

LETTERS TO A WOLF CUB

By GILCRAFT



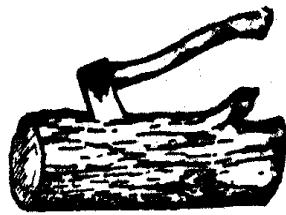
Jamie



Mowgli entering the jungle.

LETTERS TO A WOLF CUB

BY
GILCRAFT



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AUTHOR 'S NOTE

FREE use has been made of *The Wolf Cub's Handbook*, by the Chief Scout, and of *The Jungle Book* and *The Second Jungle Book*, by Rudyard Kipling. Wherever quotations and extracts from these three books have been made inverted commas have been used.

This has been done purposely in order further to co-relate *The Wolf Cub's Handbook* and *The Jungle Books* in the hope that the grown-up reader may be induced to read through these three books more carefully with a proper appreciation of their inner meaning and of their great value to him in his Cub work.

It is hoped also that these quotations will lead to the Wolf Cub setting out to travel the romantic and fascinating paths of *The Jungle Books* for himself.

Jamie and his pack are no imaginary beings; they actually do exist!

The author's most grateful thanks are due to Mr. Rudyard Kipling for his permission to quote passages from The Jungle Book and The Second Jungle Book, and to his publishers, Mess's. Macmillan & Co. Ltd., for their courtesy in allowing these extracts to be made.

NOTE TO THIRD EDITION

This edition has been corrected so as to include the revisions of the Cub Tests recently brought into force.

GILWELL PARK.

30th March, 1938.

* The editors of this e-edition would like to acknowledge the invaluable assistance of Scouters Désirée Caron, Karl Pollak and others in the preparation of this book.

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LETTERS TO A WOLF CUB

I

MOWGLI AND THE COUNCIL CIRCLE

DEAR JAMIE,

Your Mother has told me that you are hoping to become a Wolf Cub shortly and that you have been down to the Pack, and, strange to say, they seem to be willing for you to join them. So I am writing to you to say how glad I am to hear it and also to know that you hope to join the Brown Six. I was a Brown myself once and proud of it, just as you will be proud of your Six. At the same time we Browns have to remember that we are not the only fellows in the Pack and that really, although we don't tell them so, the Tawnies and the Greys and the Blacks and all the rest of them are just as good as we are.

Perhaps you are wondering to yourself why boys are called Wolf Cubs when they join a Pack. Get your Cubmaster to tell you the story of Mowgli, if he has not already done so.

Mowgli was a small boy living with his father and mother in a little hut on the fringe of a big jungle in India. A tiger came prowling round hoping to get a man, or, better still, a fat child for his supper; but he put his paw on the hot embers of a fire and howled, letting every one know that he was there. The small boy was frightened. You would be frightened too if you heard a tiger howl quite near you all of a sudden. I have heard it after I was supposed to be grown up, and I can tell you I did not like it a little bit. Well, in his fright the small boy ran away into the jungle and got lost. But he met a great grey wolf, who was both brave and kind, and he picked the little boy up in his mouth and carried him to his cave near by, where Mother Wolf took care of him and put him among her own little wolf cubs.

Shortly afterwards the tiger, he was called Shere Khan, tracked Mowgli to the cave. A jackal, called Tabaqui, had told him where he would find him. Now Shere Khan was not a brave animal, but a blustering kind of bully, and Tabaqui was one of those nasty sneaking animals that go about telling tales of people behind their backs but don't dare say "boo" to their faces. Well, Shere Khan came to the cave, and putting his head in at the entrance, for he could not get more than his head in, said he wanted Mowgli. The old grey wolf told him to go away and play, which did not please the bully at all, and he threatened him and Mother Wolf and the wolf cubs with all kinds of nasty things that he would do to them when he found them outside the cave.

Grey Wolf showed that he was brave and refused to give Mowgli up, and Mother Wolf joined in too, and said she was going to care for him and bring him up with her own children, and so at last the tiger went away and they were left in peace.

Perhaps after a bit you will be able to read the story for yourself as it is told in a book called *The Jungle Book*. The story is called "Mowgli's Brothers," and the book

is written by a man called Kipling who lived a long time in India and who has told us all what great things men and women did there.

I can hear you saying to yourself, "But how do I pronounce all those funny names?" Well, I'll try and tell you that.

First of all there is Mowgli. You say "Mow" just as if you started to say "mouth" and stopped before you had said the "th"; you say "gli" as if you were going to say the word "glitter" and stopped before you got to the first "t" Now say them both together, Mou-gli — and there you have it. It's as easy as jumping off a log once you know how, isn't it?

Then you have Shere Khan. That's simple. Sometimes when your Mother is giving a dinner May puts something into the soup to make it taste nice. It is called "sherry" and she will tell you how to say it. Well, Shere is just sherry without the "y". Khan is a little more difficult. Now and then when you didn't want to do something you were asked to do you said "I can't." Of course, that was before there was any talk of your becoming a Cub. Well, Khan is rather like can't without the "t." There you have it, just say it to yourself sherr(y) can'(t) — Shere Khan. We're getting on; that's two we've got right now.

Ugh! There's the nasty, sneaking jackal, Tabaqui. Try sounding the word as if it was spelt ter-bark-ee and you will get it much nearer. The middle 'bark' is just the same as what dogs do. As a matter of fact Tabaqui is much more of a Persian word than even an Indian one, so no wonder all this pronunciation business is difficult. Even B.B.C. announcers would get tied up with that one if they did not know their Cubbing. The country that was called Persia is now called Iran, which makes it all even more difficult still!

I hope you have not got tired of this lesson, but just think how proud you will be when you get all the Browns to say these three names properly. And you will want to be able to do all these little things properly, so that you can do the bigger things later on. That's the way Mowgli started — with the little things — until gradually he was able, when still quite a small boy, to hunt in the jungle for himself and find his own food, and to run and keep up with his brothers, the real wolf cubs.

And now one more very important thing before I finish this letter to you, because if I stay up any longer, I won't be able to get out of bed tomorrow morning.

You will have seen the Cubs of your Pack making a circle and then squatting down and giving a yell, and probably you noticed that your Cubmaster, at least he's nearly yours too, was standing in the middle. Perhaps the Brown Sixer told you that that yell was called the r Grand Howl, and that you would be allowed to join in it when you had made your Cub Promise. Well, I want to try and tell you something about the Grand Howl, because it is something which all Cubs look upon as very important, and the way they do it tells their Cubmaster, and other people too, how they are enjoying their Cubbing.

When Mowgli was rescued by Grey Wolf and Mother Wolf they took him to the Council Meeting of all the wolves of the Pack. The Council meeting was held at night-

time round a big flat rock on the hillside. You will find another story about it in *The Jungle Book*.

All the wolves sat round the rock in a circle. They were almost lost in the shadows, but you could see their eyes gleaming all round and when the Old Wolf, Akela, the head of the Pack, took his place on the top of the rock, they all threw back their heads, and all the dots of eyes disappeared as a flash of light disappears, and they howled out a welcome to him. Now we Cub people do the same thing. The whole Pack gets into what we call a Parade Circle and gives its Grand Howl to welcome the Cubmaster. Now Kipling didn't just imagine all that, it really happens among real wolves.

Not so very many years ago an officer in India was visiting a very out-of-the-way district, and he was riding through the jungle with his orderly when ahead he heard a curious kind of howling, which rose and fell. He could not make out what it was, so he rode on, although his horse was getting very fidgety and his orderly quite



All the wolves sat round the rock in a circle.

evidently did not like it. After he had ridden about another mile, he saw on the opposite hillside a number of animals circling round a bare patch. Sometimes one of the animals would come out into the middle and then a howl arose all round. Sometimes a young one would come out into the middle, but there was no cry then.

In a little while he could make out they were wolves who were behaving in this curious fashion. It was the middle of the day, and never before had he seen such a number of wolves apart from the fact that they were rarely seen at all in the daytime. Then when he was just near enough to be able to see clearly what was going on, both the horses, whirled round and bolted in fright, and the wolves disappeared. Writing years afterwards he said that he was quite sure that the wolves were engaged in a Council just like the one described in *The Jungle Book*.

Mowgli was taken to the Council rock to be approved by the whole pack of wolves, and, shortly I hope, you will be admitted into the Pack's circle in order to make your Promise as a Wolf Cub and be admitted a full member of the Pack.

But first you will have to know what the Grand Howl is. But I'm afraid I must leave that over and write to you again about it. This has already been an awfully long letter, and I hope you have not gone to sleep in the reading of it. I should have been in bed long ago, and I know I shall be late for breakfast tomorrow morning, and that will be very bad of me; and it will be no good saying "I'm late because I sat up so long last night writing to Jamie, who is going to become a Wolf Cub soon." Some grownups don't know anything about Wolf Cubs and what important people they are.

But we know, don't we? Let me hear some time how you are getting on with the learning of everything, and I will try and write to you again soon.

Your friend,

"GILCRAFT."

II

THE GRAND HOWL

DEAR JAMIE,

You will remember, at least I hope you will, that in my last letter I left off just as I was really coming to the Grand Howl, after telling you about the Parade Circle and the real wolves' Council Rock. You will have learnt how the Pack makes a Council or Parade Circle now when it hears Akela, the Cubmaster, call out, "Pack-Pack-Pack"; how you all scamper together, each Six joining hands and then joining on to the other Sixes until you are all tied together by your hands in a big circle round Akela; and how when the circle is complete, and both your arms are stretched out as far as they will go, you drop your hands to your sides without a word from anyone. When that is done the Pack is ready to give the Grand Howl, and this is what the Chief Scout of all the World, who is also the Chief of all the Wolf Cubs in the world — Lord Baden-Powell, of Gilwell — has written about it:

"So form yourselves into a circle (quickly, a Wolf Cub never walks, he runs!).

"Then squat down on your heels with your two forepaws on the ground between your feet, knees out to either side like this;



(Now this is where I go to the bottom of the class! The Chief Scout can draw like anything, with either hand, but I can't draw for toffee, so I'll have to get some one else to do it for me.)

"Then when the Old Wolf (that's the Cubmaster) comes to The Pack, the young Wolves (that's you Cubs) throw up their heads and howl. But their howl means something. They want to welcome him, and at the same time to show that they are ready to obey his command.

"The call of the Pack all over the world is 'We'll do our best'; so when your Cubmaster comes into the circle you chuck up your chins and, all together, you howl out— making each word a long yowl: A—ke—la!—We—e—e—e—ll do—o—o—o—o—o—u—u—r BEST." Yell the word 'best' sharp and

loud and short and all together; and at the same time spring to your feet and give the salute as shown (I'll have to find some one who can draw for me, won't I?) with both hands, one to each side of the head, two fingers of each hand pointing upwards, to look like two wolf's ears.

"That's the way to do it."

"Now what does it mean?"

"It means that you will do your best with BOTH hands — not merely with one like most boys, who only use their right hand. *Your* best will be twice as good as any ordinary boy's best. "

"Then keep your two hands up while the leading Cub calls to the Pack, at the top of his voice: 'Dyb—dyb—dyb— dyb,' (meaning *Do Your Best*)."

"Then every Cub after the fourth 'dyb' drops his left hand smartly to his side and, keeping his right hand at the I salute (You'll have to learn the salute as quick as you can, Jamie, before you are allowed to make the Cub Promise) with two fingers up, but now spread out making the salute, squeals 'We—e—e—ll' and barks out 'Dob—dob—dob—dob.' (We'll *Do Our Best*.)"

"After the fourth 'dob' each Cub drops his right hand smartly to his side and stands at the 'alert' and waits for orders."

I have copied out all that for you because it is so important that every single Cub, no matter how young he may be, should know how to do the Grand Howl properly, and know what it means. So now you will be able to practise it for yourself when there is no one looking on to be curious about it.



A terrible swell.

Of course I've got to tell you how to say "Akela" now, and what it means; I'd almost forgotten about that, and that would never do. The first noise you make is "Ah," the noise the doctor sometimes asks you to make when he is listening in to your chest through that funny wooden trumpet he has. Now there is the difficult bit, you don't say "ke" or "key" but just "k" "La" is quite easy again, you just go up the scale as if you were singing doh—re—me—fa—sol—lah (that's him) ti—doh. So you get Ah—k—lah — Akela. That's right, just try it again.

But what does it mean? Ah! (I'm getting rather like the doctor!) that is important. It means the one who is alone. The Leader of the Pack is alone, because he and only he is at the head; there can't be two leaders at the same time, because they might not agree and some of the Pack would follow one and some the other, and the Pack would be weakened,

because it was divided up.

Akela is really an Indian word. If you go to see some big man in his office, say in Calcutta, you will find a man, stationed outside the door. If it is a very big man you are going to see, this man will be dressed in red, with a gold belt and a gold fringe to his *pugri*, turban, and perhaps have an ivory-handled dagger stuck in his belt — a terrible swell he is. Well, you say to him, “Sahib akela hi?” (Is the gentleman alone?) If the sahib is *akela*, then you may be allowed to see him if he wants to see you. So now you know what Akela means, and why your future Cubmaster is very often called that by the Cubs. He is the Leader of the Pack, he runs at the head, and his orders are to be obeyed. He is the only leader of the Pack as a whole.

I am not going to write any more to you tonight, although I have still lots more to say. It was jolly that the Browns came out on top in the plays. It was lucky for you that the Sixer chose “Ali Baba,” when you had just seen it at the Roland House Pantomime. Even if you hadn’t told me so, I would have known that you would have been a Robber, because you were so thrilled with the way the Lieutenant of the Robber Band acted his part. No, I’m not going to suggest something that the Browns can act next week; you can jolly well think of something for yourselves, but I shall want to know all about it.

Your friend,

“GILCRAFT.”

III

THE CUB RECRUIT, THE SALUTE, THE SIX

DEAR JAMIE,

I’m sorry the Brown Sixer does not agree with the way I have taught you to say Jungle names, but I’m afraid I can’t do anything about it. You’ll just have to tell him that I have lived more years in India than he has been born, and leave it at that, but I expect he will quite agree with me next time you talk to him about them.

You say that the Cubmaster talked about you as a recruit. Of course, that is all you are until you have made your Cub Promise. A recruit is a person who is just at the very beginning of things, but who intends to grow. A man when he first goes into the Army as a soldier is called a recruit, too, and has to go to Recruits’ Drill before he is passed out to be a real soldier.

So you, as a Cub recruit, have to learn one or two things — the Wolf Cub Law and Promise, the Salute, and the Grand Howl, and their meaning — before you make the Cub Promise and



An Army Recruit

become what is called a Tenderpad. Even then, although you are allowed to wear Cub uniform and the Cub Badge, you are not really a full-blown Cub until you win your "First Star".

In order to do that you have to learn quite a lot of things; you will be able to tell the One-Star Cubs in your Pack because they wear a small metal star on the right side of the Cub Badge in their cap. If they have a metal star on each side of their cap badge, then they are Two Star Cubs and good at their job. However, the Stars are a long way ahead, and we will leave them till we come to them. Now we have to change from recruits into Tenderpads.

Akela will have told you how, when Mowgli was brought to the Council Rock by Father Wolf and Mother Wolf, and accepted into the Seonee Pack (Say—oh—knee is the way you say it), Baloo, the sleepy old brown bear who taught the Wolf Cubs the Law of the Jungle and Bagheera, the black panther; both of whom spoke for Mowgli at the Council and joined Father and Mother Wolf in being responsible for him, were told off to teach him. Baloo was to teach him the law, and Bagheera, who was strong and bold and a cunning hunter, was to teach him his scouting and jungle work.

Now these two were important people in the real jungle, and they were both good friends of Mowgli, and so too they are important in our Cub jungle and will be good friends of yours. Perhaps in your Pack Akela has a helper who is called by one of these names. And so again it is important that we should know how to say these names.

First of all let us take Baloo. First you say "Baa" just as you would do in the Nursery Rhyme "Baa, Baa, Black Sheep." (Don't think you are too big for Nursery Rhymes, the Cubs play a splendid game with them when they are having a sing-song.) "Loo" is just the first part of Lucy — a girl's name, but we can't help that. So you have Baa—Lu — Baloo!

Bagheera is about the most difficult jungle name there is to say, and I'm sure the Brown Sixer will say I don't know what I'm talking about, but I really do, so here goes. "Ba" is exactly the same as the first half of Baloo. "Gheer" is a terrible bit. You know that a motorcar has things that are called gears, sometimes a bike has a two-speed gear to make it less hard to get up hills. Well, we want to say something like the word gear, but there must be a bit of grit in it so that we can't say the "g" quite clearly, but make it something like "gh" so we get a funny word "ghear". And now for the last bit, that is just our old friend the doctor listening—in to our chest again and asking us to say "Ah." Now we will put it all together Baa—ghear—ah — Bagheera — and there we have got over the most difficult jungle name without so very much trouble. A recruit who knows all these names will soon know all the Jungle Dances and the proper parts in them with hardly any trouble, but I'm not going to talk to you about Jungle Dances this time, but about the Cub Salute.

The Cub Salute is a secret sign by which Cubs salute their Cubmasters and other Cubs and Scouts too whom they may meet. There are such a lot of Cubs in the world now that it is difficult to keep it a real secret, but at the same time you want to use it as often as you can, for, besides being a secret sign, it tells all the other people

in the Scouts and Rover Scouts that as a Cub you are very glad to be one of them. They use a slightly different salute because they are bigger and know a lot more, and when you become a Scout after you are eleven years old you will have to learn that too.

You do the Cub Salute in this way (hasn't our artist drawn a nice picture of it?), with the right hand only, the forefinger and the second finger point upwards and are spread out like a real wolf's ears, and the forefinger just touches the peak of your cap.

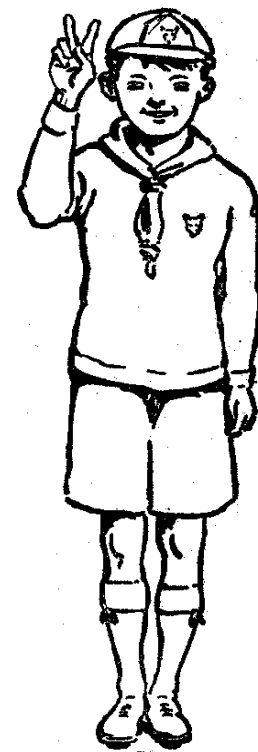
The two fingers pointing up like a wolf's ears say "I am a Wolf Cub," and a real wolf's ears point up like that when he is hunting and keeping a sharp look-out. So the Cub Salute tells other people that you are a Wolf Cub, and tells you yourself that you have to keep a sharp look-out. At the same time the two up-pointing fingers remind you of the Cub Law.

Now I have to answer your question. You ask "If Akela is the Leader of the Pack and his orders are to be obeyed, why is there a Brown Six and a Tawny Six and a Grey Six and so on with a Sixer at the head of each?"

You will remember that in my last letter I said that Akela was the only leader of the Pack *as a whole*. Usually the Pack is all together in one happy sort of family, but sometimes it is split up into smaller parts either for games or to learn things, and the Six is the little family within the big family.

There is another story about Mowgli, of how he killed Shere Khan, the tiger, because Shere Khan was a bully and cruel. I wish I could tell you the story now, but it would take too long. After Mowgli had killed Shere Khan — this was after he had been living with men for a while — he took the skin to the Council Rock and flung it there.

There had been quarrels in the Pack, because some of the young wolves would not obey Akela — the big grey lone wolf — and the Pack was in a very bad way, and some of the wolves wanted Mowgli to lead the Pack, but he refused. " 'Man pack and wolf pack have cast me out,' said Mowgli. 'Now I will hunt alone in the Jungle.' 'And we will hunt with thee,' said the four cubs with whom Mowgli had been brought up in the cave. Mowgli went away and hunted with the four cubs in the jungle from that day on." So Mowgli and the four children of Mother and Father Wolf became a kind of Six — although there were only five of them — and Mowgli became the Sixer, and Grey Brother became his second, for Grey Brother had helped in the killing of Shere Khan. But they only became a Six by themselves because they could not belong to the Pack. Now you are much better off, for you are in a Six, and the Six is part of the Pack, and so you will be helped much more to learn your Cubbing.



The Cub salute

The Sixer, who wears the two yellow stripes round his left arm to show that he is Sixer, takes charge of the Six only when Akela wants him to, and when he can help Akela by doing so, but all the time Akela's eye is watching to see that everything is going right.

The Second, who wears one yellow stripe on his arm, backs up the Sixer. But still the Six wants to keep together, like Mowgli and his wolf brothers did in their games and in their hunting, so that all the Cubs in the Six can get better in their games and in their Cubbing, but once you start keeping away from the other Sixes in the Pack, you start to spoil the Pack itself, and that would never do, because the Pack is much more important than the Six.

Let the Browns get along and learn things as fast as they can, but don't let them keep all they learn to themselves; that would be being mean like Tabaqui, and none of us want to imitate that nasty, sneaking jackal, do we?

Next time I am going to write to you about the Cub Law, and that will be a most important letter.

Your friend,

"GILCRAFT."

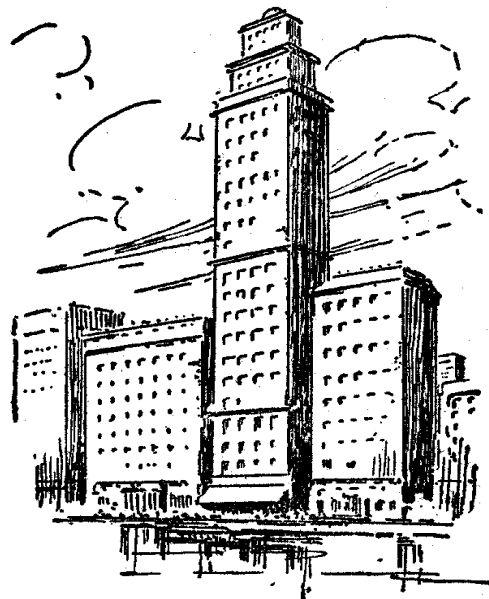
IV

THE WOLF CUB LAW

DEAR JAMIE,

I told you that this letter was to be about the Wolf Cub Law, and so I am very glad to hear that you have been to tea with your Cubmaster and that he has talked to you about it. Perhaps, since he has done so, you are saying that it is unnecessary for me to write about it; but I think that perhaps you would like to have something by you which you can look up now and then when you are in a difficulty.

Then, too, the Cub Law is so important, since it is the foundation on which the whole of Cubbing is built, that it is just as well that you should be absolutely sure about it. You know what a foundation is, don't you? When a house is to be built, first of all the workmen come and they dig deep trenches in the ground,



A tall house built on rock.

and in these trenches they build a wall, much thicker than the walls of the house above the ground will be. They do this so that there is something solid and firm on which all the walls of the house can be built, and so the house is strong and lasts for years.

In New York, which is in the United States of America, the foundations of a number of houses go down to the solid rock and are thus so firm that the houses can rise to twenty or thirty storeys and even higher without there being any danger of their collapsing.

Well, we hope that the Cub Law will be like a solid rock on which you can build your Cub life, and afterwards your Scout life, and after that possibly your Rover Scout life, and that you yourself will, because of that foundation, grow straight and upright just like a tall building. Scouts are chaps of over eleven, and Rover Scouts are the big fellows of over seventeen years of age. All three of you — Cubs, Scouts, Rover Scouts — are members of the Scout Brotherhood.

As you know, the Wolf Cub Law is:

THE CUB GIVES IN TO THE OLD WOLF.

THE CUB DOES NOT GIVE IN TO HIMSELF.

Now I expect your Cubmaster has explained it to you a lot better than I can, but I will do my best.

