections, etc., are administered by the Pack; that is, by Akela and the other Old Wolves, frequently in consultation with the Pack, — as in the case of "voting," or agreeing by the boys, that certain contributions be made from the Pack funds.

Records of all such receipts and expenditures should, however, be audited by the treasurer of the Group Committee from time to time, or at least once a year, prior to the Group annual meeting.

*P.O.&R.* authorises this handling of Pack funds by the statement: "Subscriptions paid by *Scouts* themselves will be administered by the Section (that is, the Pack, Troop or Crew) concerned, as will also any sums allotted to the Section for current expenses by the Group Committee."

On the general subject "Administration of Funds" *P.O.&R.* states:

"Particular care should be exercised in the handling of all funds belonging to or entrusted to the Boy Scout Movement, whether individual boys' subscriptions or otherwise. An account should be kept of all funds and a financial statement published. The funds should be under joint control of two people.

"Where a Local Association or Group ceases to exist the Boy Scouts Association reserves the right to supervise the disposal of any property or funds remaining."

#### **Assuming Financial Obligations**

States *P.O.&R.*: "No commitment to pay money in the future may be made by any Section of a Group or by a Group Scouter on behalf of the Group or Section thereof without formal permission of the Group Committee."

## CHAPTER XXXIII

### Miscellany

*An Outpost Six. — Scope of Cub and Scout Training. — Annual Report to Parents. — Uniforms for Penniless Cubs. — Pack Notices. — The Sick Cub. — Keeping Wall Charts Clean. — A Fire Prevention Night. — A Pack Bank. — Keeping Track of Cubs in a Crowd. — An "At Ease". — Pack Treasure Chests. — Contact With Parents. — A Safety Lesson for Cubs.*

### Relative Scope of Cub and Scout Training

The properly related fields of Cub and Scout training are a question of emphasis, and emphasis is a matter which each leader must determine for himself or herself.

Cubbing includes the Proficiency Badges and such Star subjects as Signalling, First Aid and Knotting, which also are typical Scout activities. "But the really wise Old Wolf," states Gilcraft, "while not necessarily neglecting these things, will place the whole emphasis on the more specifically Cubby subjects - making lairs, handicrafts, singing, acting, stories, dancing, nature study, games and always more games.

"It is in connection with this question that the close cooperation between Cubmaster and Scoutmaster is so important."

### An Annual Report to Parents

An outstandingly successful Ontario Pack makes a neat mimeo annual report to parents and other friends covering: Membership, and progress figures back to 1930; number of meetings, outings and church parades; Star tests passed and Proficiency Badges earned, and by whom. A footnote mentions boys who "enrolled but dropped out before investiture," and the letter accompanying the report refers to these boys, and to boys who drop out before twelve, as "different from the boy who is brought to the Pack by his parents, and has the interest of his parents behind him."



The rural church "Outpost Six" of a London "Missionary Pack," the 6th. They had come in to be invested.

### Uniforms for Penniless Cubs

An orphanage Pack in the Maritimes owns fifteen uniforms, presented by the Ladies' Auxiliary. The uniforms are numbered, and after cleaning and mending are passed on to successive boys.

### Pack Notices

When I have an important notice for the Pack, such as a special meeting," writes a resourceful eastern Akela, "I always give each boy a note, and very often send a typewritten letter to their parents. The boys enjoy carrying a typed letter."

### **Remembering the Sick Cub**

When a Cub of a Brandon Pack was ill and shut in with scarlet fever the Pack "got a large box and in it put smaller boxes, wrapped up, each containing a 'wise Cub saying or a joke.' The sick Cub had more fun opening the many little parcels than had he received only one large present. And it cost less."

### **Keep Your Progress Chart Clean**

Progress charts get "messy" after a while, because of boys leaving, etc. You can keep yours fresh and up-to-date by framing the chart under a sheet of glass. Then paste slips with the names of the boys on the glass, and similarly paste the stars as badges are earned. When necessary to remove a name and star, use a razor blade.

### **A Pack Fire Prevention Night**

Being Fire Prevention Week, the Pack all were firemen, the Sixers captains of their respective Six "fire stations," and Akela the Fire Chief. All good firemen enjoyed the game of keeping Nosey from hindering the fire station which was fighting the fire, then dashed back to their own stations for inspection. As all fire-fighters must know how to tie knots, this was practised. The Assistant Fire Chief spoke of ways to prevent fires.