You will remember that in my last letter I told you how there had been quarrels in the Seonee Pack because some of the younger wolves would not obey the Great Lone Wolf, the Leader of the Pack. Now the reason they would not obey was that their Leader, who was getting old, missed his spring when the Pack were hunting a sambhur, which is a kind of deer and very strong. They forgot all that their Leader had done for the Pack, as sometimes we forget all that other people have done for us, and would have killed him, only they wanted to kill Mowgli too. But what was much worse, those young wolves had plotted together, egged on by Shere Khan, to make their Akela miss his spring.

So the end of it was that Mowgli saved the Great Lone Wolf from death, but refused to take the Leadership of the Pack himself, as I have already told you, because the wolves did not know how to obey.

For, as Kipling says,

“Now these are the Laws of the jungle, and many and mighty are they;

But the head and hoof of the Law and the haunch and the hump is — Obey!”

That just means that the beginning and the end and the middle of the Law is to obey those who are our leaders.

Our Cub Law tells us to give in to — to obey — the old wolf. “Who is the old wolf?” you ask. Well, the old wolf is anyone who is over us. It does not mean only your Cubmaster — Akela — but also his helpers, or your Sixer when he is acting for Akela or leading the Six in a game or in a play. But the Law does not stop with the Pack, it also tells you to give in to your Mother and Father, to your Teacher, and to anyone who knows better than you do. So the old wolf is anyone who is older and wiser than you, and because he is bigger *and* wiser, you remember that you are only a little chap, and have yet to learn quite a lot.

Old Baloo, who taught the Jungle Laws to Mowgli, had many wise sayings that he used to tell him; here is one of them.

“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”

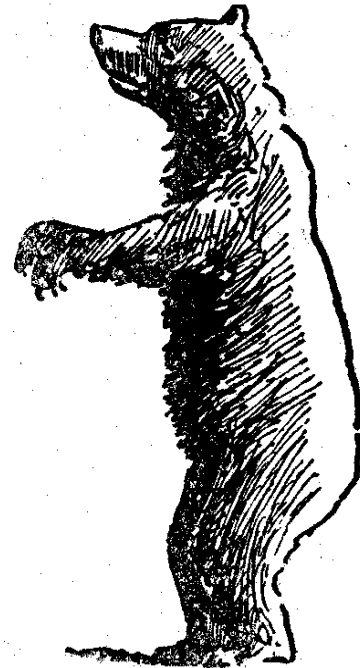
So remember that there are other people in the world, and that, because they have been longer in the world than you have, they probably know a great deal more than you do. The Cub gives in to the Old Wolf.

Now for the second part of the Law — The Cub does not give in to himself.

Listen to what our Chief Scout says about that:

“When the young wolf is hunting a hare to get meat for himself or for his pack, he may find that he is getting tired and wants to stop; but if he is of the right sort he will not give in to himself, he will stick to it, and will keep pressing on; he will do his best and have another try. In the end he will find that the hare is just as tired as himself — and he will get his dinner.

“So in our Pack. A Cub may be given a job to do, such as to skip or to learn to swim; he may find it difficult or tiring, and if he had his way he would like to chuck it. But a Cub does not give in to himself, he will stick to it and have another try; he will *do his very best*, and in the end he will succeed all right.”



Baloo, the wise old bear.

Now I don't think I can explain it much better than that. That part of the Law means you have to stick to whatever you are doing and not give in a temper or because you are bored or because you are tired. You are not to say “I can't be bothered,” when some one asks you to do something on which you are not very keen. And sticking to it does help. Perhaps sometimes when you have been playing football or have been having a run, you have got out of breath. If you slack off then you will keep on being breathless for the rest of the game, but if you keep on — even if you do feel a pain in the side of your tummy, which is called a “stitch” — you will find that the breathlessness goes because you will then have got what is known as your “second wind.” Sometimes it is fun to tidy up a room at first when Mother asks,

but you get tired. If you stop then Mother will be sorry and will have to do it for you, and you will, I hope, feel ashamed of yourself. If, however, you set your teeth and carry on, when it is finished you will have a warm feeling inside that is well worth having.

These are Laws to remember not only when you are a small Cub, but also when you become a man. When he became a man Mowgli went back to where other men lived, and here are some lines from wise old Baloo's last song that Mowgli heard behind him as he left the jungle:

"For the sake of him who showed
One wise Frog* the Jungle Road,
Keep the Law the Man pack make
For thy blind old Baloo's sake
Keep the Law and go thy way.

Wood and Water, Wind and Tree,
Jungle - Favour go with thee!"

This has been a very serious kind of letter, but now, Jamie, as you are to be a Wolf Cub, you are old enough to think of and understand serious things. So when you are with the Pack, when you are at home, when you are at school, when you are playing football, try your best to keep the Law of the Wolf Cub Pack:

THE CUB GIVES IN TO THE OLD WOLF,
THE CUB DOES NOT GIVE IN TO HIMSELF,

and your Pack will be proud of you, and you will have a right to be proud of yourself, and all whom you meet will be proud of you,

Including your friend,

"GILCRAFT."

V

THE BALOO AND BAGHEERA DANCES

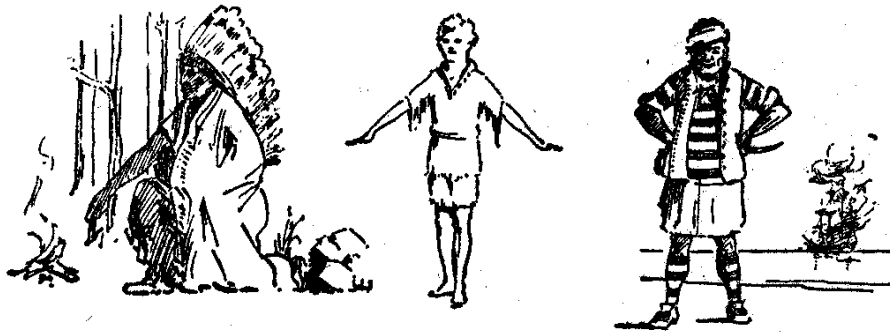
DEAR JAMIE,

You have already told me what splendid plays the Sixes in your Pack have put on, and I sort of remember how proud you were of the way your Six did "Ali Baba" your first night with the Pack, and how proud you were of the way you yourself played the bold, bad robber. When you were smaller I have recollections of seeing you act many things — Peter Pan, Red Indians, Pirates, St. George amongst others.

* That was one of Mowgli's pet names.

So the Cub Jungle Dances will come easily to you and you will delight in them as much as you delight in your other plays. The Jungle Dances are just plays, and instead of playing the part of grown-up people you play the part of jungle "animals." You have got to use your imagination, that is, you've got "to pretend" that you are living in the jungle just like Mowgli himself did, and to act the way the jungle animals lived. Instead of pretending that you are a Red Indian or a Pirate you are pretending that you are Baloo or Bagheera or Shere Khan or Tabagui or other jungle animals. It is a little more difficult in a way to pretend that, but it is jolly good fun to try.

So now that we know the Jungle Dances are just plays, we can get on to talk about each one of them. There are four principal ones. It is quite easy to make up other ones as well, but it is these four I am going to talk about, because each Cub



You love acting, Indians, pirates and such things.

Recruit is expected to start off learning about them before he makes his promise, They are the Cub's Recruit Drill.

First of all we will take the Baloo Dance.

There is no need for me to tell you about Baloo, we know a lot about him now, don't we? He was the kind old bear who taught Mowgli the Jungle Law, and so the Baloo Dance helps you to remember the Wolf Cub Law, Baloo was a good-natured, burly old thing, and, as the Chief Scout, says, was very like a big policeman, the kind of policeman that you see holding up all the traffic while he helps a little girl across the street.



Looking very haughty.

In order to start the Baloo Dance the Pack forms into the Parade Circle (I may sometimes call that the Council Circle, which is another name for it), So on the call of "Pack—Pack—Pack," every Cub in the Pack answers and yells out "Pack" sharp and short, and scampers at once to form the Parade Circle round Akela. Don't confuse "Pack—Pack—Pack" with the order "Pack" only, which means "Silence!"

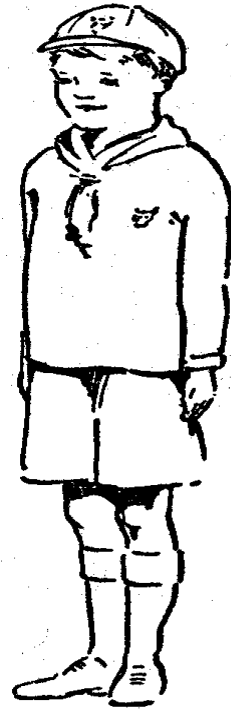
When the order "Baloo" is given each Cub turns to the right or left and pretends *he* is Baloo. So he follows after his leader, walking very stiffly and slowly and solemnly, with his stomach forward and his elbows stuck out, chin in the air, looking right and left in a very haughty way, And as he goes along he gives out the two Cub Laws

in a loud and deep and solemn voice, so that everyone can hear — “The Cub gives in to the Old Wolf; the Cub does not give in to himself.” Now every single Cub is acting Baloo, and has to act him as well as he jolly well can; if he smiles or grins then he is not really acting, and that is the important point to remember.

After a time the Cubmaster gives a signal or order to halt and every Cub stops at once, and drops his pretending, becoming a Cub again, turns in towards Akela and stands at the “Alert.” Not only have you to become Baloo and pretend that you have got into a bear’s skin, but you have got to drop the skin quickly and become a natural happy Cub again, complete with grin.

Perhaps before going on to the next Jungle Dance, I had better tell you something about how to stand at the “Alert.”

When you have been playing soldiers I expect that you have often called out “Attention,” or perhaps just “Shun,” to yourself when you were marching, and have immediately stopped and stood still and straight like a soldier. “Alert “ is just exactly the same; you stop and stand still and straight, heels together, hands at your sides, tummy tucked in — but not too much — chest stuck out — but again not too much — head up, eyes looking straight forward, a pleasant look on your face. That last is most important! Akela will not keep you in that position long, but almost immediately will say, “At ease,” then you stand with your feet apart, hands behind your back, and can look round about as much as you please.



Stand “Alert.”

That’s all I am going to talk about drill now. You will soon be playing lots of games which will show you how to march and turn and halt and keep your head up. Now we will go on to the next dance — the Bagheera Dance.

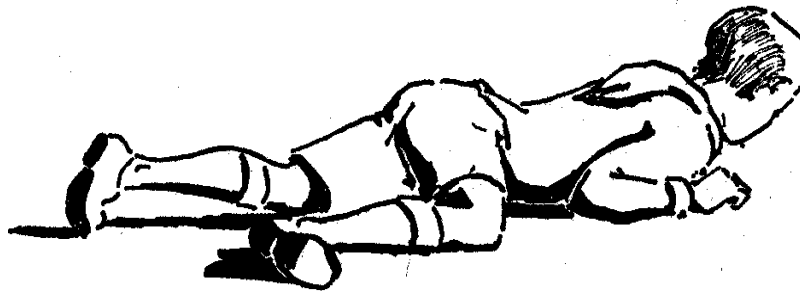


Bagheera, the panther.

Bagheera taught Mowgli how to hunt. He was a very skilful hunter. He could climb trees and lie hid along the branches. He could move very quietly, and creep close to the ground not making any noise and hardly being seen. He could stop still as a statue at any moment. He could spring suddenly with a tremendous bound and pounce upon whatever animal he was hunting before it could hope to get away. He was very strong and hard as nails, because if he did not keep himself fit he could not hope to hunt properly. He could be very fierce and terrible and brave, but he had a

very kind heart and was very fond of Mowgli. In the Bagheera Dance you have to pretend that you are a black panther too, and it is a jolly difficult part to act really well.

The Pack starts again in Parade Circle, and on the word "Bagheera" each Cub turns to left or right, and moves along in a crouching position, looking out to the right and left for game to hunt, moving round in the circle very quietly and very slowly. Suddenly game is spotted (the Cubmaster will have provided game for you, even if it is only a paper bag which you pretend is a big fat deer). Every Cub squats down on all fours, turning his head and gazing towards the centre of the circle, where the deer is quietly feeding. Each turns round very, very quietly towards the centre, and, in order to get behind the bushes (you must imagine these too), crawls slowly and quietly back a few paces.



The way to stalk.

Then, when the Sixer who is acting as leader starts to move forward, each Cub crawls slowly and stealthily towards the centre, getting gradually closer and closer to the ground, and stalking the game as a real panther would stalk it, until he is almost flat on his tummy. The Cub that goes the quickest and that sticks his sit-upon up in the air the most is the worst actor of the lot. No one must get ahead of the Sixer who is leading the game. Then when you get near you must lie flat, not stirring hand or foot, hardly even winking an eyelid, until the leader shouts "Now," when you all spring forward on to the deer with a huge growl, seize him and tear him to pieces, and, after a time, run jumping back to your places in the Parade Circle, carrying and biting imaginary lumps of deer meat.

That dance requires some acting, doesn't it? You've got to stalk jolly well, you've got to keep one eye glued on the deer and the other glued on the leader, so as to copy what he does instantly; you've got to spring and growl like any old panther or leopard. It's jolly good fun and you can be fierce and terrible and quiet and crafty all at once.

The Jungle Dances are not just things for little kids, as some people try to make us believe. It's not everyone who can turn himself into a bear or a panther when he pleases, and really be a bear or a panther except for just the shaggy coat or the spotted skin.

You can practise those parts for yourself at home, but don't frighten anyone by being too fierce, or by suddenly pouncing on them from behind a door. Other people, unfortunately, don't always understand that we're just acting.

I will have to leave the other two Jungle Dances over to another letter. There is a saying that one mustn't put all one's eggs in one basket, so it would be a mistake for me to put all those juicy Jungle Dances in one letter!

Before I stop, however, it would perhaps be as well for me to say, that I have only written down one kind of way to do these dances. It is possible to make changes in them from time to time so as to make them more interesting and exciting, and to prevent you Cub people from getting bored with them, which I hope you won't be even when it is time for you to "go up" and be Scouts.

Your friend,

"GILCRAFT."

VI

THE TABAQUI AND KAA DANCES

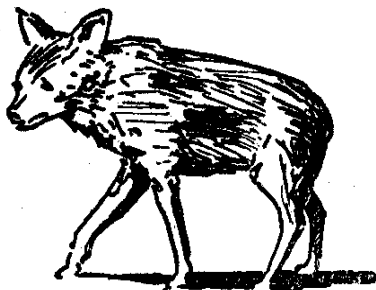
DEAR JAMIE,

Yes, I quite agree with you the Shere Khan and Mowgli game is good fun, and you've got to be jolly good training for it too, whether you are playing Shere Khan or whether you are playing Father, Mother, and all the Brother Wolves protecting Mowgli from Shere Khan's attacks.

Well, the Tabaqui Dance brings in Shere Khan and the Wolves and Mowgli, and shows how Mowgli conquered Shere Khan, as he did in the end, but in this dance Mowgli does not peel Shere Khan's skin off him; that would be rather difficult to do when you are only acting!

To describe the dance I will have to copy out nearly a whole page from *The Wolf Cub's Handbook*, and I hope I shan't get writer's cramp in doing it! Anyway, here goes:

"In the Tabaqui Dance the Pack is divided into two sections. Half of the Cubs — with a leader who is Shere Khan — are the Tabaqui, the others are the Wolves who, of course, have Mowgli with them.



A jackal.

"The Tabaqui and Shere Khan do their part first, so, while the Wolves lie and wait at one end of the room (or field), the jackals form a circle round Shere Khan, who prances proudly in the centre; swaggers for all he is worth; and seems to challenge any and every one to come on and fight. 'I'm Shere Khan, the Tiger King,' he snarls, and the jackals, as they move around him, murmur, 'Jackal, Jackal.'

"Suddenly a Tabaqui leaves the circle, sneaks up to Shere Khan, and bows most humbly to him. Shere Khan, just for the bullying fun of the thing, aims a kick at his follower. The Jackal dodges the kick, bows low again as if to say 'Thank you' and runs back to his place. All this time he has been where Shere Khan can see him, but when he gets behind the tiger a great change comes over him — he stops cringing (that is, bending humbly) and makes a face at Shere Khan.

"They're a nice Cubby set of people, aren't they? But look! The Wolves are moving. They sweep down on the Tabaqui and each of them carries off one of these little sneaks. When the noise and scuffle has died away, and the Wolves with their captives are lying quiet again, Shere Khan, who was just a little nervous during the tumult, looks around him, sees that he is alone, and thinks to himself 'I'm greater than even I thought I was.' 'I'm Shere Khan, the Tiger King,' he roars, hoping that all the Jungle Folk will hear and believe him. The Jungle Folk might believe him, but Mowgli has always known the Tiger to be just a cowardly bully. He comes across now, very slowly, with one arm outstretched (a finger pointing) and his eyes on those of the Tiger. Shere Khan cannot look at Man. He is afraid, and though he goes on saying that he is the Tiger King, he gradually cringes down till he is flat at Mowgli's feet.



Mowgli pointing at the tiger.

"The Dance is over, and the whole Pack rushes in to form Parade Circle."

You can see that the Tabaqui is a much more difficult Dance to act than the other two we have learnt about, because there is so much more of different kinds of acting in it. The Tabaquis have to *pretend* to be nasty, sneaking jackals, too cowardly to put up a fight; the Wolves have got to show that they are strong enough to capture a Jackal but that they are afraid of a Tiger.

Shere Khan has got a very important part to play; he has to appear to be bold, and to swagger about and be a bully; and in the end he has to give in to Mowgli and lie at his feet. Mowgli has to be stern and act just as if he were fixing his eye on a real tiger whom he had to stare down. Mowgli's is about the most difficult part of the lot, as if he does not think about it a lot, the Cub who is playing it is apt to appear like a wooden figure and not like an ordinary boy whose heart is going pit-pat all the time

he is showing the Wolves behind him that he is really stronger in character than Shere Khan.

And of course you've guessed the meaning of it all for yourself. All plays should have a meaning and so have all our Jungle Dances. You are just showing what mean things Jackals are, how much better the Wolves are, what a bully Shere Khan is, and how much stronger little Mowgli is, and all the time you are telling yourselves that you are not going to be sneaks and bullies like Tabaqui and Shere Khan, but more like Mowgli's Brothers, the Wolves, working together, waiting for the right time to do things, obeying orders, and then doing them without much in the way of fuss or noise, so that eventually you become more like Mowgli, himself, brave, strong, helpful, and a real man. There's an awful lot in the Tabaqui Dance when you think about it, isn't there?

Now we must go on to the fourth dance, the Hunger Dance of Kaa, the Python.

I haven't time to tell you all about Kaa (you say it like car). Kaa was a big rock-python, thirty feet long from the tip of his nose to the tip of his tail. He was not a poison snake — he rather despised poison snakes as cowards — but he was so strong that if he coiled himself round a buffalo he could easily break every bone in the buffalo's body.

Now it happened once that Mowgli, partly in ignorance, and partly because he thought Baloo and Bagheera were too hard on him, went off and played with the Bandar-log — the Monkey people — I will tell you how to say that word in a minute. The Monkeys are a worthless sort of people who just play about. This is what Baloo told Mowgli about them:

"Listen, man-cub, I have taught thee all the Law of the Jungle for all the peoples of the jungle — except the Monkey-Folk who live in trees. They have no law. They are outcasts (Baloo meant that none of the other people in the jungle would have anything to do with them). They have no speech of their own, but use the stolen words which they overhear when they listen, and peep, and wait up above in the branches. Their way is not our way. They are without leaders. They have no remembrance. They boast and chatter and pretend that they are a great people, about to do great affairs in the jungle, but the falling of a nut turns their minds to laughter, and all is forgotten. We of the jungle have no dealings with them. We do not drink where the monkeys drink; we do not go where the monkeys go; we do not hunt where they hunt; we do not die where they die. They are very many, evil, dirty, shameless."

It is quite easy to see that kind old Baloo did not like the Monkey-Folk, and that he was very angry with Mowgli for playing with them.

And now, before we go on with the rest of the story, I must tell you how to say Bandar-log, which just means Monkey-Folk, Bandar-Monkey, Log-Folk. The first bit is very easy, it is just "bun" — something you like to eat, especially if it has sugar on it or jam inside! "Dar" is dirt without the "t," you can remember that because monkeys are somewhat dirty as a rule. You don't say "log" as if it were a log of wood, but as if

you were starting to say loganberry, also something to eat. So there you have bun—dir(t)—log(an) — Bandar-log. Quite easy, isn't it?

Well, shortly after this lecture from Baloo, Mowgli was carried off by the Bandar—log over the trees to a place called Cold Lairs, an old ruined city in the midst of the jungle. Baloo and Bagheera set off to rescue him, and they were terribly put out about it, because they did not know how they were going to overcome all those crowds and crowds of monkeys. Suddenly Baloo exclaimed, "It is true what Hathi the Wild Elephant says: *"To each his own fear"* and they, the Bandar-log, fear Kaa, the Rock Snake. He can climb as well as they can. He steals the young monkeys in the night. The whisper of his name makes their wicked tails cold. Let us go to Kaa."

So Mowgli's two friends went to Kaa, and persuaded him to help them, although he had only heard of Mowgli and never seen him. Bagheera got to the Cold Lairs first, and fought like a panther does fight, but the monkeys were too many for him and would have killed him if Mowgli had not shouted out to him to jump into the water near by. Baloo arrived next, and was suffering terribly when Kaa arrived and delivered the first stroke. His blunt head shot like a pebble from the catapult of his thirty feet body into the midst of the crowd of monkeys round Baloo. At once the monkeys scattered with cries of "Kaa! It is Kaa! Run! Run!" And then the Hunger Dance of Kaa began.

Some day you will hear the whole story of Kaa's Hunting, and will find it very exciting indeed. But this is how the Wolf Cubs do the Dance of Kaa.

One of the Sixers is Kaa's head, and the rest of the Pack tail on behind him, each holding the Cub in front of him, and follow the head wherever it goes, moving as slowly as possible and keeping in step. The head quietly glides along, making a kind of figure of eight, and then winding round into a series of circles and out again. Each Cub keeps on hissing and walks on his toes, making as little noise, apart from the hiss, as possible, so that it sounds as if a snake were rustling through the grass and calling to his friends. Suddenly the leader calls out "Bandar-log," and at once the snake breaks up, and each Cub runs about pretending he is a monkey, and imitating its actions.

You have been to the Zoo, so you will be able to do that part all right.

No one takes any interest in anyone else, but just goes on doing different silly things and at times calling out like a monkey — that's a bit harder — but it is something like "Goorrukk, goorrukk." Of course, different kinds of monkeys have different kinds of cries, it just depends what other animals they have been listening to.

Suddenly the leader shouts "Kaa." The monkeys freeze with horror, for they know only too well what their terrible enemy will do to them, so all stop motionless exactly where they are.

The leader stands up with arms outstretched, thumbs clasped, head down, and slowly swings his body to and fro. He hisses once, and all the monkeys take an unwilling step forward. He points to one of them and he, trembling, crawls between

the Sixer's legs and is "swallowed" up. After he is swallowed he gets up and tags on behind the Sixer. Some ten or twelve other Cubs are also swallowed up, while the rest crawl round and tag on behind until Kaa is formed again. When all have tagged on the snake moves slowly and heavily round for a little, and then lies down and goes to sleep after his heavy meal, and the Dance of Kaa is finished.

Again a lot of acting there for you and the rest of the Cubs. It is not quite so easy to pretend to be a monkey as you think it is, and some of the Cubs merely do the silly things that some ordinary boys do, which is not what is wanted at all.

I have written more pages in this letter than in any of the others, so I must stop at once and leave you to try and puzzle out for yourself what the Dance of Kaa means for the Wolf Cub.

Your friend,

"GILCRAFT."

VII

A BIT ABOUT GAMES

DEAR JAMIE,

Yes, I think you have just about hit the nail on the head with what you say about the Kaa Dance. The Cubs learn what a silly thing it is to behave like a lot of chattering monkeys; and that was a very good point your Sixer told you of — that the dance teaches you to obey instantly when the leader shouts out "Kaa," and you have all to become quiet and still at once. So all Cubs have got to keep them-selves from being Bandar-log, and from going with Bandar-log "who chatter and talk a lot and do very little; who are dirty and untidy; who are cowardly and spiteful, and who obey no laws and have no discipline such as the Wolf Cubs have."

I know that you are enjoying all the games that your Akela is giving to the Pack, and that's what he wants you to do. But you have to do your part to help too, and to see that you listen to the rules of the game and that you obey them exactly. It is difficult sometimes, in a relay race, not to start off before the fellow in front of you has come back and "tipped" you, but you've got to do it, as otherwise you would be cheating and not playing fair with the other Sixes. And there are lots of other things too you learn through these games, how to obey the Sixer, how to play for your Six and not for yourself, how to win without boasting about it, as Shere Khan would, how to lose without grouching about it, as Tabaqui would.

But I don't know if you understand that all these games, besides being awfully good fun, will help you to be strong and nippy, both in your body and in your brain.

Once upon a time — all right, don't be alarmed, this is not going to be a fairy story — I was tramping through a bit of jungle in India. I hadn't a gun with me,

because I very seldom carried one; usually I preferred to watch the animals and not harm them, although of course now and then I had to go after a leopard or some such animal in order to help the village people. On the opposite hill I saw something moving. I “froze “ at once, that is, I kept quite still, and then gradually moved forward until I could see properly. There was a whole family of little brown bears playing a game. D’you know what they were doing? One after another they were going head over heels down the hillside, and old Mother Bear was watching them anxiously all the time.



Bears playing head-over-heels.

It was a jolly good game, and they were enjoying themselves fine, but I knew that old Mother Bear had probably put them up to it and had, quite likely, gone down the hill head over heels herself. She wanted them to get strong and hardy, and she wanted them too to learn how to get away quickly and throw themselves down a hill if any nasty Shere Khan came smelling after them.

In just the same sort of way old Mother Wolf used to teach her cubs to play. There is a book called *Northern Trails*, and the writer of it, W. J. Long, describes how he has seen a Mother Wolf set about it. The Chief Scout gives us the story in his Cub Book.

“In the bright afternoons and long summer twilights she led the Cubs forth on short journeys to hunt for themselves.”

No big caribou or cunning fox cub as one might suppose, but ‘rats and mice and such small deer’ were the limit of the Mother’s ambition for her little ones. It was astonishing how quickly the Cubs learned that game is not to be picked up tamely like huckleberries, and changed their style of hunting — creeping instead of trotting openly, so that even a porcupine must notice them, hiding behind rocks and bushes till the precise moment came, and then leaping with the swoop of a goshawk on a ptarmigan.

“A wolf that cannot catch a grasshopper has no business hunting rabbits — this seemed to be the unconscious motive that led the old Mother, every sunny afternoon, to ignore the thickets where game was hiding plentifully, and take her Cubs to the dry, sunny plains on the edge of the Caribou Barrens.”

"There for hours at a time they hunted elusive grasshoppers, rushing helter-skelter over the dry moss, leaping up to strike at the flying game with their paws like a kitten, or snapping wildly to catch it in their mouths and coming down with a back-breaking wriggle to keep themselves from tumbling over on their heads."

"Then on again, with a droll expression and noses sharpened like exclamation points, to find another grasshopper."



Dashing after a butterfly.

Can't you see all those little Cubs tumbling over themselves in their excitement, just in the same way as you dash about when you try to catch a butterfly?

Yes, I know you are full of questions as to what all those strange words mean, so I will try and answer them!

A caribou is a kind of deer, and is about the size of a cow. It is known as the American reindeer, and so is rather like the deer that you see old Father Christmas driving on the Christmas cards. Your great uncle David used to track a lot of them in the winter in Canada many, many years ago when the ground was covered in twelve or fifteen feet of snow and all the rivers were frozen solid. A huckleberry is a blackberry, what we call in Scotland a blaeberry. You've met them in the woods, I'm sure; they leave a stain on your fingers which is very hard to rub off. A goshawk is a kind of hawk, large, but with short wings, and a ptarmigan is a bird that is a kind of cousin to a grouse. I have seen them in Scotland too, but you have to keep your eyes well open to see them, because in summer their feathers are grey or brown, and in winter they are white, so that they can't be seen in the snow. The Caribou Barrens are just the Deer Plains. So now you know all about these strange words.



A kitten “ playing ” with a mouse.

Now we know that young animals play games, and that they do it so that they can make themselves ready for what they are going to do when they grow up. Next time you see a kitten playing about, watch him, and see if you can guess what he is preparing to do later on.

All this is why the Chief Scout tells you: “It is just the same with a boy who wants to be a Scout. He must first of all learn all the scouting dodges and duties from old Scouts who can teach him. He, too, must make himself active and strong by games and exercises; he, too, must make his own way in life, but games will not do this for him. If he wants to succeed he must go about it carefully, learning all he can that will help in whatever he takes up. His success will depend on himself.”

“So make up your mind to be like a real Wolf Cub, and win your own success for yourself. Later on when you are a Scout you will learn how to do it.”

Enjoy your games, stick to them, learn as many as you can, help the Brown Six to invent some games that they can show to the Pack, but don’t get gloomy or disappointed when Akela says, “Well, that’s enough of games just now, let’s all try and do some work.” If you don’t get gloomy and grousy, you’ll soon find that you can enjoy your Cub work just as much as you can enjoy your Cub games, and you will be learning something that will help you to be a decent sort of Wolf Cub now, and a real sort of Scout later on, so Good Hunting in both your work and your play!

Your friend,

“GILCRAFT.”

VIII

THE WOLF CUB PROMISE

DEAR JAMIE,

The postman's just been and left a letter from your Cubmaster, asking me if I would care to come down to the Pack next Monday and see you make your Cub Promise. So I am writing to you at once to tell you that if you too would like me to be there in a corner, I shall be only too pleased to come.

I am very glad to hear from you that you did not think my letter about the Cub Law too serious, and that you could understand it all, because now I want to say something about the Cub Promise which is almost still more important.

I wonder if your Akela has told you (I expect he has) that when you have made your Cub Promise, not only do you become a Tenderpad and a real member of the Pack, but also you become a small member of the big Scout Brotherhood that stretches all over this country, all over the British Empire, and all over the World. Won't it be fine, then, to think to yourself that wherever you go you may find brother Wolf Cubs and brother Scouts ready to give you a smile and a salute, and to do what they can to help you?

So your Promise will mean a lot, and I want you to try and remember what your Cubmaster has told you about it, and to try and understand what it all means. There is no good making a Promise, you know, unless you really can understand it, for if you don't it just means nothing; You can't play a game properly unless you understand what it's all about, can you?

Here is the Promise, which I have written in big letters so that you can copy it out and put it over your bed.

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.

It is a big Promise — just about as big as the one that the Scouts and Rover Scouts make — and it is very solemn and very important. But because that is so we need not be sad or down-hearted about it. It should make us feel alive and happy every time we think of it.

And now to try and explain it all to you. It is difficult for us grown-ups to do that, as, I expect, your Akela has already said to you, and, for all that we know, you may already understand it better than we do.

First of all there are four little words that are really very important — To Do My Best. You know them, don't you? The Sixer who leads the Grand Howl calls out "Dyb—Dyb—Dyb—Dyb — Do Your Best," and all the Cubs reply, "We'll Dob—Dob—Dob—Dob — We'll Do Our Best." So every time The Pack meets they remind each other in the Grand Howl of the Promise they have all made. That is why you have not yet been allowed to join in the Grand Howl, although you have learnt all about it. Isn't it grand to think that you will join in it almost immediately after you have, made your Promise next Monday? And won't it be a help to you to keep your Promise every time you repeat it? Well, "Do Your Best" is just the second part of the Cub Law — The Cub does not give in to himself — it means sticking to it, trying all the time, never being beaten. Sometimes you will find the Promise difficult to keep; we grown-ups would find it difficult too; sometimes you may fail and forget it, but don't get down-hearted about it, just grit your teeth again and say, "That wasn't my best, I've got a better best than that, and I'm going to try harder, I won't be beat." And every time you say the Grand Howl say over to yourself what it really means.

Then you promise to do your Duty to God and the King. A duty is something which ought to be done, either because it has been an order or because it is right and proper that it should be done. A duty is something you do out of respect, or love, for the person to whom you do it.

So your Duty to God is something that you want to do for God because He is your friend, the greatest friend you have. He is the Great Big Akela who wants to help all those who are in His Pack, and every one of us is in His Pack. He is full of fun and cheerfulness and happiness, and wants us to be full of fun and cheerfulness and happiness too. Your duty is to love Him and to want to please Him by the way you do the things that happen to you every day. As the Chief Scout says, "To do your duty to God" means never to forget God, but to remember Him in everything that you do. If you never forget Him you will never do anything wrong. If, when you are doing something wrong, you remember God, you will stop doing it.

"You ought to thank God for anything you have enjoyed, whether it is your dinner, or a good game, or a jolly day. God has given you the pleasure, so you ought to thank Him for it, just as you would thank any person who gave you something that you liked."

So it is not at all a difficult thing for you to try to do your duty to God, is it? It is just as if He were your own father, and He is just that and the Father of every other boy and girl too.

And now what about your Duty to the King? In the British Empire to which you belong the King is the head. Again the British Empire is just a Pack — and a terribly big Pack to — and the King is the Leader of the Pack, the Akela. He is the one Leader of the Pack as a whole, although there are numbers and numbers of very big Sixes in that Pack under their own Sixers. If the Pack is to remain big and strong the Sixes will all have to work together. If they don't, the Pack becomes split up, and weaker and weaker, just as the Seonee Pack did.



The footballer obeys his captain

When you are playing football you obey the orders of the Captain of your side. If some one doesn't obey, you know what a lot of squabbling and bad feeling there is, and how difficult it is to play good football. If the whole team is playing together under the one Captain, you know how much more enjoyable the game is, and how much better you all play. Well, our country is just one big team, and we have all got to play together, and it is just as important that you — a young Wolf Cub — should play well as that I should, who am much older than you, and have been playing a long time in the team.

I hope that you understand what it means when you promise "To do my Duty to God and the King." Remember that God comes first in the Promise and that He comes first always.

Then too you are going to promise "to keep the Law of the Wolf Cub Pack." You say that you have understood what the Law means, and I do believe you have. I am not going to ask you to explain it to me, that would not be fair. It is very difficult to put what we feel into words, I know that; and it is all right so long as you do really *feel* inside you what the Law means. When you play football there are some rules that you have to remember and obey. If you forget them then sometimes a penalty or free kick is given *against your side*. It is not you alone that suffers, but all the others who are playing with you.

The Cub Law gives you the rules for the wonderful Wolf Cub Game. If you obey the rules, then not only are you a better Cub, but you are able to help your Pack, too. If you disobey the rules, not only do you suffer, but Akela and the whole Pack suffer too. Our rules are so easy to remember that we have time to say them over to ourselves every time we are not quite sure if we are playing the game properly. That is a good tip to remember. When you are not quite sure if you are doing right, say the Cub Law over quickly to yourself, and you will know whether it is right or not.

It is getting late, and so I shall not be able to tell you about the second part of the Cub Promise tonight, but I will write to you about that to-morrow. In any case, I have probably given you quite enough to think about for one whole day. But don't let it make you too solemn, so that you forget it is your duty to be happy.

Your friend,

"GILCRAFT."

IX

THE GOOD TURN

DEAR JAMIE,

Last night I was only able to go through the first part of the Wolf Cub Promise with you, and now we want to think about the second part — To DO A GOOD TURN TO SOMEBODY EVERY DAY.

I expect you know all right what a good turn means, but our old friend the dictionary says it is a welcome service, and that service is work done for the benefit of another. A good turn, then, is some work that is done to help someone else, and which he is glad to have done for him. It is not a good turn to insist on doing something for Mother, for instance, if she would much rather do it herself. You want to do the things that other people would be glad to have done for them, even if they don't realise that it has been done.

Now what is behind all this good turn business? It is simply this, that if we can make all those round us happy, we are happy ourselves. It is just as true to say, too, that if we are happy those around us become happy. So there is one good turn you can do all day and not just once a day and that is "Be Happy."

Sometimes you feel down in the mouth, as if you couldn't be bothered to do anything, your dinner feels heavy and the air looks blue. In fact, you have a "black dog" on your back. That is the time to give yourself a big shake — so as to shake the dog off — like a horse would try to shake a panther off — and say to yourself, "A Cub does not give in to himself." Cheer yourself up at once, and do yourself a good turn, as well as everybody that is with you.



**A boy with a
"black dog" on
his back.**

So first of all think of the good turn that you can do all day and every day by just setting about your work and your play, your school life and your home life in a happy, contented frame of mind. Don't look down on that kind of good turn — it is about the best you can do.

I know you like to be able to read what the Chief Scout himself says about things so I am writing out for you what he has said in *The Wolf Cub's Handbook* — that is the book in which he has written down all he has thought out about the Cub Jungle.

"Be always ready to carry a parcel for anybody, to give up your seat in a crowded tram, or show people the way; to open doors for ladies, to help old women, blind men, or children to cross the street, to give water to thirsty dogs or horses, to protect birds from having

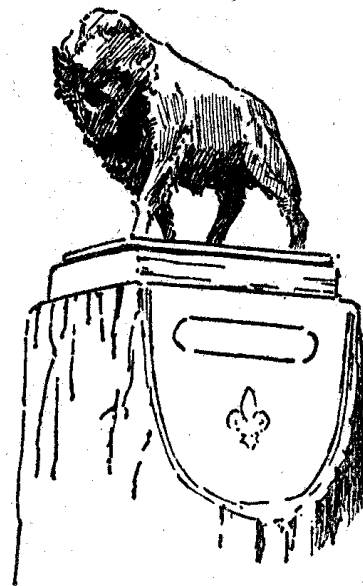
their nests broken into and robbed by other boys — these and hundreds of other kinds of good turns any Wolf Cub can do, and must do, if he is acting up to his promise to do Good Turns.

“And you must never take a reward for doing a good turn; if, when you have carried a heavy parcel or called a taxi for an old lady, she offers you some money, you should salute and say, ‘Thank you, ma’am, I am a Wolf Cub, and it’s my duty to do you a good turn.’”

“Some boys, when they have done a good turn, go and brag about it to other boys, and to their parents and their friends, as if they had done the finest thing in the world. This is not the way with Wolf Cubs or Scouts — they keep quiet about what they have done.”

Sometime you may go to Gilwell, where the Scouts camp. If so, you will see there a small bronze statue of a bison, sometimes called a buffalo, and below the statue you will see these words — “Presented by the Boy Scouts of America to the Unknown Scout, whose faithfulness in the performance of his daily Good Turn to William D. Boyce in 1909 brought the Boy Scout Movement to the United States of America.”

That Scout is unknown, and in all these years not one single boy has made any claim to have done that good turn. In the United States of America to-day there are three-quarters of a million Boy Scouts; just think of all that that unknown boy has done. That was a real good turn, and all the more real because nothing was said about it.



The statue of the bison.

Now I am going to tell you another story which is told by Miss Vera Barclay, a very wise Akela, in her book *Jungle Wisdom*. That is a book for grown-ups, but she has written books for Cubs too, such as *Danny the Detective*, which you may have read to you, or read for yourself later on.

“There was a long-expected Saturday afternoon on which we were to play the ‘Ampsteads’ I was surprised,” Miss Barclay says, “on coming up, to find the team in great despondency (that is, very gloomy and unhappy).”

“What’s up? I said. A tragedy indeed! Pip, that prince of ‘goalies,’ one who ‘never lets goals froo’ (or *hardly* ever), was (so he said) completely incapacitated (that’s unable to do anything) by a pair of stiff, new boots which he had been compelled to put on for the first time that day. Nothing would persuade him to take part in the match. Perhaps ‘obedience’ could have demanded it; but the team had little use for a goalie in *that* condition — they knew low spirits, pessimism, lack of confidence can’t be got rid of to order; that a goalie with the preconceived (that’s fixed) idea that he *couldn’t* be ‘nippy’ in new boots, indeed *wouldn’t* be. Then it was that our centre—forward suddenly sacrificed himself. ‘Ere,’ he said, ‘change wiv us.’

Without more ado, he took off his comfortable old boots, then and there, in the middle of the road, and deposited them at the feet of the sulky and (by this time) almost tearful Pip. The rest of the team joyfully extricated their goalie from his new boots, and laced them on the feet of the centre-forward (who in the spirit of a hero bore with them manfully to the end of the day). But the team forgot all about him; the now-restored goalie was the object of enthusiasm. As we tramped home, after winning the match, I got alongside of Dick. 'D'thy hurt?' I said. 'Not much,' he replied. And that was all."

I have heard you say that you play centre-forward some-times, Jamie.

The Chief Scout suggests that a Cub should tie a knot at the end of his necktie or Pack scarf to remind him to do his good turn for the day. "As soon," he says, "as he has done a good turn, he unties the knot." Now, I am going to do something that is very wrong, and say "Don't untie the good turn knot ever." Don't say to yourself, " Well, the Promise says only a good turn to somebody every day. I'm going to hurry up and get mine done, and then I don't need to worry about it for the rest of the day." Hurry up by all means, but don't stop with the one good turn, try and see if there are not more you can do—at home, in school, on the road.

Very often you will find it jolly difficult to do even one good turn in the day, but never give up looking for the opportunities, but don't, as I have heard a small boy did, let all the chickens out of their coops in order that you can do a good turn by fetching them all back again. That would be cheating.

And one last word — all that you learn in the Pack and all the good times you have and the games you play in the Cub Jungle will help you by showing you how to do little things, how to make yourself useful. All the work and all the play and all your tests for the Stars are just so that you can learn how to carry out this second part of your Cub Promise.

On Monday, when you are saying after Akela:

"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,"

Think all the time of what it all means, and make that Promise to yourself and to the Pack and to God too.

And now good night, Jamie, and may you be true to your Promise.

Your friend,

"GILCRAFT."

X

THE INVESTITURE OF A TENDERPAD AND UNIFORM
SUNDAY NIGHT.

DEAR JAMIE,

"The better the day the better the deed," and, as you are to make the Cub Promise to-morrow evening, I cannot let this day pass without writing you a short letter about it. Your Mother has told me that you have had difficulties over the words Investiture Ceremony, and I don't wonder at that a bit, because they are long words, and I find it very difficult to explain them. A ceremony is a solemn act, and without any doubt the taking of the Cub Promise is a solemn act, and so the use of the word ceremony in connection with it is quite right.



A knight of the olden days.

In olden times, when Knights and their Squires rode round about the country seeking to do glorious deeds and to help other people, ceremonies were regarded as very important. After a Squire had shown that he was brave and fit to be made a Knight, he had to go through a special ceremony for the purpose, and in the course of the ceremony he was invested (that just means clothed) with the various parts of his uniform, including the spurs, that told everyone that he was a proper Knight.

So it is that in the ceremony of the Cub Promise the Recruit is clothed — or invested — with the various parts of uniform that tell everyone that he is now a Tenderpad Wolf Cub. He is given the Cub Badge, which tells everyone that he is a member of the Great Scout Brotherhood; he is handed over his Cub cap, with the badge on it, which tells everyone he is a Wolf Cub; he is handed the Pack scarf, which tells all the members of the Pack that he is now one of them; he is handed his Six patch, which tells all Cubs the Six to which he belongs in his Pack.

Now you may be able to understand why we talk about the Investiture Ceremony.

Although your Cubmaster will have told you all about it, perhaps you would like me to write down the ceremony for you. It is quite short and quite simple, but it is very, very important, as it marks your first real step along the Cub road, and all through you have got to try and remember what it is you are promising to do. Here it is as the Chief Scout himself has written it:

"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, and shakes hands with his left hand. The Cub 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 Ceremony ends with the Grand Howl, in which the Tenderpad is now able to join for the first time.'

It is not difficult to remember what you have to do, and your Cubmaster will probably make it still easier by saying the Promise over before you, and you won't feel lonely, as I hear there is another Recruit to be invested at the same time.

But all the time remember what it is all about, and think what you are saying and doing. Remember that you are finishing off the foundations that you started to lay some weeks ago, and that you want now to start and build a fine straight, tall building.

As soon as you have made the Promise you become a Wolf Cub, and are allowed to wear the full uniform and badges of a Tenderpad.

The Cub uniform will help you to be a decent sort of Cub. When you put on your Cub uniform you are not just "dressing-up," you put it on to remind you what a real Cub should be and should do. In your ordinary clothes you are just an ordinary boy, although even then wise people can tell you are a Wolf Cub if you wear the little metal badge of the wolf's head in your button-hole, but when you put on Cub uniform everyone can tell that you are a Wolf Cub, and so you have to be both proud and careful of it.



Real wolf cubs have thick fur of which they take great care; if it is dirty and matted and torn they don't feel right, because they like to look and feel smart and clean. And our Wolf Cubs are the same; they like to look and feel smart and clean. Your uniform, too, shows that you are a member of the Great Scout Brotherhood, which has spread all over the wide world. As the Chief Scout says:

"People think a great lot of a boy who is dressed in this uniform, because they know he is not an ordinary boy, but that he can be clean and smart and active, and that he can be trusted to do his best to obey orders or to do good turns for other people."

Your Cub uniform means all that and more, so be proud of it and guard it, just as the Squires and Knights were proud of and guarded their uniform and badges.

May God, to whom you are promising continual loyalty to-morrow, look after you and guide you.

Your friend,

“ GILCRAFT.”

XI

THE CUB PATH

DEAR JAMIE,

Your Mother has told me of the curious dream* you had on Monday night, when you saw yourself travelling along the Scout road from Wolf Cub to Scout, from Scout to Rover Scout, from Rover Scout to Scouter. Very often dreams come true, and I do hope that this one will come true in your case.

At the moment, however, you have just set foot on the narrow, winding, exciting jungle path that leads from Tenderpad to One Star Cub.

First of all, before we begin to talk about that path, I should like just to say how glad I was to see you make your Promise, and to think, from the way you did it, that it really did mean something to you. I hope your Sixer was not fearfully disappointed with the yarn I gave, after he had sent me a special message, too, that he would like me to tell one. You must have mercy on your poor Akela in the matter of stories, because it is a very hard job for him to be continually finding new ones to tell to the Pack. It is all play to you, but it is hard work to him, but he slogs away at it because he knows how keen you all are on yarns, and how you always are wanting to know about something or other. Curiosity killed the cat, but the Cubs' curiosity nearly kills their Akela, poor fellow.

Now we must go back to our jungle. After Mowgli had been accepted into the Seonee Pack, despite Shere Khan's threats and roars, Akela — the old Lone Wolf — said to Father Wolf: “Take him away, and train him as befits one of the Free People,” for so were the wolves called. So Mowgli “grew up with the cubs, though they, of course, were grown wolves almost before he was a child, and Father Wolf taught him his business, and the meaning of things in the jungle, till every rustle in the grass,



Mowgli taking thorns from the pad
of a wolf friend.

*See Chapter XXII of “Wolf Cubs” by “Gilcraft.”

every breath of the warm night air, every note of the owls above his head, every scratch of a bat's claws, as it roosted for a while in a tree, and every splash of every little fish jumping in a pool, meant just as much to him" as the words you hear mean to you.