### **To Keep Track of Cubs in a Crowd**

The problem of looking after the Cubs in a great crowd is one requiring thought and planning. A somewhat odd-looking but eminently practical idea used in the Old Country at big Scout Jamborees is to tie the whole Pack on a long rope, with a leader at either end. If something like this is not done it is almost inevitable that the odd Cub will be lost track of.

### **An "At Ease" Suggestion**

A Cubmaster in the Army suggests that as a variation of the conventional "At Ease" for Cubs, we teach them to squat on their heels. "I know how restful it is," he writes. "When we have' to wait around any length of time you will find us squatting."

### **Pack "Treasure Chests"**

Each six of the 1st Saskatoon Pack owns a "Treasure Chest," and during a period of each meeting the "treasures" are displayed in the Six lairs. They include various collections, carving, shells, flags, and other miscellaneous small-boy accumulations.

### **Maintaining Contact with Cub Parents**

No Cubmaster should overlook the ties between parents and Cubs. Parents should be encouraged to bring the New Chum to the Pack, so as to make the acquaintance of the Cubmaster at the start.

A Parents' Night should be held at least once a year.

An occasional form letter indicating how their small Cub sons are getting along will be much appreciated, and help to maintain parental interest.

Some leaders make a practice of taking occasional Cub activity snapshots, — during outings, parades, etc. and allowing the Cubs to buy prints at cost, as a method of interesting parents.

### **A Pack Bank**

A Pack bank, with a card credit system of entering small weekly deposits, has been used successfully for camp fee funds and for the purchase of items of uniform.

**A Dramatic Safety Lesson for Cubs**

A dramatic safety-first warning for the boys of his Pack was staged by a Kitchener Cubmaster, following the death of a small boy as the result of dashing across the road in front of a truck.

Writing a letter re-urging safety at all times, Akela dropped in at the police station on his way to the Cub meeting, and asked that the letter be delivered in the middle of the meeting by a motorcycle officer.

"It worked perfectly. The weather being warm and clear, we were holding our meeting outside behind the Church House, and just in the middle of an exciting game the officer came striding up the driveway. The Cubs froze in their positions, wide-eyed, and perhaps a little frightened. When the officer inquired in a deep voice for the Pack leader, one of the Cubs timidly pointed to me. The officer played his part nobly. I opened the letter and read it to the boys as they crowded round, and then the officer gave a short talk himself. The Cubs were profoundly impressed, and I think it will be a long time before they forget."

## CHAPTER XXXIV

### Training Courses for Cubmasters

While a close study of the suggestions offered in this book, in *The Wolf Cubs' Handbook* and other guides listed under the "Cubmaster's Book Shelf" will safely launch the New Akela in Cubbing, the standard special Training Course for Cubmasters should be taken at the earliest opportunity.

The Course consists of three sections: the Part I. — - Theoretical, Part II — Akela, and Part III. — Application.

Part I. is a Correspondence Course, taken at the leader's convenience. Certain reading is involved, and the writing of answers to a series of questions based on the reading helps to clarify sound Cubbing principles in the mind, and ensures that one is working along correct lines.



"Play Acting" fun at an Akela Camp

Part II. Is the "high spot" Course. It is a seven days' camp of "living Cubbing," and usually is held at a Provincial training centre, during July or August. Aside from its practical Cub-training-by-doing, the Camp Course is a delightful experience, — a full week of that jolly family good time that characterizes the well run Cub Pack. It is well worth the sacrificing, if necessary, of a week of one's summer vacation. It creates a circle of friends having a mutual interest, and generally is an experience that is never forgotten.

As the Part III Course the candidate is expected to demonstrate during a six months' period of Pack leadership subsequent to the Part II Course, his or her ability to apply the training successfully. Upon receipt of a certificate to this effect from the leaders' District Commissioner, the Dominion Commissioner for Training recommends to the Chief Scout for Canada that the Wood Badge be granted.

Full information will be furnished by Provincial Headquarters or by the Training Department at Dominion Headquarters, The. Boy Scouts Association, 306 Metcalfe St., Ottawa.



The Appeal of Cub Leadership

There is no more valuable nor delightful form of service to one's day and generation than guiding the responsive, bubbling enthusiasms of a number of small Cubs, with the help of a definite programme,—the evolution under one's eyes of small, wistful Tenderpads into self-assured, respectful Cubs of 12,—the development of a whole group of irresponsible, towseled little New Chums into a sparkling keen, smartly uniformed, well disciplined Wolf Cub Pack. Ask any experienced Cubmaster who recently has said farewell to a group of upstanding young Sixers as they have left to "go up to the Scouts."