"When he was not learning he sat out in the sun and slept, and ate and went to sleep again; when he felt dirty or hot he swam in the forest pools; and when he wanted honey he climbed up for it, and that Bagheera showed him how to do.... He took his place at the Council Rock, too, when the Pack met, and there he discovered that if he stared hard at any wolf, the wolf would be forced to drop his eyes, and so he used to stare for fun. At other times he would pick the long thorns out of the pads of his friends, for wolves suffer terribly from thorns and burrs in their coats. He loved better than anything else to go with Bagheera into the dark warm heart of the forest, to sleep all through the drowsy day, and at night see how Bagheera did his killing.... And he grew and grew strong, as a boy must grow who does not know that he is learning."

You, Cub Jamie, have now been approved by your Pack, and your Akela has given orders to himself and to his helpers and to the Brown Sixer that all of them are to take their share in training you to become a real Cub. You will remember that I said in one of my letters that you were not a full-blown Cub until you had won your First Star. At present you are just a Tenderpad, which means that because you are just at the beginning of things, you are apt to run about wildly, because you don't yet know what things to do, and to lose your way, so that you soon get tired and your feet or "pads" get sore and tender. But as you go along the jungle paths you will become stronger, as Mowgli did, and learn many things, as Mowgli did, till — when you have earned your First Star — you have proved to the Pack that you no longer run wildly or lose your way or get tired and sore.

But in order to earn your First Star you have got to learn and pass several tests, and these tests I am copying out for you carefully and will pin on to the end of this letter. Later on I will try and write something to you about each one of these tests, so that you can, I hope, understand them, and learn something about them for yourself.

Possibly you are saying as you read this, "This sounds awfully like work." Well, it is work, but I have already said that you can get a tremendous lot of fun out of work. Mowgli used to get a bit tired of learning too, but when he tried to escape from it you will remember that he got mixed up with the Bandar-log, and was very sorry about it afterwards and he got a drubbing from Bagheera as well. When the drubbing was all over Mowgli sneezed, and picked himself up without a word. 'Now,' said Bagheera, 'jump on my back, Little Brother, and we will go home.'

"Mowgli laid his head down on Bagheera's back and slept so deeply that he never waked when he was put down in the home-cave."

That was a nice, happy ending to a bad, unhappy day, wasn't it?

After that Mowgli stuck to his learning, and so in the end became a real, strong, brave man who could protect his friends as he did before long protect Akela — the old Lone Wolf — from death.

Now, just as a matter of interest, I am going to write out for you from *The Jungle Book* some of the things that Mowgli learnt.

“Baloo was delighted to have so quick a pupil, for the young wolves will only learn as much of the Law of the Jungle as applies to their own pack and tribe, and run away as soon as they can repeat the Hunting Verse: ‘Feet that make no noise; eyes that can see in the dark; ears that can hear the winds in their lairs, and sharp white teeth, all these things are the marks of our brothers, except Tabaqui the Jackal and the Hyena, whom we hate.’ But Mowgli, as a man-cub, had to learn a great deal more than this. The boy could climb almost as well as he could swim, and swim almost as well as he could run; so Baloo, the Teacher of the Law, taught



Mowgli warning the water-snakes.

him the Wood and Water Laws: how to tell a rotten branch from a sound one; how to speak politely to the wild bees when he came upon a hive of them fifty feet above ground; what to say to Mang the Bat when he disturbed him in the branches at midday; and how to warn the water-snakes in the pools before he splashed down among them. None of the Jungle-People like being disturbed, and all are very ready to fly at an intruder. Then, too, Mowgli was taught the Strangers' Hunting Call, which must be repeated aloud till it is answered, whenever one of the Jungle-People hunts outside his own grounds. It means, translated: ‘Give me leave to hunt here because I am hungry’; and the answer is: ‘Hunt then for food but not for pleasure.’ “

All this will show you how much Mowgli had to learn, what you have to learn is a mere nothing compared with it. So get on with it and start now.

Your friend, and, now that you are a Cub,

Your Scout friend, too,

“GILCRAFT.”

The following are the tests that a Tenderpad has to pass before he can gain his First Star.

A Tenderpad must:

- (1) Know the composition of the Union Jack and the right way to fly it.
- (2) Be able to tie the following knots and know their uses: Reef knot, Sheet bend.
- (3) Turn a somersault. Leap-frog over another boy of the same size. Hop (not necessarily on the same foot) round a figure-of-eight course of approximately 25 yards. 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 (either hand or both may be used) thrown to him from ten yards' distance four times out of six.
- (4) Skip with both feet together thirty times. (It must be done backward on the toes with the knees slightly bent all the time; the Cub must turn the rope himself.) Walk upright and with good carriage, carrying a weight on his head, for 20 yards.

(5) 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 his nose; and be carrying these things out in practice.

(6) Be able to tell the time by the clock.

(7) Recite the first and third verses of "God Save the King."

(8) Clean a pair of boots or shoes, fold his clothes neatly and satisfy his C.M. that he is doing his best to keep the Pack Den tidy and to leave no litter anywhere.

(9) Have at least three months' satisfactory service as a Cub.

Now I will try and tell you about each of these in turn, so don't rush at them too quick; you have three months in which to learn all these things, so you will have time to learn them all properly.

XII

THE UNION JACK

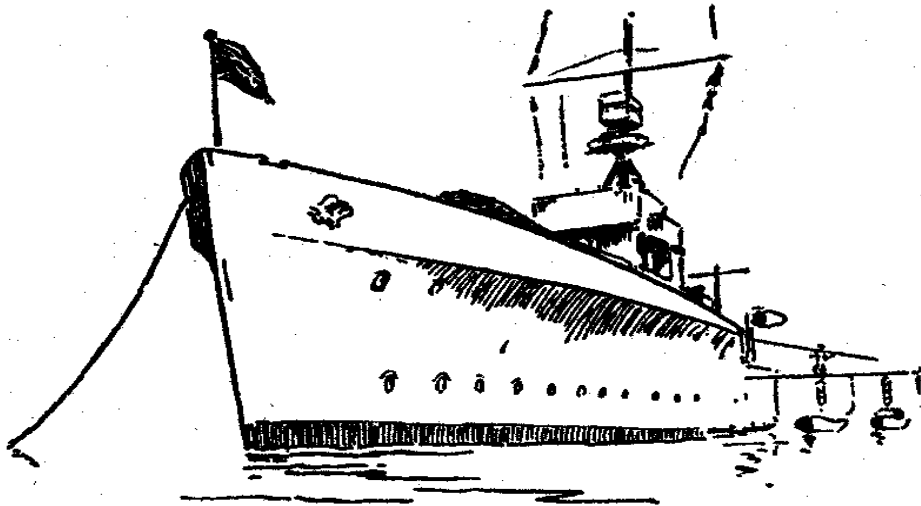
DEAR JAMIE,

First of all we have to get to know the composition of the Union Jack and the right way to fly it.

The word composition means the putting together of several parts so as to form a whole, and it is used because the Union Jack is made by putting together a number of other flags.

What is the Union Jack? Well, it is the National Flag of the British Empire, and should be more properly called the Union Flag. It is made up of the flags of England, Scotland and Ireland.

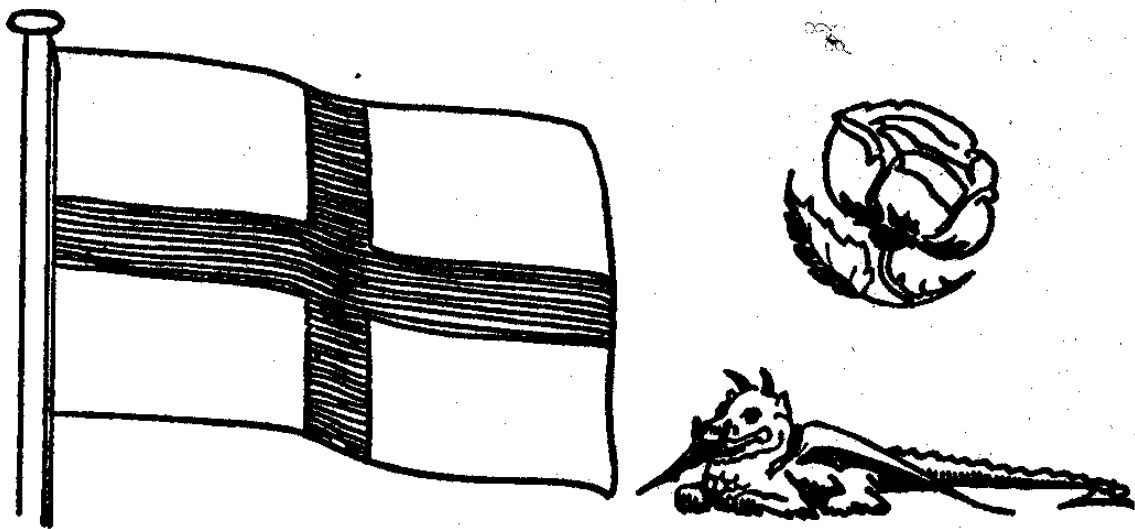
There are several stories which tell us why we call the Flag "Jack." One is that it is so called because it was first used in the Navy, where it is hoisted on what is still called the "Jack staff" in the bows of the ship. The bow is the front end of the ship, and possibly it was called so because it was rounded like the bow that you shoot arrows with, although the two words are pronounced quite differently. Another story is that it is called Jack after the French form of the name of King James VI of Scotland, who became King James I of England. Still another story is that the word "Jack" comes from the ancient name which was given to the shirt which soldiers wore over their armour in the time of Squires and Knights, in order that one side could be distinguished from the other. On these shirts were the badge of the Knight they followed, or the cross of the Patron Saint of their country.



A flag flying on the " Jack staff."

Almost every Christian country has adopted a Patron Saint — and the Union Flag is made up of the crosses of the Patron Saints of England, Scotland and Ireland. I expect you know what a Patron Saint means. A Patron is a man who guards and protects anyone. A Saint is a man who has died, but who was known to have been specially obedient to God during his life.

The National Flag of England has been for eight hundred years the Red Cross of her Patron Saint George on a white ground. It is difficult to gather exactly



The flag of St. George—the National flag of England.

who St. George was, because most of the stories one reads about him now are mixed up with the dragon. Whether there really was a dragon which he conquered is more than doubtful, but there seems to be no doubt that St. George was a man of great bravery, who met difficulties and overcame them by the cheerful and spirited way he set out to deal with them. So St. George is a very good Patron Saint for all Scouts to have. In former years he was also adopted as the Patron Saint of cavalry — because he was the only horseman Saint — and of military scouts all over Europe.

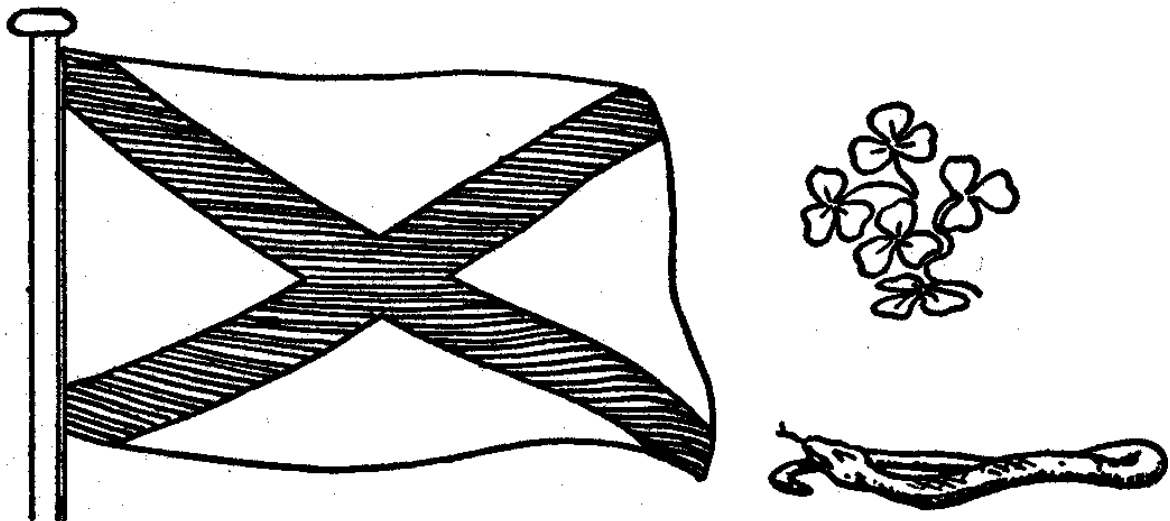
The National Flag of Scotland is the White Cross of St. Andrew on a blue ground. This cross goes from corner to corner (diagonally) across the flag.

We are told in the Bible that St. Andrew was the first Apostle to be called by Our Lord to leave all and follow Him. He was a fisherman, and is said to have



The flag of St. Andrew—the National flag of Scotland.

been crucified on a diagonal cross. Story has it that he was buried in Russia, and his bones taken from there to St. Andrews (in Scotland) many hundreds of years ago, which is the reason for his adoption as the Patron Saint of Scotland.



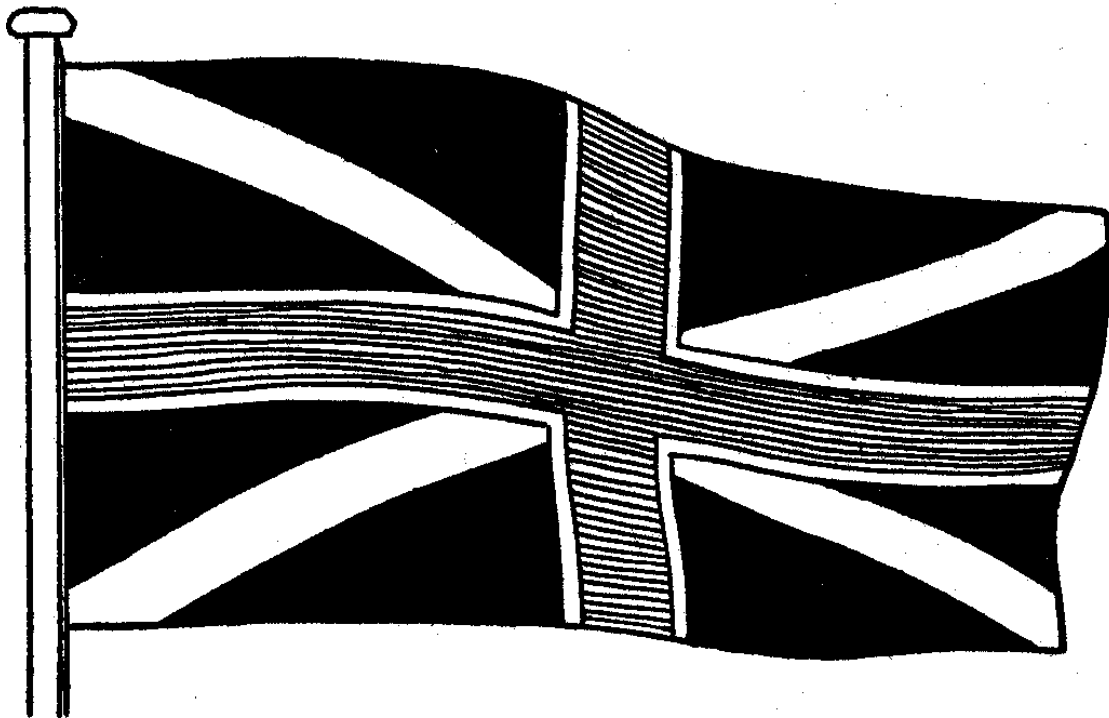
The flag of St. Patrick—the National flag of Ireland.

St. Patrick's Cross is of red, like St. George's, but it goes from corner to corner, like St. Andrew's, and is placed on a white ground. Little is known of St. Patrick, who is the Patron Saint of Ireland. He was born one thousand six hundred years ago in Scotland or Wales, and was carried off by pirates and sold as a slave in Ireland. He escaped, but returned to Ireland as a missionary. Many stories are told of him, which show that he was a charming, simple man who went about doing good. The shamrock is connected with him because he is said to have preached a sermon with a leaf of the shamrock as his text, and he is also said to have driven all the

snakes out of Ireland.

Now we have learnt the Flags of the three Saints, which are the flags of the three countries, and we have to put them together to form the Union Flag.

“What about Wales?” you ask. Well, gallant little Wales has been neglected, and the Flag of St. David, her Patron Saint, does not appear. It just happens that way, I’m afraid; I can’t account for it. Now, when James VI of Scotland became also James I of England — we won’t worry about the dates, that will do later — it was decided to unite the flag of St. George with the flag of St. Andrew as a flag for the two countries together. This was done by placing the Red Cross of St. George on top of St. Andrew’s flag, with a thin white line round the Red Cross, to show that it really had a white background and not a blue one — like this:



The united flags of St. George and St. Andrew.

This was the first Union Jack, or rather Union Flag.

Nearly two hundred years later, when Ireland was united to England and Scotland (or Great Britain as the two together are called), it was decided to add the red diagonal Cross of St. Patrick to the Union Flag. It was not easy to work it out, because the Cross of St. Patrick fell over the Cross of St. Andrew. So finally it was arranged that on the half of the flag next to the flagstaff (this side is known as the “Hoist” because you hoist the flag by that side) the Cross of St. Andrew, shown by a *broad* white line, should be on top, but on the other half of the flag (known as the fly because it flies out in the breeze) the Cross of St. Patrick with its narrow white border should be on the top side.

Now this gives you a clue to the second part of the test — “the right way to fly it.” The broad white diagonal (that is, corner to corner) band should be above the red diagonal cross on the side nearest the flagstaff and below the red on the side away from the flagstaff.

Now you have got all the points that you should remember in order to pass this test, but you will have to practise remembering for yourself, and the best way to do that is to draw the different flags with coloured chalks. When you have drawn the flag, put alongside it the national emblem of the country — that is just the badge of the country — the Rose for England, the Thistle for Scotland, and Shamrock for Ireland. Then, when you have drawn in that, add something that will remind you of the Saint whose flag it is — Dragon for St. George, Fish for St. Andrew, Snake for St. Patrick. Then you have the Saint and the Country and the Flag all linked up in the one picture, and it will be quite easy after that to remember of what parts the Union Jack is made up.

I hope this has not been too dry a letter, but flags are good things. We like to fly them on special days, and we are proud of them because they represent what we feel for our country.

If you can save up to buy a small Union Jack of your own you will be able to practise hoisting it up. If you want to do it properly you should do it very slowly and carefully, or make it up into a bundle at the top of the flagstaff, so that it will “break” and open out when you give the cord a tug. Then, when you have fastened it securely, you step back a couple of paces and salute.

Some people say that flags are bad, because they remind the world that there are different countries in it, but this seems to me to be silly. When we grow up we are still glad to be called by our father’s name; we don’t change it, we are still glad to be a member of our family; we don’t change that either, and countries are just like families, and those of us who belong to them like to wear the country’s badge and be called by its name, while we can still be friends of other people with a different badge and a different country.

Your friend,

“GILCRAFT.”

XIII

KNOTS

DEAR JAMIE,

Thank you very much for sending me the pictures of the flags with all the countries’ emblems on them. I think they are jolly well done, better than I could do them, for, as I have already told you, I can’t draw for toffee.

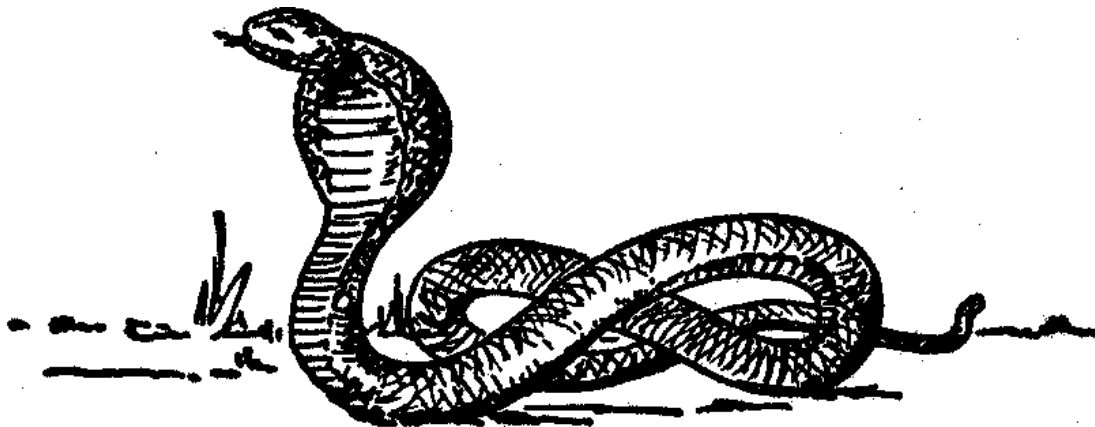
In these letters I am talking about the various Star Tests in the order in which they appear in what the Chief Scout, calls the book of *Rules on how to Play the Game of Scouting for Boys*. That book is for grown-ups, and contains all the Rules about Wolf Cubs, Scouts, Rover Scouts, and Scouters, so that all can play the Game of Scouting properly. There would be endless argument and disputes if the Chief hadn’t written all these down, so much so that we would never be able to get on with the game at all. So you see all of us have got to learn to obey, not just Wolf Cubs

only. Because I write to you about them in the same order, however, it does not mean that you *have* to learn them in that order.

The second test written down for the Tenderpad to do before he can win his First Star is that he must be able to tie the following knots, and know their uses — reef knot, and sheet bend.

Now knots are very useful things, and sometimes lives depend on a person being able to tie one in a hurry. Ask your Akela sometime to read to the Pack the account of the Niagara ice accident that is given in *The Wolf Cub's Handbook*.

Our jungle friend Mowgli knew something about them, for after he had paid another visit to the Cold Lairs with Kaa, who, since his fight with the monkeys, had become one of his close friends, in order to see a White Cobra — that is, a very dangerous poison snake with a hood over his head, we hear of his making use of them. It is all a very blood-thirsty story that Kipling tells us in *The King's Ankus*. The White Cobra guarded the treasure of kings long dead, but would not believe that the city above his head was in ruins and all the kings and their followers gone. He tried to kill Mowgli, but he was so old and had been so long in the dark underground that he had become white and his poison fangs had dried up. Mowgli, therefore, took



A white cobra.

the King's Ankus away with him. An ankus is a heavy metal weapon with a point and a hook that the drivers of tamed elephants used to use to drive their elephants on, just as a carter uses a whip sometimes more often than he ought. Mowgli took it back and showed it to Bagheera, and as the day had dawned, "Bagheera went off to a hunting-lair that he knew, about two miles off. Mowgli made an easy way for himself up a convenient tree, knotted three or four creepers together, and in less time than it takes to tell was swinging in a hammock fifty feet above ground. Though he had no positive objection to strong daylight, Mowgli followed the custom of his friends, and used it as little as he could."

Now Wolf Cubs don't usually test their knots at the risk of their lives, and they use ropes and not creepers, but they can tie these ropes safely together if they set their minds to it, and they are able to tie them as quickly as Mowgli did if they practise a lot.

The first thing to learn about knots is that it is best to get some one else to teach them to you; that is far better than learning them for yourself out of a book. I am telling you about them here, and getting our tame artist to draw pictures of them for you, so that you can use this letter at home to help you after Akela and the other Scouters of your Pack, and the Brown Sixer, have started you along the path to learning them.

This is what the Chief Scout says about knots:

“Every Cub must be able to tie knots properly.”

“What duffers ordinary boys are at tying knots! They make a sort of tangle of string or rope, which probably they can never undo again, but the moment it is put to a strain it somehow slips and undoes itself, just when you want it to hold!”

“That would never do for a sailor, or a bridge builder.”

“Knots are quite easy to learn, and as soon as you know them you can teach other people how to make them.”

“Use rope or cord — not string — when learning them, and as soon as you think yourself a swell at knot-tying, try doing it in the dark or when blindfolded! You will then probably find that you are not so good at it as you thought.”

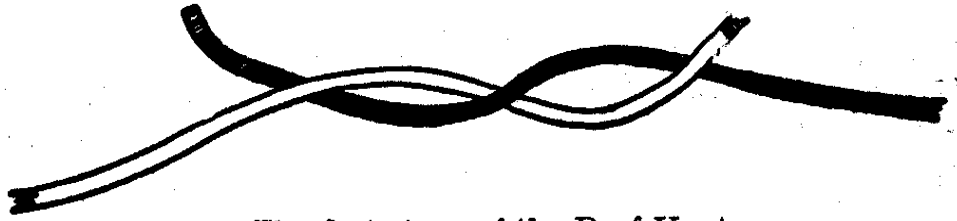
“But remember it isn’t always daylight when you want to tie a knot. Your tent may blow down in the night, or your horse break loose, or your sail may want reefing (shortening); there will be many occasions when you will have to tie knots in the dark, and you will then be glad that you have learnt to do it beforehand.”

Remember that the Chief Scout is talking about when you will be grown up. He does not expect you to be able to put up tents, capture horses, shorten sail and so on when you are a Cub, but he does expect you to prepare yourself to be able to do these things when you are grown-up.

The Reef knot is used for tying two different pieces of rope together, but it is not a good “give and take” knot, which means that it sometimes opens out if it is jerked about. For that reason you would not use a reef knot to tie a piece of cord on to the “hoist” of your flag (have you remembered what the “hoist” is?) in order to fly it, as the wind would blow the flag about and it would tug at the cord sometimes, and sometimes it would not. So you use a reef knot only when there is the same strain all the time on the two ropes. For this reason when you are tying up a parcel or finishing a bandage you tie the two ends together with a reef knot.

So now perhaps you can understand the uses of the reef knot, and that is just as important a part of the test as being able to tie the knot itself.

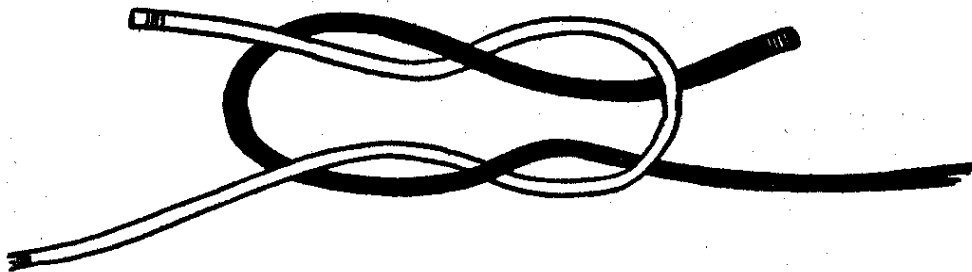
But we must be able to tie the knot itself, so here goes. Put the end of the rope you have in your left hand over the one you have in your right hand, and twist the first one round the second one like this:



The first stage of the Reef Knot.

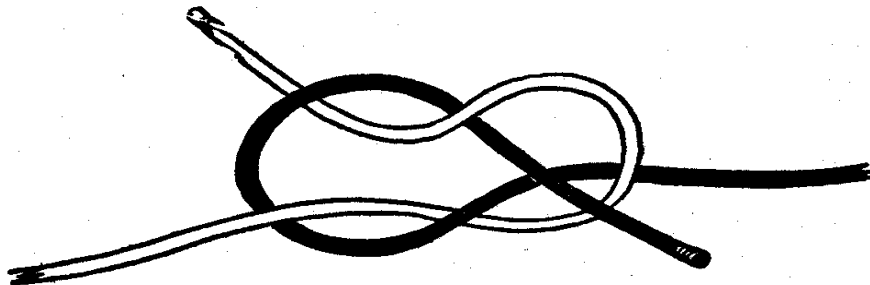
(Our tame artist has made one end look different to the other on purpose, and if you can't tie these knots properly: after all the trouble he is taking he will get quite wild.)

Then place the first end over the second end and twist it round in the same way as you did the first time:



The Reef Knot.

If you don't do that, but make the second end go over and round the first end, then you get a knot which doesn't hold at all unless it jams itself so tight so that you can't untie it. Then it is called a granny knot, and looks like this:



A Granny Knot.

However, it is quite easy to tell the difference, because the ends of the reef knot lie back along the ropes like the ears of a nice Shetland pony, but the ends of the granny knot stand out away from the ropes like the ears of a donkey. Puzzle, find the donkey? Give it up? It's quite easy. You're the donkey if you tie a rotten knot like that.

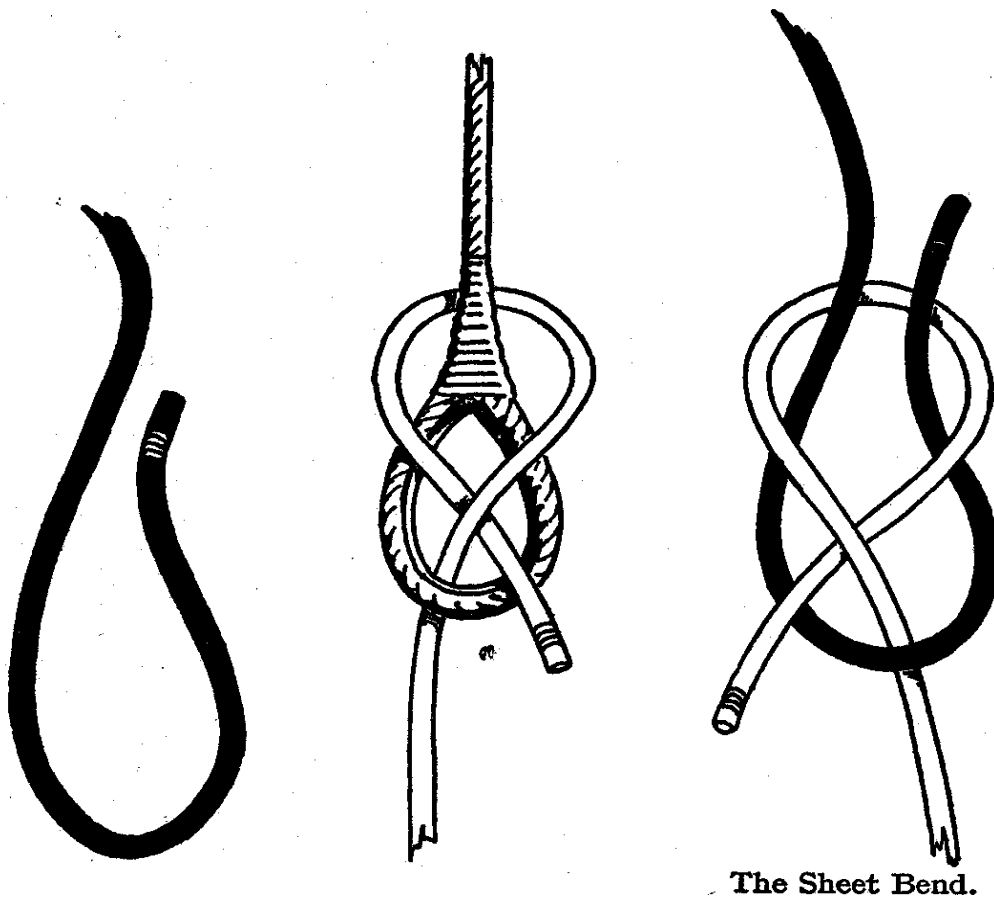
There is a story of two snakes called Toffee and Taffy that your Akela may tell you sometime. Every morning they met they had a wrestling match. If Toffee got on top of Taffy two times running he won, and the result was the two snakes had tied themselves into a reef knot. If, however, Toffee won the first round and Taffy the

second round, the result was a draw, and they had tied themselves into a granny, and that was not the slightest use to anyone.

Don't let a respectable sort of Cub like you go about advertising himself as a donkey, the Browns won't like it!

The reef knot, we agreed, was used to tie two ropes together when there was the same strain on them all the time. I said you wouldn't use a reef to tie a cord on to the hoist of the flag, but you would use a sheet bend for that purpose. Bend is only another word for knot. In the Navy they talk about bending a rope on to something, which only means tying it on to something. So bend is only what your Uncle Steve used to call a "technical ter—r—r—m."

We use a sheet bend, then, to tie two ropes together, and especially when a "give and take" knot is wanted or the ropes are of different thicknesses.



The Sheet Bend.

First of all you take the end of one rope, the thicker rope if they differ, and double it back, as shown, into a loop:

Then you take the end of the other rope, put it up through the first loop, round behind the loop, up the other side again on top, and then tuck it *under itself*. If you follow the picture you will be able to do it quite easily.

Sometimes one of your ropes or cords has a loop at the end of it already, then it is quite easy to attach the end of the other rope to it. You do the same thing as we have done on the previous page.

So now you know two knots for tying ropes together, but you have to remember carefully when you would use the reef and when you would use the sheet bend.

Your friend,

“GILCRAFT.”

XIV

ONE STAR PHYSICAL TESTS

DEAR JAMIE,

I am going to take the next two One Star Tests together. The one deals with somersaults, leap-frog, hopping, ball-catching and so on, and the other with skipping and walking upright and with good carriage, carrying a weight on your head. I have called them physical tests because they are meant to help you to get stronger in your body. Now we all want to be strong, but we are not necessarily strong if we have big muscles that bulge up when we bend our arms. The strength we want is rather the strength of Bagheera, *all* of whose muscles were like steel springs, and who had to keep fit if he was to remain a good hunter.

Listen to the tale of a journey that Mowgli took in the jungle. *The Spring Running* Kipling calls that journey.

“Mowgli sang aloud with pure delight as he settled into his stride. It was more like flying than anything else, for he had chosen the long downward slope that leads to the Northern Marshes. A man-taught man would have picked his way with many stumbles through the cheating moon-light, but Mowgli’s muscles, trained by years of experience, bore him up as though he were a feather. When a rotten log or hidden stone turned under his foot he saved himself, never checking his pace, without effort and without thought. When he tired of ground-going he threw up his hands monkey-fashion to the nearest creeper, and seemed to float rather than to climb up the thin branches, whence he would follow a tree road till his mood changed, and he shot downward in a long, leafy curve to the levels again. There were hill-tops crowned with broken rock, where he leaped from stone to stone above the lairs of the frightened little foxes.”

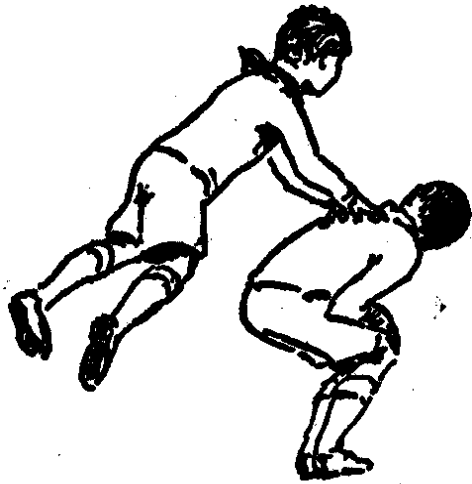
"So he ran, sometimes shouting, sometimes singing to himself, the happiest thing in all the jungle that night, till the smell of the flowers warned him that he was near the marshes, and those lay far beyond his furthest hunting-grounds."

"Here, again, a man-trained man would have sunk overhead in three strides, but Mowgli's feet had eyes in them, and they passed him from tussock to tussock and clump to quaking clump without asking help from the eyes in his head."

If *you* could run like that you would be stronger than any man-trained man.

Use your tests, then, and your games, and your walks and rides, to make yourself strong and fit. And now to talk of the tests themselves.

I know you can turn a somersault, for when you were younger you have taught me many different ways of doing it. A *real* somersault is a leap in which one turns head-over-heels in the air and lands on one's feet again. The test does not ask for that, but that you should roll heels-over-head on the ground, and what you who can do it want to remember is that you should do it as smartly as you can, and should finish on your feet at the "Alert" after the roll, without having to use your hands to help you up. The important part about somersaults is that you should keep your shoulders rounded and your chin tucked in. Leapfrog, too, you want to do as smartly as you can. When you run up to the other fellow, give a spring off from your toes, as if you were imitating Bagheera springing on his prey, place your finger-tips only on his back, and fly over him with your legs wide-spread. When you touch ground again don't come down on your heels, but on your toes, ready to dash on again. All the time you are pretending you are Mowgli springing over logs and boulders in the jungle.



Then, in order to hop like him from one to another, you learn to hop round a figure-of-eight course of about twenty-five yards in length. Hopping, as the Chief Scout says, is a matter of practice. Try to hop like a bird and not like an elephant. Here again you must try and hop on your toe, not on the flat of your foot. You can change the foot on which you are hopping as you go along, but be sure to give your left foot as much practice as your right.

All these exercises teach you how to balance, so that you might possibly be able after a lot of practice to compete with Mowgli in leaping from stone to stone and from tussock to tussock.



"Finish your somersault at the alert."

Throwing and catching a ball is again a matter of practice and of good eyes. Practise hard with your left hand at throwing, you will probably find it quite easy with your right. The reason that the test asks you to throw with both hands is that so both hands can get exercise, and you don't grow up sort of one-sided, as you would if you only used the right hand. It is the same playing football, you want to practise kicking with your left foot quite a lot. The Chief Scout can use either hand as he likes, and he has been known to paint the scenery for a play with a brush in each hand and a brush tied on to each foot too!



How to catch a ball.

When you are trying to catch a ball, make a cup of your hands, and when the ball strikes them draw them back a bit and grip hold of the ball at the same time. If you hold them out flat the ball will bounce out again; if you hold them wide apart the ball will slip through. Watch the ball from the time it leaves the other fellow's hand and get to where you think it is going to land. Don't stand still all the time and expect him to do all the hard work for you.

That is all of one Test, and now we come to the other.



The walker has a spring to his step.

Lots of Cubs think that skipping is a game for girls only, but when they try it and find out how stupid they are at it, and how breathless it makes them, they sometimes change their mind. All the best footballers today skip hard to keep themselves in training. I remember that I myself used to do quite a lot of skipping in order to train for Rugger, not that I was one of the best Rugger players by any means. So it is not only girls that skip.

The test says that you have to skip backwards, on your toes, and turn the rope yourself. You will get quite "pumped" at first if you don't trip yourself up in the rope first of all. This is what the Chief Scout says you ought to do to learn to skip:

"Get two friends to turn the rope for you at first, and use all your brain in learning to jump properly and at the right time. Stand straight upright, shoulders down, your toes just touching the rope. Are you ready? Right! There it goes over your head. Now jump, heels together, toes out, and as you land let your knees bend slightly outward. Do a little jump in between each big one — when the rope is over your head — this will help to keep help to keep you steady and in time. Now try turning the rope yourself. Start with it in front of you and keep your back straight all the time. Don't land like an elephant on your heels — practise being as nimble as a mountain goat (if you can), and make no thump at all by jumping on your toes. You will have to skip thirty times, backwards, and alone, for your First Star, so I should take care to practise at home."

And lastly — so far as these two tests are concerned — we have "walking upright and with good carriage, carrying a weight on the head for 20 yards." Again I will tell you what the Chief Scout says: "Some fellows walk, others slouch! Which do

you do? You can tell walkers from slouchers as soon as you see them together. The walker is straight, there's a spring to his step and an intelligent look in his eyes. The sloucher has round shoulders and looks dull, for, as he goes along, he never sees very much more than the ground." Get a weight of about a pound, but not anything too stiff or solid, and see how far you can walk with it flat on your head. If you slouch it'll soon be on the floor, "but if you walk with your shoulders straight and your chin slightly up — well, there's no knowing how soon you'll be able to rival a muffin man!"

Now what parts of your body are you exercising in all these tests? You will find that every part is helped:

Somersault: legs, back, shoulders, back of neck;

Leapfrog: legs, arms, shoulders, stomach;

Hopping: legs;

Throwing and catching: hands, arms, eyes;

Skiping: arms, legs, wind;

Balancing: shoulders, neck, backbone.

All through you will notice that you are asked to keep on your toes and to walk with a springy step, and are learning to keep your balance. Now I am going to let you into a great secret. All that walking on your toes and balancing is going to help you to be a good Scout later on. If you want to stalk and track, the first thing you have to learn — and the first thing the Red Indian used to learn — is to move quietly over the ground. So you must have a light, springy step; you must use the toe more than the flat of the foot and the heel; and you must be able to remain still and balanced when there is the slightest alarm. These physical tests are going to help you an awful lot with that, so that now you are preparing for your First Star you are actually making yourself ready to become a Scout later on. You are practising some of the things that Mowgli had to do when Bagheera was teaching him.



Red Indians move quietly.

All the time, then, you are sticking at it and practising, these tests, remember the help they are all going to be to you later on, and you will be able to say to yourself, when you skip up to twenty-five times and do not seem ever to be able to do any more: "The Cub does not give in to himself. If he does, he can never be a Scout."

Your friend,

"GILCRAFT."

XV

CLEANLINESS

DEAR JAMIE,

Like all other boys, probably you regard the time you spend on washing your hands and knees as wasted, because you know they will so quickly get dirty again when you are playing about, but if you ever hope to be healthy and strong you have got to keep yourself clean both inside and outside. It is to help you to do that that the Tests say that a Tenderpad must know how and why he should keep his hands and feet clean, his nails cut and clean, and his teeth clean; and why he should breathe through his nose.

You will remember that the Wolves were very proud of their coats, and did not allow them to get all muddy and tangled; you will remember, too, that Mowgli himself used to help them by picking burrs from their coats as well as thorns from their pads. Mowgli, although he ran wild, as we would say, had learnt the importance of the Jungle Law of cleanliness. Had not Baloo told him: "Be clean, for the strength of the hunter is known by the gloss of his hide?" Once (it is at the beginning of the story of *The King's Ankus*) he went to pay a visit to Kaa, and congratulate him on having got a new skin — for all snakes shed their skin and get a new one once a year. Read this:

"'Even to the scales of the eyes it is perfect,' said Mowgli, under his breath, playing with the old skin. 'Strange to see the covering of one's own head at one's own feet!'"

"'Ay, but I lack feet,' said Kaa, 'and since this is the custom of all my people, I do not find it strange. Does thy skin never feel old and harsh?'"

"'Then I go and wash, Flathead; but, it is true, in the great heats I have wished I could slough (that is, cast off) my skin without pain, and run skinless.'"

"'I wash, and *also* I take off my skin. How looks the new coat?'"

"'Mowgli ran his hand down the diagonal checkerings of the immense back. 'The Turtle is harder—backed, but not so gay,' he said. 'The Frog, my name-bearer, is more gay, but not so hard. It is very beautiful to see — like the mottling in the mouth of a lily.'"

"'It needs water. A new skin never comes to full colour before the first bath. Let us go bathe!'"

"'So, after a wrestling bout — their regular evening game — the two friends went down to Kaa's pet bathing place, and lay still, soaking luxuriously in the cool water.'"

And there we will leave them for the moment while we study the One Star test.

I don't think you need any telling as to why to keep your hands clean. You eat your food with them, and if they are dirty you are likely to poison both your food and your inside, and then you get pains in your tummy and nasty medicine, which is only what you deserve. What we eat is of great importance, because it makes the blood that runs through our bodies and keeps us alive. Acid drops and sweets and so on don't make blood, but meat and vegetables and bread and other good foods do.

When you have taken in your food and have chewed it well and have swallowed it, it goes down into your stomach, and there the good parts of it go off into the blood, and the useless part of it passes out of you. If you let this useless part of it stay inside you too long — that is, for more than a day — it begins to poison your blood and so to undo the good of taking in good food.

So you should be very careful to get rid of the poisonous part of your food at least once a day regularly. That is the secret of keeping healthy and well.

That is what I meant by saying that you have got to keep yourself clean inside and out, if you want to grow up big, healthy and strong.

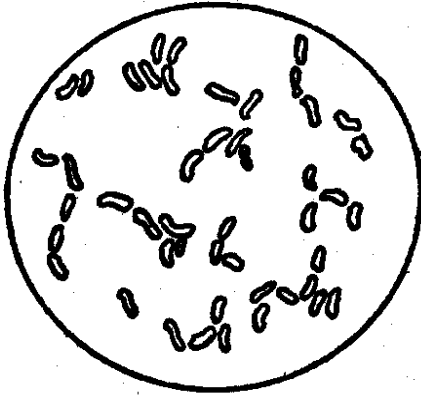
Your feet don't always get the attention they deserve, because they are shut up in stockings and boots and hidden from view. But it is almost more important that they should be kept clean, because they do not get as much air as they should. If your feet are not thoroughly fit, you will find it very difficult to walk for any distance and more difficult to run about and play football. All footballers take the very greatest care of their feet, see that they are clean and dry all the time and that their toenails are properly cut straight across. They would not be able to play half such a good game if they did not do that.

Your fingernails shouldn't be cut straight across, however, but rounded and they should receive special attention to see that no nasty germs are hiding behind them to get into your food.

Your Uncle Steve has written this about germs:

"Germs are very tiny living bodies, so small that thousands of them, end to end, would be needed to make a line half an inch long, so small that they can only be seen through a powerful microscope (an instrument that makes things look much bigger than they really are). These germs are to be found everywhere — in the dust of the air, in the soil, in water, on your hands and clothes — in fact, universally." By that your Uncle Steve, who is a doctor and uses big words, means that you find germs in everything everywhere all over the world.

Germs carry disease and illness with them, big ones like measles and chicken-pox, and little ones like coughs and colds, and some don't harm us at all. But, because we can't see any of them and so tell whether they are bad germs or not, it is best to try and keep them all out if we can, by keeping ourselves as clean as



Nasty little germs.

we can. That is why you want to keep your teeth clean. There is no part of you that poisonous germs attack more readily than your teeth. They get in between them and burrow inside them, and bring about that awful pain known as toothache, and the teeth rot away and have to be pulled out; and, after that, your food does not get properly chewed.

But you can prevent all this for yourself if you take the trouble to clean your teeth properly, and to brush and wash away these germs out of your mouth, every morning and every evening. So go for these germs hard with your tooth-brush, and chivvy them out of their hiding places and then fill your mouth with water and flood them out all together. You've got to fight them hard to get the better of them.

The last part of your body the test mentions is your nose. Your blood wants air to keep it fresh and healthy, and your nose is the part of you that is built to take in air, your mouth is built to take in food and to let out weird noises. If you breathe in with your mouth open, a number of these beastly germs will fly in and down your throat before you know where you are. If you breathe in through your nose, they will get caught up in the little hairs inside your nostrils, and they will stay there until they get blown away with the storm you raise when you blow your nose. That is why you want to breathe in through your nose and also to remember to blow it.

The Chief Scout tells us that the Red Indians in Western America teach their babies to breathe through the nose by tying their mouths by day and night. But their reason is in order to prevent them from snoring, which happens with a fellow that sleeps with his mouth open. And snoring in a country where you are surrounded by enemies would be very dangerous for you, as they could easily find out when and where you were lying asleep and stick a knife into your ribs.

Jamie, did I hear that you snored a little? If so, you'll have to cure yourself of it before you become a Scout.

Air is what we want to breathe, and fresh, good air, not stuff that has been shut up in a room for hours or days. Let us go back to where we left Mowgli and Kaa soaking luxuriously in the cool water.

"It is very good," said Mowgli at last, sleepily. "Now, in the Man-Pack, at this hour, as I remember, they laid them down upon hard pieces of wood in the inside of a mud trap, and, having carefully shut out all the clean winds, drew foul cloth over their heavy heads and made evil songs through their noses. It is better in the Jungle."

Don't you go making evil songs through your nose tonight.

Your friend,

“GILCRAFT.”

XVI

TIME, THE KING, TIDINESS, SERVICE,
AND ONE STAR CUB

DEAR JAMIE,

I don't see why I should waste your time telling you how to learn to tell the time, so I don't propose to say very much about it. As one of his First Star tests the Tenderpad must:

Be able to tell the time by the clock.

You know what a clock is, and it is a very easy thing for you to tell the time by it. Mowgli and his brother wolves had only the sun and moon and stars to guide them; they had none of these modern inventions in the Jungle. When they felt hungry it was time to eat, when the stars grew thin it was time to think about a place to sleep, when the day dawned they turned into bed, when the sun set they began to think about moving about in the jungle again. They slept by day and worked and played and hunted by night, just the opposite to us. They specially liked the moon, because it gave them some light to see by, but yet not enough light to give a glare that hurt their eyes.

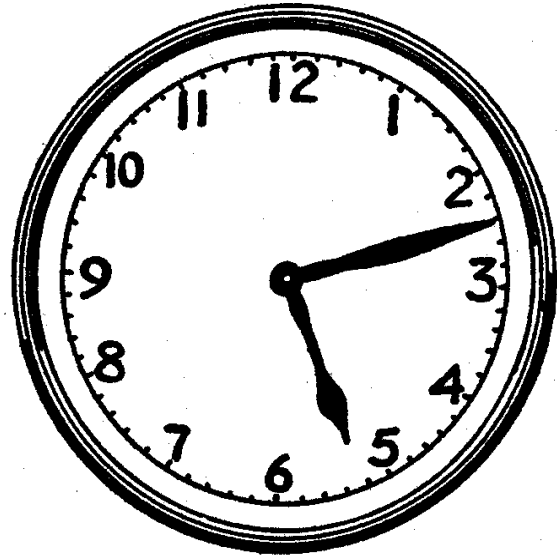
Our clock is just an instrument that measures certain divisions of time, and for convenience sake a whole night and day have been divided into 24 hours, but the clock only shows 12 hours at a time. So when it is between midnight and midday (midday is when the sun is at its highest) we tack on the letters a.m. after the hour. These letters stand for anti-meridian, Latin words meaning before midday. Similarly, if the time is between midday and midnight we add the letters p.m. — post-meridian — after midday. The clock face shows twelve main divisions numbered from 1 to 12, and whichever of these the short hand points at will tell you the hour. On most clocks the figures used by the Romans are used, and you may have to learn them too. Each of these 12 divisions is divided into 5 small divisions, because there are 60 minutes in the hour and 12 times 5 are sixty, if you know your tables.

So the little hand of the clock marks the hours and the big hand marks the minutes. The wheels inside the clock make the big hand go 12 times as fast as the little hand, and while the big hand moves through 60 divisions right round the clock the little hand only moves through 5, and so marks the hour. But remember that it is the little divisions that count for the minute hand and the big figure divisions for the hour hand. Also remember that we usually call 15 minutes after the hour “quarter-past,” 30 minutes after the hour “half-past,” and 45 minutes after the hour “quarter-to” the next hour. After we have passed the half-hour then we start counting the minutes *to* the next hour. Our clock has the hour hand pointing between 5 and 6, but nearer 5,

and the minute hand pointing to the 12th minute. So the time is twelve minutes past five. If the minute hand was between 9 and 10, just opposite to its present position, we should say that it was twelve minutes to the hour, nearest to which the hour hand was pointing. A good plan is to make a clock-face out of cardboard so that you can set the hands at any time and find out what it is. If you start to fiddle with the hands of a real clock, that clock may not be of much real use when you've finished with it.

You'll probably get a lot of practice in the Pack with stories in which times are mentioned as the teller goes along, and each Cub in turn has to dash out and put the hands of the model clock at the time mentioned. That is a game and a yarn and practice in a Star test all combined together, and you've got to think jolly quick where to make the two hands point.

The next test is still more easy; all you have to do is learn off by heart, so that you can say it at any time without a mistake, these two verses of "God Save the King."



"God save our gracious King!
Long live our noble King,
God save the King!
Send him victorious!
Happy and glorious.
Long to reign over us,
God save the King!"

Thy choicest gifts in store
On him be pleased to pour,
Long may he reign.
May he defend our laws,
And ever give us cause
To sing with heart and voice
God save the King!"

"God Save the King" is the National Anthem, or Song, of the British Empire just in the same way as the Union Jack is our National Flag. We learn these verses as part of our Promise of Duty to the King, who is the head, the Akela, of the British Empire. That is why it is one of the First Star Tests, and when you have learnt it, and the tune, you will not be ashamed of yourself whenever the National Anthem is sung, because you will be able to join in.

It is correct to be at the "Alert" when you are singing it, and that is the position you should be in when being examined for the test. Read through these two verses

again and think what they mean. You may notice especially that we ask that the King may defend the laws of the Empire, just as you are asked to keep the Laws of the Pack. So you see everyone of us, from the King right away down to the smallest Cub, has his duty to do for his country.

The tidiness test, to my mind, is there to show you ways in which you can set about doing Good Turns, and so it is an important test. Not only do you want to know how to clean boots or shoes, but you ought to be able actually to clean them, not once, but almost every day, so that you are quite used to it. Not only do you want to know how to fold your clothes, but you want to fold them properly every time you take them off, and not just chuck them anyhow over a chair or on the floor.

Now I am not going to show you in writing how to do these things; your Mother will be only too pleased to show you, if you don't know already, especially if you tell her that you want to do these things for yourself. Personally, I usually clean my own shoes, and then I can only blame myself if they are not nice and shiny.

There is one point about folding clothes that I might mention. The Chief Scout writes: "Soldiers and sailors, firemen and policemen, and other such men as have to be ready to turn out at any time of the night always make a practice of putting their clothes neatly in place, so that they can find them at once, even in the dark, and get into them quickly. Wolf Cubs should do the same, and be careful to fold them and stack them in the order in which they want to put them on."

I have been three of these things that the Chief Scout mentions, and so I know something about it. If a big fire breaks out a delay of a second in the arrival of a fire engine may mean the loss of several lives, as well as the destruction of lots of valuable property. Firemen take a great pride in being able to turn out an engine in a matter of seconds — not minutes — after the alarm is received.



A house on fire.

Then, there is the bit of the test that talks about doing your best to keep the Pack Den tidy and to leave no litter anywhere. I will write out what the Chief Scout says about this and leave it at that.

“When Scouts and Cubs grow up we shall hope there will no longer be people who throwaway paper bags, old newspapers, banana skins, cigarette ends and so on, in the streets. They will take the trouble to put them into the proper bins for the purpose. Cubs who live in the country naturally don't get the chance of mopping up paper in the streets; but they can do an equally useful work in the lanes near their homes by uprooting the thistles and other weeds that grow along the sides of the roads. A Cub who destroys one weed prevents thousands of others from springing up in the neighbourhood.”

Now we have been through all the First Star Tests, and all that is required of the Tenderpad Cub, after he has been examined in all these tests — flag, knots, physical test, cleanliness, clock, National Anthem, tidiness — by his Cubmaster, and has shown that he really does know them and can do them, is that he should have at least three months satisfactory service as a Wolf Cub.

In this case the word service does not mean doing good turns to other people, although as you are a Wolf Cub you will have been doing these every day, but it means that you must have been a Wolf Cub and must have been carrying out the actual duties of a Wolf Cub. A sailor is on service when he is engaged in actual duty in the Navy.

That means that for at least three months after you have been invested as a Wolf Cub you must have been doing your best to keep the Cub Law and to obey the Promise you made on that day. You must have been coming to the Pack meetings as often as you possibly could. You must, have taken care of your Cub uniform. You must have obeyed the orders of your Akela. You must have been friendly with, and done your best to help, all the other Cubs in your Six and in the Pack. You must have played your games hard and fairly, and have played them not for yourself alone, to show what a fine fellow you are — in fact, you should have learnt to say to yourself: “I'm not nearly such a fine fellow as the Sixer and the other chaps in my Six, but I'm going to try and be as good as they are.” You must have worked hard at your tests and thought about them and practised them, not only when you were with the Pack, but also when you were at home. And, especially, you must have remembered your Duty to God and the King and your Good Turns to other people, so as to show that you continue to know and practise your Tenderpad Tests.

In short, you must have shown yourself, and your Sixer, and your Akela that you are fit to be a real Wolf Cub. You will remember that I said you do not become a full-blown Cub until you have earned your First Star. You can do it all in the three months, but you have to work hard for it. However, you will want to be the real thing as soon as you can, and so will Stick to It properly and Do your Best. Good Luck to you anyway.

While you are working at all these tests I will try and think out a few things that I can write to you which may help you in your Cub life in general. Then, when you have earned your First Star and have had it given you, and put it on your cap on the

right of the Wolf Cub Badge, I will start to tell you about the tests that a Two Star Cub must pass. We won't bother about them until you have your First Star, but it is just as important to get the second star as the first, because it also means a very great deal.

Now you are just like Mowgli, learning things that are going to help you quite a lot later on.

Your friend,

“GILCRAFT.”

XVII

A WOLF HAS SHARP EYES

DEAR JAMIE,

In a song that our friend, Kipling, made about *The Law of the Jungle*, he makes Baloo tell us:

“The Jackal may follow the Tiger; but Cub, when thy whiskers are grown,
Remember the Wolf is a hunter — go forth and get food of thine own.”

By that Baloo meant that the wolves and Mowgli were not to be like the Tabaqui and wait till someone else, like Shere Khan, had done their dirty work for them, but were to train themselves so that they could hunt for themselves, to work hard so that they could do things for themselves, to make themselves strong and quick so that they could depend on themselves.

There is one thing that you need to do as well as the real wolf cubs, if you want to make your own way in the world later on, and that is to train your body and mind so that they become strong and quick, and especially to train those parts of your body which enable you to see and hear and taste and touch and smell—these parts are known as your five senses.

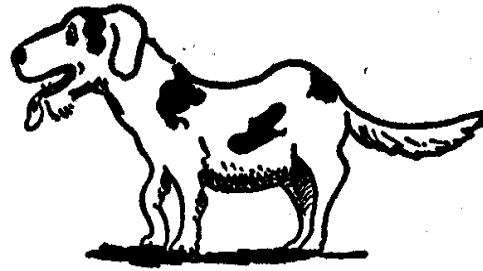
Now that you are a Tenderpad and are quickly learning to become a full-blown Cub your eyes are beginning to open. Real wolf cubs are born, like puppies and kittens, with their eyes shut, and it is only after a time that they begin to see things at all. You are born with your eyes open, yet, when you grow up, you can't see nearly as much as the real wolf or the dog or the cat, generally because you haven't worried to use your eyes.

Your own ancestors — they are the people who have lived, before you many hundreds of years ago — had to hunt for their food just like the other animals did. Nowadays we are so accustomed to having our food produced for us, that we should very soon starve if we had to get it for ourselves. These ancestors of ours used to have to use their eyes to some purpose in their hunting, and had to notice every little sign on the ground if they wanted to find their food or escape from wild animals. We

don't have to use our eyes to that extent, and so we are rather apt to use them a good deal less than we should, and to pay no attention to what they tell us. For our eyes have not only got to see things but they have to report to our brains what they have seen, or we will not remember anything about it.

Now I want you as part of your Cubbing to try and train your eyes to tell you as much as possible of what they see. You have got to practise that sort of thing wherever you are. When you are going to and from school try and spot all the different things that are happening among the trees and flowers, birds and animals.

You see a tree in leaf before the others, remember it and find out what kind of a tree it is. You see an early primrose, remember it, and remember the place where you saw it, so that the following year you will know where to look. You see a bird in the spring that you have not seen during the winter, remember what it looks like, so that you can find it out what kind of a bird it is that has come to visit this country for the summer. You see a funny kind of dog, remember it and try and find out later what it is called. You can only do these sort of things if you remember to keep your eyes open and in proper working order.



A funny kind of dog.

Look for all the little signs that there are on the ground — even in a town back-garden — that tell you what animals and birds have passed over the ground.

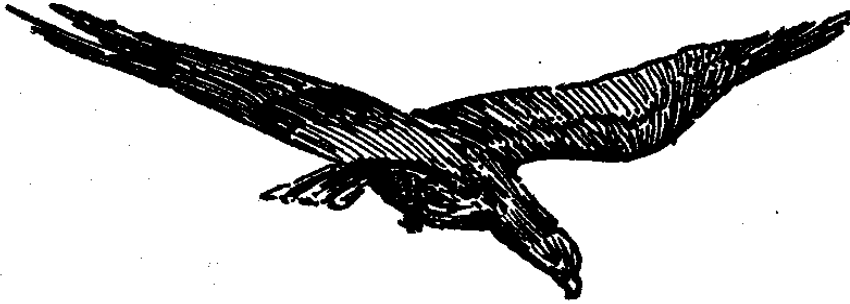
Of all the Jungle dwellers Chil the Kite, had the sharpest sight. When Mowgli was carried off by the Bandar-log to the Cold Lairs, and Baloo and Bagheera had just managed to secure Kaa's help they heard a cry:

“Up, Up! Up, Up! Hillo! Illo! Look up, Baloo of the Seonee Wolf Pack!”

“Baloo looked up to see where the voice came from, and there was Chil the Kite, sweeping down with the sun shining on the upturned fingers of his wings. It was near Chil's bedtime, but he had ranged all over the jungle looking for the Bear and missed him in the thick foliage (that means leaves).”

““What is it? ‘ said Baloo.”

““I have seen Mowgli among the Bandar-log. He bade me tell you. I watched. The Bandar-log have taken him beyond the river to the money city — to the Cold Lairs. They may stay there for a night, or ten nights, or an hour. I have told the bats to watch through the dark time. That is my message. Good hunting, all you below!



Chil, the Kite, came sweeping down.

“Full gorge and a deep sleep to you, Chil,’ cried Bagheera. ‘I will remember thee in my next kill, and put aside the head for thee alone — oh best of kites!’”

“It is nothing. It is nothing. The boy held the Master Word. I could have done no less,’ and Chil circled up again to his roost.”

“‘He has not forgotten to use his tongue,’ said Baloo with a chuckle of pride. ‘To think of one so young remembering the Master Word for the birds too while he was being pulled across-trees!’”

“‘It was most firmly driven into him,’ said Bagheera. ‘But I am proud of him, and now we must go to the Cold Lairs.’”

Not only had Chil kept his eyes open and seen Mowgli being carried off and watched till he saw where the Bandar-log were taking him, but Mowgli himself had kept his wits and remembered the Jungle tests that Bagheera and Baloo had taught him, with the result that he was rescued by his two friends and their helper, Kaa, another future friend.

The Chief Scout has a lot to tell you about keeping your eyes open in the Eighth Bite of *The Wolf Cub’s Handbook* but I am not going to write it all out for you here. Your Akela will show you the Chapter if you ask, and I want you to read it, or have it read to you, and to look at the pictures that B.P. has drawn.

In the matter of drawing try to copy the Chief Scout (not me!) and you will find that drawing things will help your eyes to see things and to remember them. That is one of the ways in which you can train your eyes for yourself. So now and then take out a pencil and try and copy the drawings that our tame artist has made for me in these letters. I’m afraid I will have to let you into the secret! Our tame artist is your Uncle David.

Your Akela will help you to use your eyes, because now and then you will find that the Pack is given games which are meant to test how quick the Cubs are at spotting things, while the ball throwing and catching tests you are now practising are also a help.

In your games at school you will find a quick, straight eye useful. You want to be able to see the ball well at both football and cricket. So you see in play as well as in work it is a good thing for you to see well.

Your friend,

“GILCRAFT.”

XVIII

EARS, NOSES, TONGUES, AND WHISKERS

DEAR JAMIE,

In my last letter I was telling you about keeping your eyes open, and now I just want to say a little about the other four senses that I mentioned — hearing, smelling, tasting and touching.

You have probably noticed that at night-time sounds appear to be more distinct. You can hear the trains in the valley at night, but you never notice the sound they make during the day. There are various reasons for this, but I am not clever enough to understand them, and certainly not learned enough to be able to explain them to you. But you will find that if you shut your eyes, or blindfold them, even during the day, you will be able to hear sounds more clearly. Probably this is because you are adding the energy you would otherwise use for your eyes to the energy that you ordinarily use for your ears. That merely means that because you can't see your sense of hearing is much stronger.

In summer, if it is fine and warm, it is a good plan to lie out in the open, shut your eyes and listen with all your ears to the noises that are going on round about you and try and think what is making them. But you mustn't go to sleep while you're doing it!

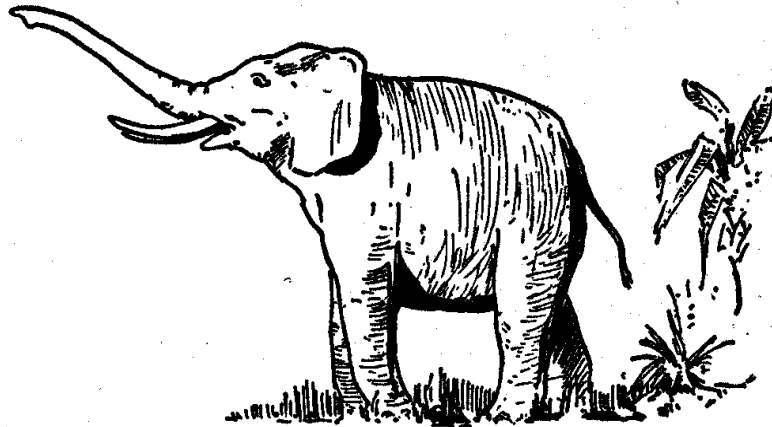
Probably in the Pack you will play several blindfold games in which you have to keep still and listen to noises, or try and point to the Cub who is stalking up to you as quietly as he can. These games are all very good for your ears; they will not only sharpen your ears, but they will help you to tell from which direction sounds come, and that is an important point in hunting.

Mowgli, I hope you have not forgotten, trained himself so that “every rustle in the grass, every breath of the warm night air, every note of the owls above his head, every scratch of a bat's claws as it roosted for a while in a tree, and every splash of every little fish jumping in a pool,” was noticed and recognised.

Noses, as we have already learnt, are useful traps for germs, and have to be blown into a handkerchief — not wiped on the sleeve of your jersey by the way — but

they are also useful to smell things with. Real jungle animals have a very strong sense of smell.

I have said in a book which I wrote for Scouts that an elephant can scent a man at a thousand yards, whereas a man finds it extremely difficult to scent an elephant at a hundred yards. Just think how big an elephant is too. A horse will smell an elephant before he can see it.



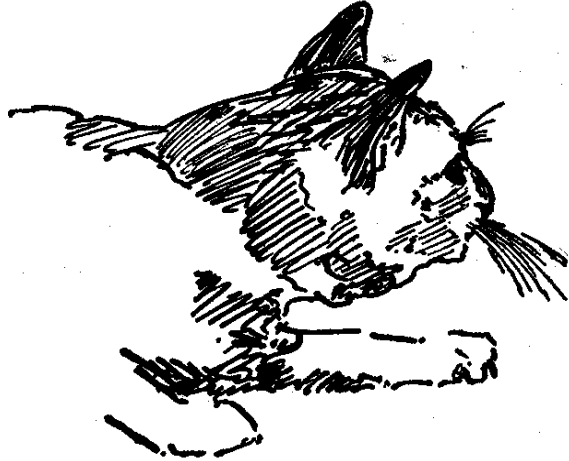
An elephant can scent a man at a thousand yards.

I remember having awful trouble once while I was riding down a country road in India. My horse seemed suddenly to take it into his head that he wanted to go home, and it was all I could do to persuade him to go on, and he kicked up the most awful fuss about it. When we turned round the next corner and I saw an elephant — a tame one, not a wild one, luckily — coming down the road towards us I understood what all the fuss had been about.

It is the same when you are out tiger hunting on elephants. When they smell a tiger, even before it has been seen and heard, the elephants get very fidgety because they are not very fond of tigers. But I mustn't talk any more of tigers and elephants or I'll never get this letter finished. Use your nose and train it to smell things properly — that is another reason for keeping it very clean. A wolf has a very sharp nose, just like a dog. I'm sure you have noticed how your own dog hunts about in the bushes with his nose close to the ground. He is tracking by smell. You have probably heard, too, of bloodhounds that used to be used to hunt down escaped criminals or slaves — very cruel it must have been too — and that followed them for miles, sometimes for days, after having been given a smell at some piece of clothing that the escaped man had worn.

How do animals know what things are not good for them to eat? Well, their sense of taste helps them. There is a bitter taste, say, that they don't quite like and so they leave that plant or root alone. We use our tongues to talk with, but they also help us to taste things. They tell us when the pudding is a nice one, they tell us when the medicine that comes after too much pudding is nasty stuff. I don't think I need say anything more about this sense, except that the more sweeties you eat the more will your sense of taste get spoilt and you will not be able to appreciate really good food when you get it.

There are quite a number of grown-up people who spend quite a lot of their time in sampling tea and so on by taste so as to divide it up into different grades. People who make up medicines are also supposed to have a good sense of taste, as well as of smell, in order that they can make them up properly and not put in poison by mistake.



A cat's whiskers are feelers.

So we are left with only the taste of touch to dispose of. As the Chief Scout says, the wolf has whiskers for feeling his way. In that particular he is rather like a cat whose whiskers are kind of feelers that tell him when he is brushing up against anything; they serve almost as extra eyes in the dark. Your sense of touch serves the same purpose. When it is dark you can feel your way with your hands — and with your feet too. You should be able to go to bed in the dark, wash, fold your clothes, and so on, without needing to put on the light. You should be able to dress in the dark, find your clothes and put them on properly. You should be able to find your way in a dark room without bumping your shins or stubbing your toe against the furniture. You should be able to find your way along a dark road without tumbling into the ditch, or tripping over the kerbstone. It needs practice, that's all.

It is a good competition for the Six to try and tell what various articles are when they are blindfolded. Perhaps you might suggest it to the Brown Sixer. Blind people who have been properly trained can do this very easily, just as they can tell who a person is by passing their fingers lightly; over his face — sometimes we play at that in Blind-man's Buff — or by the sound of his voice or even by the sound of his footstep. Their eyes being of no use to them, they have developed their other senses. You have all your senses, but that does not mean that you should not make the fullest use of them. If you start as a Cub to train them, you will find all that training of great use when you are a Scout, and you will be able to stalk and track all the better for the training you have given yourself, and after all, as a Cub you are just training yourself to be a Scout. That is one thing we have really learnt properly, isn't it?

As a Cub you may perhaps do a little stalking and tracking, but it will only be a very little, because you haven't the strength to do it really properly, nor are you able, I should think, to keep quiet for long enough to make your stalk at all a success.

I hope you will not think me a nasty old fellow for saying that, but it is a very difficult thing, and a very tiring one to keep quiet for any length of time. A little tracking is very good fun, because it is all such a puzzle to know what has happened or where the animal has gone, let alone to try and guess what kind of an animal it was. Sometimes on Saturday afternoons, however, the Pack will be able to go out for a stroll and see what they can see. If you and the rest of the Browns have been practising in the meantime, you may be able to see and hear more than the other Sixes and that will be a distinct feather in your caps.

You should always be using your eyes and ears and nose, not just only when you are doing Cubby things, but when you are at home, when you are on the way to school, and so on.

So, again, Stick To It.

Your friend,

“GILCRAFT.”

XIX

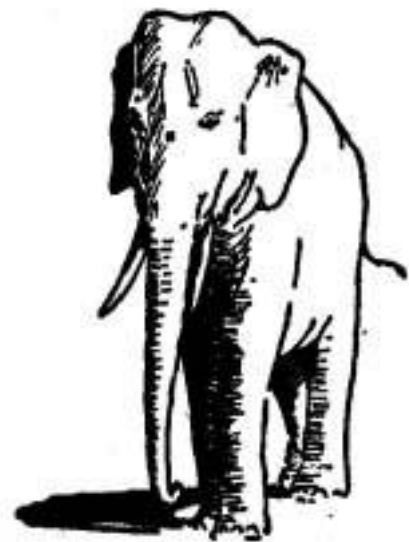
ON TOWARDS THE TWO STARS

DEAR JAMIE,

It is very good news to hear that you have got through all your first Star tests, and that you haven't taken so very long about them after all. That means, I hope, that you have really done your best to overcome them. I was talking to a number of Rover Scouts the other day, and I was telling them that there was an awful lot of joy and happiness to be got out of facing any difficulties that came in their way. As a Cub you will find the same in your own small way. Your difficulties will not be nearly so great or so many, but they are worth fighting and beating all the same.

Just think of all the difficulties that Mowgli had to overcome in the Jungle. Once, during a very great heat, all the Jungle pools were dried up, “till at last the main channel of the Waingunga was the only stream that carried a trickle of water between its dead banks; and when Hathi, the wild elephant, who lives for a hundred years and more, saw a long, lean blue ridge of rock show dry in the very centre of the stream, he knew that he was looking at the Peace Rock, and then and there he lifted up his trunk and proclaimed the Water Truce, as his father before him had proclaimed it fifty years ago.”

By the Law of the Jungle it is death to kill at the drinking-places when once the Water Truce has been declared.



Hathi, the wild elephant.

“Mowgli's naked hide made him seem more lean and wretched than any of his fellows. His hair was bleached to tow colour by the sun; his ribs stood out like the ribs of a basket, and the lumps on his knees and elbows, where he was used to track on all fours, gave his shrunken limbs the look of knotted grass stems. But his eye, under his matted forelock, was cool and quiet, for Bagheera was his adviser in this time of trouble, and told him to go quietly, hunt slowly, and never, on any account, to lose his temper.”

It is not all written for us by our friend Kipling in *How Fear Came*?

But what has all this got to do with the Second Star tests, you will say? Quite a lot, because they are little difficulties placed in your way to overcome, so that when greater difficulties come you may be able to tackle them in their turn. But in spite of all these big difficulties and troubles that Mowgli had to meet you will notice he kept his temper and kept cool, which would be a very good thing for us to copy at all times.

The Second Star tests look quite a lot when they are all written down — just look at the end of this letter for them, but they are not nearly so fearsome as they look, and you should find them fairly easy to conquer in the next few months if you set your mind to it and really make an effort. Don't mind if any of the other Cubs say that it isn't worth your while to worry about them. It is, if you want to have both your eyes really open. That is what the two stars in the cap of the Two Star Cub mean — that the owner of the cap has both his eyes wide open at last and can see to hunt for himself.

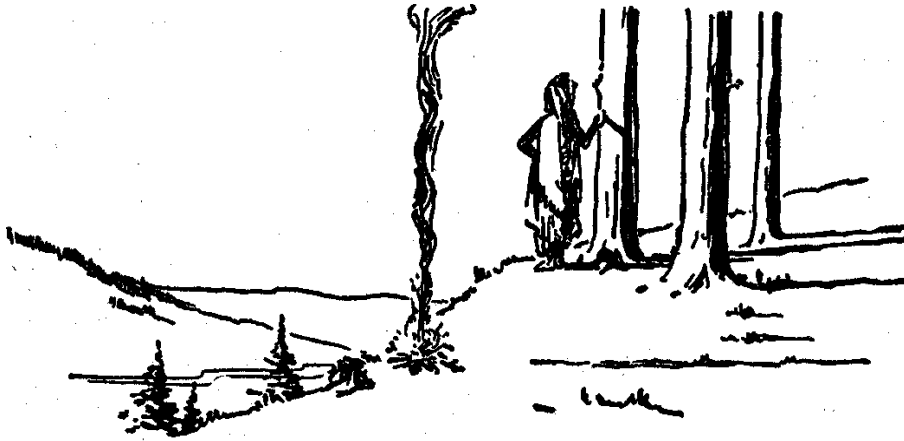
Well, let us start in straight away and tackle the first test — again I am taking them in the order they are given in the book of *Rules on how to Play the Game of Scouting for Boys*.

Before being awarded his Second Star a Cub must:

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

Signalling is a very big subject, but I know that you have already made a beginning. It is also a very interesting subject because you can send a message to people who are a long way away, or you can send a secret message to some one near at hand when there are other people about whom you don't want to tell the message to.

The Red Indians used to send messages by fires and columns of smoke. The wild people of Africa and Asia still send messages by beating drums. They had codes of their own, by that I mean that they had secret arrangements of sounds and signals which were known only to them, just as to-day armies and navies and others have codes, so that they can send messages to their own people which would not tell anything to any other people who saw them or captured them. Some Packs have little codes of their own which they use in writing letters to Akela or other Cubs.



A Red Indian signalling with a smoke column.

There are two kinds of signalling which we use, the one called Morse and the other Semaphore. The first is called after the name of the man who invented it, and who was born over a hundred years ago. The Morse code is used all over the world for telegrams and for Wireless messages, and is the most useful. It is more difficult to learn, and except for learning to write out the alphabet, Cubs don't usually worry much about it. The letters are formed by dots and dashes, the dash being three times as long as the dot, and so you can use it with flags, with lights, with sounds, with your eyes — a wink with the right eye being a dot and a wink with the left eye a dash.

Semaphore is much older than Morse, and has been used at sea for quite a long time to enable ships to communicate with each other and with the land, but they use Morse as well now.

Semaphore comes from two Greek words meaning sign-making, and you signal in Semaphore according to the position of your arms and not according to time. Ships in the Navy have a special kind of mast rigged up with movable arms on it, which can be seen a good distance. The great difference between Semaphore and Morse is that to receive the message you have got to use your eyes for the former and your ears for the latter usually, but your eyes when a flash lamp or flag is used.

The pictures show you the position your arms have to be in order to make the various letters in Semaphore and it is most important that you should stand steady and still, that your arms should be stiff and straight, whether you are holding flags or not, and that the angles you make should be clear.

Get to know the alphabet thoroughly first, circle by circle, both for sending and receiving, and then practise with short, simple words. All the details in regard to both Semaphore and Morse are written down in *The Wolf Cub's Handbook*, and your Akela will lend you a copy. It would be just waste of paper for me to repeat all about it in this letter.

The point to remember is that you are learning to signal in order that you may be able to send a message to some one who is out of reach of your voice. Signalling is not only used in times of war, it is of much more use in times of peace. I remember once in India how the Scouts were able to signal from village to village when there

was a great flood, and so were able to find out where help was most urgently needed, as well as to tell the villagers that help was being sent.

Don't let your signalling practice be confined to the Pack, keep practising at home. You can write out the alphabet, you can write out messages, and you can practise the Semaphore with your arms at home just as easily as you can in the Pack Den. Don't try and go any further with it than the tests ask you, the rest can easily wait until you are older.































When Hathi (he's got nothing to do with hats, by the way, Hah—tea is the way to say it) proclaimed the Water Truce it was signalled throughout the whole jungle. "The deer, wild pig, and buffalo took up the cry hoarsely; and Chil, the Kite, flew in great circles far and wide, whistling and shrieking the warning."

In the same way you may have heard a blackbird signalling to the other birds when you were walking down a country lane or through a wood. He gives a warning cry that tells the others that a stranger is near, and many other birds do the same.

I expect that now you are a full-blown Cub you are just the same kind of Jamie that you were before. I hope so, and I hope that your head will not have swollen so much that I will not recognise you next time I see you!

You friend,

"GILCRAFT."

1 ST CIRCLE	 A OR 1	 B OR 2	 C OR 3	 D OR 4	 E OR 5	 F OR 6	 G OR 7									
2 ND CIRCLE	 H OR 8	 I OR 9	 K OR 0	 L	 M	 N										
3 RD CIRCLE	 O	 P	 Q	 R	 S											
4 TH CIRCLE	 T	 U	 Y	 ERASE												
5 TH CIRCLE	 NUMERAL	 ALPHABETICAL SIGN	 V													
6 TH CIRCLE	 W	 X	 RIGHT ARM  LEFT ARM													
7 TH CIRCLE	 Z															

The Semaphore Signalling Code.

TWO STAR CUB

Before awarding the Second Star, the C.M. must satisfy himself that the Cub can repass his Tenderpad and First Star tests and pass the following tests:

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

- (2) Use a compass to show a knowledge of the eight principal points.
- (3) Be able to tie the following knots and understand their uses: Clove hitch, Bowline.
- (4) Understand the meaning of thrift in all things and be carrying it out in practice.
- (5) Produce a satisfactory model or article made entirely by himself in wood, metal, cardboard, clay, plasticine or similar substance; or an article knitted or netted, woven or carved; 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.
- (6) Lay and light a fire indoors. Run or cycle with a verbal message of not less than fifteen words to go by a certain route and deliver it correctly. Be able to use the telephone, or where a telephone is non-existent know where and how to ask for assistance in any emergency (ambulance, fire, police).
- (7) Perform toe-touching and knee-bending exercises as shown in "The Wolf Cub's Handbook." Walk a plank 12 feet by 6 inches, the height of an ordinary table above the ground.
- (8) Show how to clean and tie up a cut finger, cover a scald or burn, and understand the danger of dirt in a scratch. Know the simple treatment for shock (not electric). Understand the necessity for summoning adult help.
- (9) Have at least nine months' satisfactory service as a Cub.

XX

THE SECOND, THE COMPASS, MORE KNOTS, THRIFT

DEAR JAMIE,

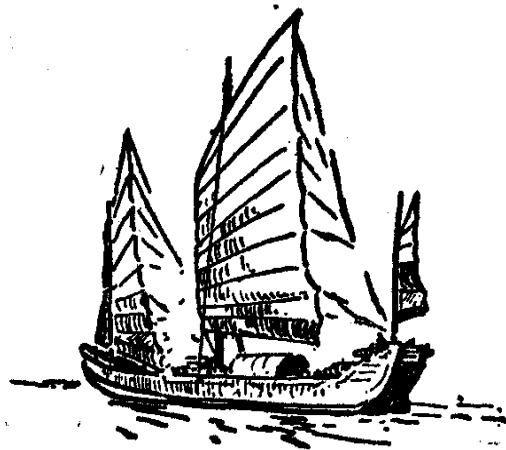
You are getting on. I shall be very proud to walk down the street with you now that you have one star in your cap and one stripe on your arm. I don't know if it is at all good for you being made a Second so soon, but it is up to you to show Akela that he has not been and gone and made a terrible mistake. .

A Cub Second has got nothing to do with telling the time, nor is he an old worn-out article, nor, by any means, is he a little old man. That would be a horrid thing to be. He is the one who is next in position and next in authority to the Sixer. The Latin word from which Second comes means to follow, and that explains what the Second's job is. He has to follow the Sixer and back him up always. He has got to

help him, and if he is away from Pack meeting for any reason he has to take his place. So as Second of the Browns you have got to remember that, to help the Sixer to look after the Six, and I hope the Browns are not going to suffer; if they become a rotten lot of Cubs then you will be to blame too, as well as the Sixer. Remember to be a real Second, and to follow the way the Sixer leads, and to back him up, and you will do well and the Brown Six will do well.

After all that, let us get on with the Two Star Tests. I want to try and polish off quite a lot in this letter.

The Cub must be able to “use a compass to show a knowledge of the eight principal points.” The compass meant in this case is an instrument that is used to find direction and especially to decide the course of a ship at sea.



A Chinese junk.

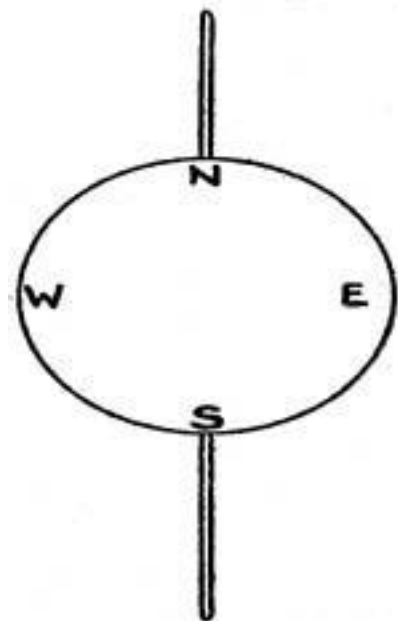
In olden times ships used to steer by the stars and a bit by the sun, and it is really wonderful how brave the people of those times must have been when they went down to the sea in ships without really knowing where they were going or how to get there. They must have been real adventurers these. I think it was the Chinese, some thousands of years ago, who first discovered that certain metals always pointed in the same direction. These were called loadstones, and they used to float them on a piece of wood in bowls of water or oil so that from the direction in which the loadstone was pointing they could tell which direction their junks were sailing.

It is a very scientific and learned business, and we do not want to worry ourselves with it now.

In the modern compass there is a needle, one end of which has been magnetised so that it points always to the North; when you are a Scout you will learn to distinguish between true North and magnetic North, but again we need not worry about that now.

You know that the earth is a round kind of mass, and that it spins round like a ball of worsted with a needle stuck through it. Here is our worsted earth!

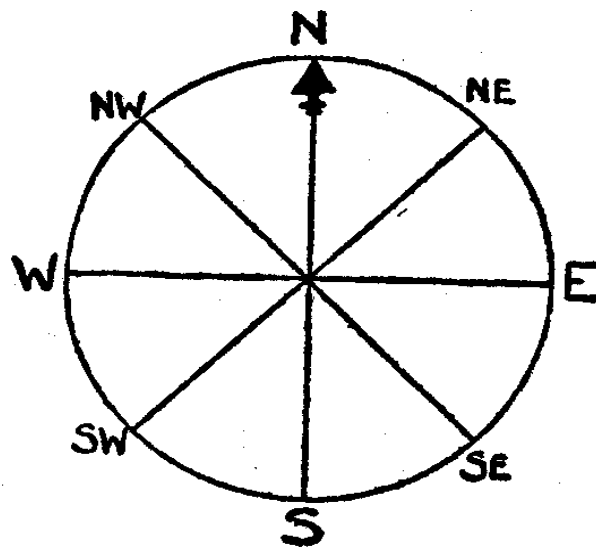
The upper end we call North, and the lower end we call South. If you stand on the earth looking North you will have the South at the back of you, the East on your right hand, and the West on your left hand. These are the first four points of the compass that you should learn. You can tell where the East is quite easily,



A worsted earth—made with a ball of wool and a knitting-needle.

because the sun rises in that direction. In the summer on some days the sun rises in the exact East and sets in the exact West. At midday if you look towards the sun you will be looking due South. At night-time you can tell where the North is by the North Star.

Once you have got these first four points firmly fixed; in your mind, the next four are quite easy. They are called North-East, South-East, South-West, and North-West, and they come midway between the two after which they are called. For short we call the first four points N., E., S., and W., and the second four points N.E., S.E., S.W., and N.W. The figure below gives you all the eight points.



Eight points of the compass.

The thing to do is to mark a big sort of compass card like this out on the ground, pointing the North to the real North as near as you can, and to stand in the middle and see in which direction all the other points go. You can practise at home as well by making a card or two like this. Since the North is so important he very often has a special arrow pointing to him all to himself, and that is the sign you see very often on maps.

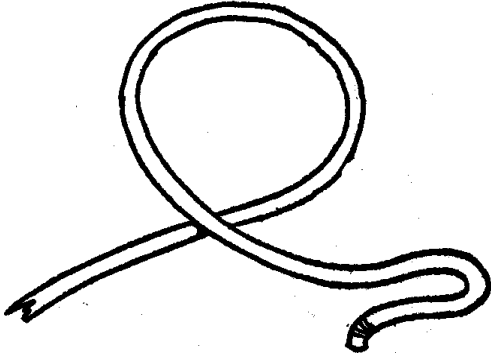
When you have mastered all this get hold of a real compass — but not too expensive or complicated a one — place it on a flat surface and gradually move it round until the needle points to the 'N' marked on the card or edge. You can then see and show all the other seven points.

You learnt two knots — reef and sheet bend — for your First Star, now you have to learn two more.

Our third knot is the clove—hitch, and that is a different kind of thing altogether. Now a clove-hitch is not really a knot at all. That sounds curious, doesn't it? but the fact remains that unless the clove-hitch is tied round a pole or round another rope, it cannot stay as it is put. It is a good thing to get hold of that point first of all, however, as it shows us the use of the clove-hitch. It is used for fastening one end of a rope round something else.

The important point to remember about the clove-hitch is that it is made up of two halves which are exactly the same as each other. These halves are called half-hitches.

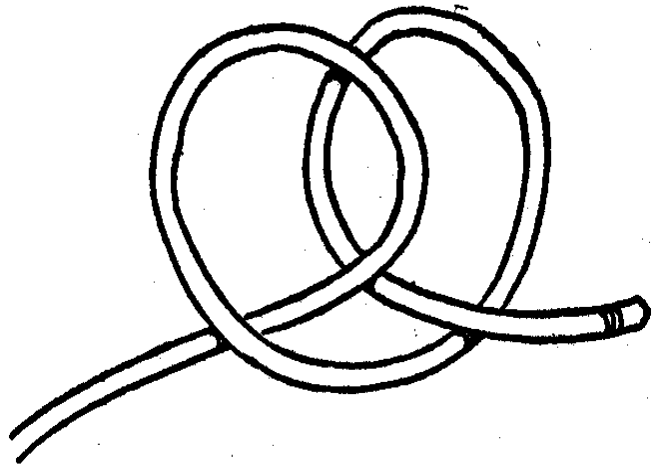
Here is a half-hitch:



You notice that it is just a bend or loop in the rope. Now you add another half-hitch to it on the far side and you get this: which is the clove-hitch we are looking for.

You have done that in the air, so to speak, now we will try and tie a clove-hitch round a pole.

First of all you take the rope in your left hand and the end of the rope in your right hand. You hold the rope up against the pole, left hand below, right hand above. Then you pass the end down behind the pole, still keeping it on the right, and transfer the end from the right hand to the left hand, the left hand letting go of its bit of the rope for the purpose. Now you take the *extreme* end of the rope in the right hand, still holding with the left hand. Pass the right hand up over the pole on the *left* of the first half—hitch that you have made, bring the very end round behind and up under itself, and you will have added another half-hitch, making a clove-hitch. The important point is that your first half-hitch is finished with once it is made and you don't want to worry about it at all any more.



The Clove-hitch

It is difficult to explain, but if you remember that there are two halves to the clove-hitch which are exactly like each other you will not forget how to make it so easily. The clove-hitch wants a lot of practice, both tied in the air, and tied round a pole. Sometimes the pole can be lying on the ground and sometimes it can be held upright; the way you attach a rope to it with a clove-hitch is just the same.

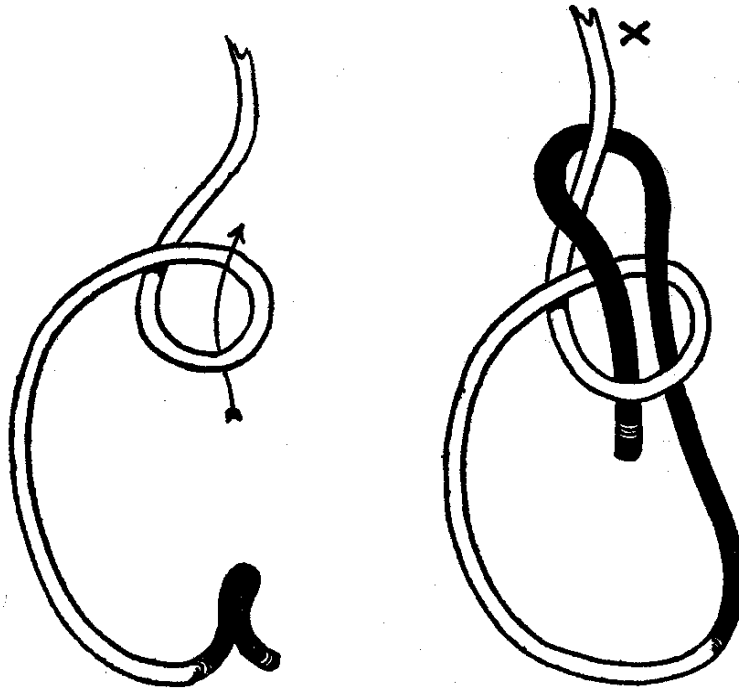
That's a difficult knot, and now we have our fourth knot, which is also a difficult one.

A bowline is a knot which makes a loop that will not slip on the end of a rope. It is a very useful knot indeed, and; one that you would use if you had to throw a rope to a man who had fallen into a pond, or if you wanted to tie up your dog and you had forgotten the leash. If you made a loop that slipped he would find it very difficult to

breathe. If you wanted to lower yourself down a very steep bank, you could tie a bowline round your waist and get some one else to hold the rope and lengthen it out gradually as you climbed down.

Now I am going to tell you the very simplest way in which to tie the bowline. There are quicker ways which the Scouts learn, but the simplest way is the best for Cubs, and they can learn the other ways when they become Scouts later on.

Measure out from the end of the rope the size you want your loop to be. At that place make a half-hitch in the rope by twisting up a loop, like this:



Take the end and put it up through this loop, round behind the far side of the rope, and then back through the loop again. The knot is then ready to be tightened up, and you do this by pulling the rope on the far side of the knot, where a X has been put in the picture above.

If you set about it slowly and don't hurry, you will find the bowline quite as easy as the other knots to tie.

There are lots of yarns that Akela will tell you, and lots of games that he will give you that will help you to learn and remember the four knots, but you Browns can do a lot for yourselves. See if you can't invent a play in which you show how any or all of the knots should be used. You can rescue some one from drowning (bowline), you can play at shops and help the shopman tie up parcels (reef), you can lengthen a line on which you want to hang your stockings out to dry (sheet bend), you can tie a dog, or a Cub, up to a post (clove—hitch and bowline). There are any amount of little acts that you can do.

One last word: it is not a good plan for Cubs to try to learn any more knots than these four. Leave them till you become Scouts, there are any amount you will

have to learn then, if you want to do your Scout job properly. While you are still Cubs, do as the Chief Scout suggests and practise hard, so that you can tie the four knots blindfold or in the dark, and in a hurry. That will be quite enough. You will find your fingers all thumbs when first you start, but very soon you will find that they are doing what you want them to do. It is the old Cub Law again, but this time your fingers are the Cubs and your brain is their Akela.

So practise away at these knots, but don't tie yourself into any if you can help it.

The next test is perhaps a little difficult to grasp as it asks you to "understand the meaning of thrift in all things and to carry it out in practice." Perhaps with your Scots blood it will not be so difficult after all. All people who live in the northern countries have learned to be careful of their belongings. They had to earn their food, clothing and shelter by hard work on land or on sea. They had to content themselves with little in the way of luxury, and yet live happy lives and have something, however small, to give to those who were less fortunate than themselves. That perhaps is the key to the whole understanding of thrift! Actually the word has come to us from Iceland, and the people on that island know what thrift is and are strong, sturdy and independent. There is a little flower, a sea pink, that is called 'thrift' for precisely the same reason — that it can live and give happiness by its appearance to others in places where there is very little soil and where it is blown upon by hard, cold winds.

You have to learn, therefore, to be careful about all that you have, your food, your clothes, your little bits and pieces, and your money, if you are fortunate to have any left after your birthday. It is much nicer, for instance, if you can make your own swords and the other things that you can play with, instead of buying them in a shop, or expecting some one else to give them to you. In just the same way the Pack as a whole can make things for itself — skipping ropes, signalling flags, and so on — instead of buying them. You want to take a pride in your uniform and clothes and not damage them unnecessarily, and be always giving trouble to other people to clean and mend them. Food should not be wasted. Perhaps you remember that when you were very young your Uncle Lukie told you not to leave scraps on your plate, "as there were many boys in London who would be glad of them." You were too logical for him, for you pushed your plate into his hands and said, "Well, send it to them then." It is true that many people have made fortunes out of the things that other people have thrown away.



A squirrel storing up his winter store of food.

Squirrels are good savers. They store up nuts and acorns during the summer in order that they can have food to eat during the winter. That's the sort of idea that the Chief Scout wants you Cubs to get hold of. Save up things a bit when you have them, in order that they may be of use to yourself *and* others afterwards.

Your friend,

"GILCRAFT."

XXI

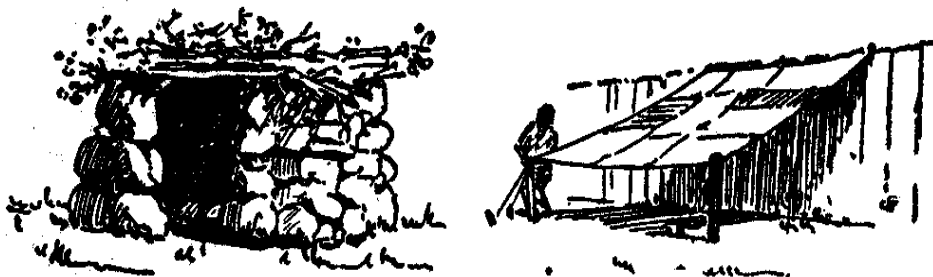
CONSTRUCTION AND USEFULNESS

DEAR JAMIE,

The next Second Star Test is the one that talks about models and sketches and so on. I am not going to write it all out again for you, because it is so fearfully long, but the main idea is Construction. Construction means building up or putting together — making something. We all want to make something, even if it is only mud pies.

Mowgli made other things with his hands beside a hammock of twisted creepers. The reason why the Bandar-log carried him off to the Cold Lairs that day of Kaa's Hunting was that "one of them invented what seemed to him a brilliant idea, and he told all the others that Mowgli would be a useful person to keep in the tribe, because he could weave sticks together for protection from the wind; so, if they caught him, they could make him teach them. Of course, Mowgli, as a woodcutter's child, inherited all sorts of instincts (that means that when he was born his father and mother had passed on some of their powers to him), and used to make little huts of fallen branches without thinking how he came to do it, and the Monkey-People, watching in the trees, considered his play most wonderful. This time, they said, they were really going to have a leader and become the wisest people in the jungle — so wise that everyone else would notice and envy them."

Perhaps some day the Brown Six will build themselves a lair — a den or hiding-place — out in the open in some friendly wood. When I was as old as you are now we used to build quite a number of lairs of different kinds. I remember one was of heather, another of stones and boulders, another of branches and bracken, another of peat, built rather in the same way as the Eskimos build their funny little round houses of snow. We had great fun building them, and great fun defending them from the attacks of robbers and Indians and Pirates and Sheep-stealers that frequented these parts!



Two kinds of lairs.

The making of lairs is good construction work, but it does not form a part of the actual construction test, because it is very difficult to make a lair by yourself, and the tests are for you yourself to do on your own.

If you can, for your test, try and make both a model and a set of sketches, don't be satisfied with just scraping through the test with the least possible trouble. Your models should be decent sort of things that don't fall to pieces when you breathe on them, and you should make them so that they are real models, that is, that every part of them is to scale. By that I mean that if you make the model of a chair, say, you measure up the chair — height, breadth and so on — and divide each measure by the same amount to give the measurements you want for the height, breadth and so on of your model.

It is difficult to write about these things, so the next time you come round to see me ask to see the collection of Two Star models that I have gathered together. A very important point is that the model should be *all* your own work, no single part of it should be done by anyone else. It is much the best, too, for you to decide for yourself what you are going to make, and to draw a sketch of it first before you actually start to construct the model. That is what is called making a design, or plan, of it first. The same advice applies to the series of sketches of flags, etc. They should all be very carefully done and well coloured and labelled neatly with their correct names. Don't bring to Akela things that have been done in a great hurry and are all untidy. You want to try and take a pride in your own work, and to show your best only. It is the same with anything you have to do; don't be satisfied that you are as good as you can be, whether it is work or football; you will find that you can be still better if you practise and stick to it.

Yes, I quite agree, this is not very helpful to you in the matter of models and sketches, but I don't want it to be. I want you to be up and doing for yourself and that is what the test asks for.

Now, there is another test which I have called the Usefulness Test, just as I have called the model making one the Construction Test. This Usefulness Test deals with all sorts of things such as using the telephone, lighting fires, delivering messages; these are all useful things to do.

Lighting fires you can learn at home. The test does not say that you have to learn to light fires out of doors; you will learn that quick enough when you are a Scout.

The chief thing to remember about fire-lighting is to start small; the more you pile on the wood or the coal, the less likely it is to burn. Start small and go slow. Don't hurry about it, or you will kill any little flame you had.

All the jungle animals are afraid of fire, and the way Mowgli saved the old Lone Wolf was by getting some of the "Red Flower," as Bagheera called fire, and by taking it to the Council Rock when the young wolves wanted to kill Akela. The night that Akela missed his spring Mowgli went down to the nearest village, and took a clay pot containing charcoal back to the cave with him. All the next day he sat in the cave tending his fire—pot and dipping dry branches into it. Although Mowgli had never been near a fire before, he knew that it had to be fed with small pieces of twigs and dried bark.

You want to do the same with the fires you make.

We know how Chil, the Kite, carried the message that Mowgli gave him for Baloo, and delivered it correctly, even though he had to fly all day over the jungle. That is a good example for you to follow. The first thing you have to do is to remember the message that is given you, and then to run or cycle with it. It is no good running or cycling if you don't remember the message. It is the message itself that is the important part, not the running. So make sure of the words before you start, and say it over to the sender before you go off. When you have started on your way, say it over to yourself again from time to time, and don't lose your way when you are doing so. Remember that the message has got to go to the right person as well as to be the right message. The only advice I can give you is to practise. You can do that quite easily for yourself before starting off for school in the morning, read a sentence out of a book. When you get to school write it down on a piece of paper. When you come back home again compare the paper with the book, and see if you have correctly delivered your message from home to school. If you do that sort of thing quite often you will soon learn to remember messages.

There are many other ways of sending messages. We have already learned that we can do it by signalling. In different parts of the world, messages are sent by means of drums and horns. The telephone and the wireless are more modern ways of sending messages. At first you might think that they have nothing to do with the jungle or with Cubbing, but that is not so. In the jungle, both men and animals have ways of sending messages to each other which seem to be mysterious to us, just as when we speak to each other on the telephone it must seem mysterious to them. So it is right that in Cubbing we should make use of these more modern inventions and learn how to do so. You have to be able to use the telephone if one is available near where you live. Your father and mother, Akela, or a friend will be able to show you how to do this. This is a test that must be done in practice; you can't learn out of a book or a letter like this. You might be interested to know, however, that it was a man called Alexander Graham Bell who invented the telephone. He came from Scotland to America and had become famous as a teacher of the deaf and dumb. Even then he was sending messages by signals and other means, but he gave up this teaching because he had a dream that words could be made to travel down a wire. Naturally his friends laughed at him, but he persisted. In 1875 he succeeded in sending the twang of a clock spring over a wire from one room to another and the telephone became a fact instead of a dream. Later on Thomas Edison, who invented the gramophone and electric light, improved the telephone in its present form that you are asked to use.

Some Cubs, however, live in places where there are still no telephones and they have to know how to ask for assistance if something such as an accident or a fire happens. The way in which they do this will depend on where they live, but they have to find out how to do it in order that they can prove themselves as useful as possible and know what to do when the occasion demands it. As a Cub you are asked to make yourself useful to other people, and these tests help you by showing you some ways by which you can do this. Like Bell and Edison and Marconi, who invented wireless, you want to go on finding out other ways for yourself.

Mowgli made himself useful to his friends in many ways, as we have learnt, and when Akela turned from grey to milky white from pure age Mowgli killed for him. He did his good turn just as all of us in the Scout Brotherhood are expected to do.

I was very pleased to meet your Akela the other day, and to hear from him that you are making a good job of your duties as Second, and especially to hear that you are really backing up your Sixer. Well done!

Your friend,

“GILCRAFT.”

XXII

EXERCISES AND PLANK — WALKING

DEAR JAMIE,

We are well away now on the road to being a Two Star Cub, and this letter and another will see us through the Tests altogether. You haven't found the difficulties quite so big as you first thought, have you?

The Chief Scout has said somewhere: “Mountains are, when properly negotiated and contested, merely molehills.”

By that he means that the longer you look at an obstacle in front of you the bigger it becomes, but if you tackle it straight away with a right good will it is almost nothing at all. You find the same sometimes when you have been climbing a tree and are coming down again. You reach the lowest branch and you look down and wonder if you can make up your mind to let go and jump down. The longer you look, the further off does the ground seem to go. But if you say to yourself: “Well, I got up here so I can get down just as easily,” and jump quickly, there is hardly any bump at all when you land.

There are far too many Cubs who look at the Star tests and say to themselves: “That is all far too difficult and far too much for the likes of me.” And so they don't try although their motto is D. Y. B. If they really tried they would find it all quite possible. By the way, the dictionary says that a motto is “A short, pithy sentence or phrase expressing a sentiment or maxim!” There's a mouthful for you. It's easier to say motto and not boggle over it!

The test I am going to deal with now is the one which says that the Cub must perform the toe-touching and knee-bending exercises as shown in *The Wolf Cub's Handbook*, and must walk a plank twelve feet long and six inches broad, placed at the height of an ordinary table above the ground.

These two exercises have been devised for the Cub to do for himself, morning and evening, so that he can help to make himself strong and healthy. You want to learn them properly first of all and then to carry them out every day. If you do that it will help you in your work and in your games, and you will feel all the fitter and the

jollier. I think the best thing I can do to show you what they are like is to copy out what the Chief Scout has said about them in *The Wolf Cub's Handbook*, but before doing so there is one thing I want to say. When you do these exercises you must breathe in and out at the right places, and you have got to think while you are doing them and brace your muscles to them, otherwise you are not likely to do yourself much good. Ask Akela to show you exactly how they should be done, and how you should breathe, and then copy him until you are quite sure you have got it all right.

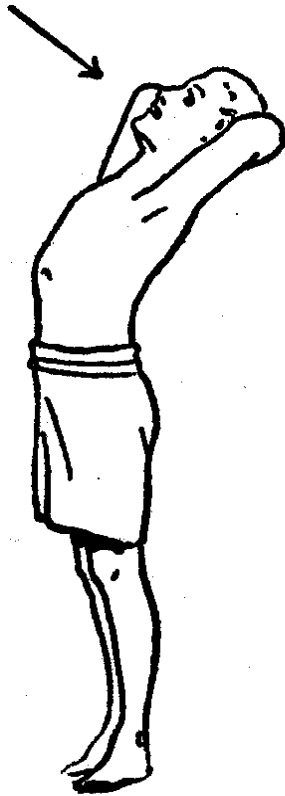


Fig. 1.

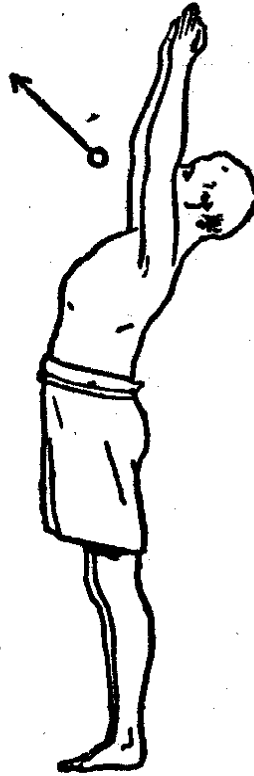


Fig. 2.

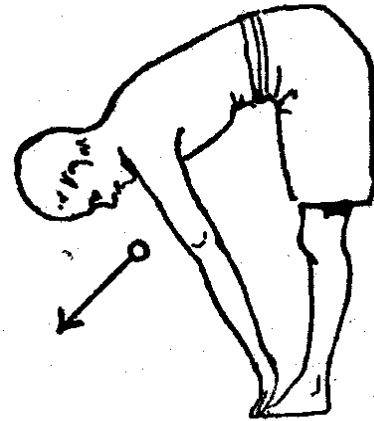


Fig. 3.

"Toe-touching." You simply stand up and reach as high as you can skywards, and then bend forward and down-wards till your fingers touch your toes *without bending your knees*. Stand with your feet slightly apart, touch your head with both hands, and look up into the sky, leaning back as far as you can as in Fig. 1.

If you mingle prayer with your exercises, you can, while looking up in this way, say to God: 'I am yours from top to toe,' and drink in God's air (through your nose, not through your mouth). Then reach upwards as far as possible (Fig. 2), breathe out the number of the turn that you are doing; bend slowly forward and downward, knees stiff, till you touch your toes with your finger-tips (Fig. 3).

Then, keeping arms and knees still stiff, gradually raise the body to the first position again, and repeat the exercise: several times.

In the pictures —▶ means drawing in the breath through the nose;

o→ means breathing out through the mouth.

"Knee-bending." Stand at the 'Alert,' best barefooted, toes outwards. Put the hands on the hips, stand on tiptoe, turn the knees outward, and bend them slightly until you gradually sink to a squatting position, keeping the heels off the ground the whole time.

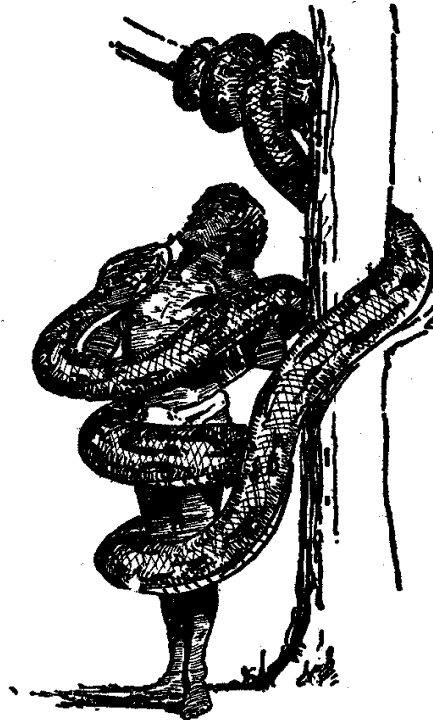
Then gradually raise the body and come to the position of the 'Alert' again. Repeat this several times.

The small of the back must be tucked in. The breath should be drawn in through the nose as the body rises, and counted out, through the mouth, as the body sinks. The weight of the body must be on the toes all the time, and the knees turned outwards to make you balance more easily.

Now if you go through these exercises as told above, you will find them very easy to remember, and you will find them easy to do too every day.

Mowgli's regular evening game was to wrestle with Kaa. Listen!

"Of course, Kaa could have crushed a dozen Mowglis if he had let himself go; but he played carefully, and never loosed one-tenth of his power. Ever since Mowgli



Mowgli wrestling with Kaa, the Python.

was strong enough to endure a little rough handling, Kaa had taught him this game, and it supplanted his limbs (that is, made them quick and easy-moving) as nothing else could. Sometimes Mowgli would stand lapped almost to his throat, in Kaa's shifting coils, striving to get one arm free and catch him by the throat. Then Kaa would give way limply, and Mowgli, with both quick-moving feet, would try to cramp the purchase of that huge tail as it flung backward feeling for a rock or stump. They would rock to and fro, Mowgli wrestling with Kaa, the python head to head, each waiting for his chance, till the beautiful statue — like group melted in a whirl of black and yellow coils and struggling legs and arms, to rise up again and again. Now! now! now!' said Kaa, making feints with his head that even Mowgli's quick hand could not turn aside. Look I touch thee here, Little Brother! Here, and here Are thy hands numb? Here again!"

The game always ended in one way — with a straight, driving blow of the head that knocked the boy over and over. Mowgli could never learn the guard for that lightning lunge, and, as Kaa said, there was not the least use in trying.

"Good hunting!' Kaa grunted at last; and Mowgli, as usual, was shot away half a dozen yards, gasping and laughing."

Wasn't that a splendid game? Can't you see Mowgli and Kaa wrestling together, and Mowgli being shot head-over-heels like a rabbit at the end? No wonder he grew strong and became Master of the Jungle.

Beside the two exercises there is walking the plank in this test. This sounds very like pirates, doesn't it? And it is through playing at pirates that you can learn to walk the plank, until you can walk straight to the end, even blindfold, and plop into the imaginary sea off the end, not the side.

The two exercises are to make you strong, and practise at walking the plank is to give you balance and a clear head.



A sloth climbing a branch.

You haven't forgotten that when Mowgli was being taught by Father Wolf and Baloo and Bagheera he used to climb up the trees for honey. "Bagheera would lie out on a branch and call: 'come along, Little Brother,' and at first Mowgli would cling like a sloth, but afterwards he would fling himself through the branches almost as boldly as the grey ape."

(I have looked up the dictionary to see what it could tell you a sloth is, and it says "An American arboreal mammal of the edentate group *Tardigrada*, characterised by its slow and awkward movements on the ground." Now what do you think all that mouthful of hard words means. It more or less amounts to this, that a sloth is a leaf-eating animal found in America, that lives in the trees and climbs along the underside of the branches instead of walking on top of them.)

That is the way Mowgli practised his climbing and balancing, and he proved time and time again that he had a clear head.

Some people when they climb up any height feel giddy: if they look down, and it is very difficult to overcome this feeling. It is easy enough to walk along a plank on the ground, but it does not seem quite so easy when the plank is some feet above the ground, although you have exactly the same width of plank. In these days of aeroplanes and high buildings we want more than ever to be clear-headed, and so when we are Cubs it is a very good thing to practise as much as we can. When I was at school there was a wooden bridge across the river, and it was a matter of pride with some of us to walk across on the hand-rail as a matter of course. Before that bridge was built there was a chain suspension bridge a little further up, and your great-uncle David, whom I have already mentioned to you in these letters, was the last boy to cross it. The river was in spate-flooded—and one of the boys had been swept away. When information was brought to the school search parties were sent out. After a fruitless search your great-uncle decided to cross the river by the bridge. The side rails had mostly gone; the bridge sagged down very much in the middle where many of the cross-boards had been carried away, and the river was a foot above the central sag. It was dark, there was a gale, the rain was falling in torrents. He just managed to struggle across and then the bridge was swept away.

It is in order that you and other Cubs should grow up with clear heads, and be ready to face difficulties, that the Chief Scout has laid down these simple tests for you. Don't be satisfied with a six-inch plank table high; try and master the walking of still narrower places at greater heights. When you are climbing trees or climbing mountains that practice will help you, and if you ever go up in an aeroplane you will be thankful that you do not mind heights. And we all want to climb as high as we can in our lives, but we have to have cool heads and clear brains to do so!

Your friend,

"GILCRAFT."

XXIII

CUTS, SCALDS, BURNS, AND SCRATCHES

DEAR JAMIE,

For his Second Star the Cub must show how to clean and tie up a cut finger, cover a scald or burn, and under-stand the danger of dirt in a scratch. He must also know the simple treatment for shock (not electric) and understand the need to call for adult (that is, grown-up) help.

I think it will be best for me to deal with dirt in a scratch first of all. Because, as Kim — another of Kipling's friends — would have told you, the whys of things are very important. After you have understood *why* you should do anything then you can get on to find out *how* to do it.

In the letter that dealt with the Cleanliness part of the One Star Tests I told you about germs, and the way they were all about waiting for an opportunity to attack us. When the skin, which is the body's armour, is broken, germs are almost sure to be carried into the wound, even if it is only a very tiny scratch. These germs may at any time poison your blood. As your Uncle Steve has told us: "We cannot tell if they are dangerous or harmless, but we can be sure that they are up to no good, so we must first drive out or kill as many of them as possible."

That is enough to let you understand the danger of dirt in a scratch, so I will now call in Uncle Steve again to help me to tell you how to clean and tie up a cut finger.

"A little bleeding from a wound is probably good, as it washes out many germs. We can do the same by washing the cut with water, for instance, holding it under a tap."

"This will not kill the germs, and for that purpose we must add 'antiseptics' in the water. (These doctors will go using long words and 'technical terms'! An 'antiseptic' is something that fights against decay or rot.) There are very many kinds of these, but we won't mention many here. A good antiseptic can be made by dropping a few crystals of permanganate of potassium into a bowl of water until it forms a purple solution. Carbolic acid, in various forms, is another common one. A very good antiseptic is tincture of iodine (the weak solution). This is painted directly over the wound and surrounding parts with a brush or piece of wool. (Iodine you will know all right; it is the brown stuff that nips and makes you jump, but the nip tells you that it is attacking the germs, so you grin and bear it.)"

"We have now cleared the enemy from the breach, and must keep him out until the skin has had time to heal. This we do by placing over the wound a *dressing*."

"Dressings are made up in various forms. Lint is one of the commonest and most useful. It may be put on the wound wet or dry. Be sure that both the dressing

and your hands are clean. On top of the dressing put some cotton-wool, and keep the whole in place by a bandage.”

“Cuts should be cleaned in this way, and small scratches painted with iodine. The latter need hardly any protection, as a film from the body soon closes them up and prevents further trouble.”

Now that is all quite clear, and I don't need to say anything more about cleaning a cut, or tying it up, except for the bandage on top of the dressing and padding. You will probably find a strip of handkerchief — a clean one — good enough if there is not a real bandage handy. Roll this tightly round the dressing, when you come to within two or three inches of the end of the strip, cut it down the middle so as to make two tails. Then tie these together with the first half of a reef knot, so that the bandage will not split down any more. With the two ends you have now got you can easily finish off your bandage by tying them round the finger, or round the wrist, using, of course, a reef knot, and your job is completed. If it is only a small cut, you need not worry about anything else. If it is a deep one it is just as well that the hand should be kept up so as to prevent the blood rushing down into the finger. If the fellow sticks his hand into his coat or into his shirt, it is usually good enough. But if you want to be extra smart you can make him a sling with your scarf or a handkerchief.

If you have to deal with a *real* accident by yourself, and you are supposed to be able to do that when you have passed this test, see that a grown-up sees what you have done as soon as possible. If the cut is really a bad one, try and stop the bleeding by binding it tightly, and see that a grown-up is fetched *at once*.

The burns and scalds you are asked to know something about are very, very mild ones. Burns are caused by dry heat, such as fire, hot iron and so on; scalds are caused by wet heat, such as very hot water, steam and such-like. The treatment is the same for both. The pain of a burn or scald is much greater when it is open to the air, so what we must do is to cover it up as quickly as possible.

Uncle Steve tells you to do it this way: “Plain white lint, or gauze, or clean linen should be cut into strips, soaked in the solution of baking soda” (a teaspoonful of baking soda to one tumbler of tepid water), “and laid on so as to cover the whole wound. Cover with a piece of oiled silk, cotton wool, and a bandage. If you have not got baking soda, lint or gauze, cover the burn with a thick pad of cotton wool, or several clean handkerchiefs, and bandage lightly.”

There is something else you have to know about, and that is the simple treatment for shock. After an accident, especially a burn, the patient looks pale and his skin gets cold. “You may often,” says Uncle Steve, “notice little beads of sweat on his forehead, and if he speaks, his voice is very weak. The patient is cold and so the obvious treatment is to warm him. Wrap him in warm blankets, put hot bottles to his feet and round him, and give him hot coffee, tea, cocoa, or soup to drink.” You will say that this is more than you can do, and you will be quite right, but you should know about it and so understand the need for getting grown-up help. If you are by yourself when something of this kind happens, do what you can, as well, and as quickly as you can. Then get hold of some one else, who is older and knows more about it, to

take the job on, and be ready to fetch and carry for him, take a message or do anything else which may be asked of you.

Now I have told you as much as you need to know in regard to this test. We have mentioned the “whys” and we have mentioned the “hows,” but there is more to it than this. Not only have you to know *how* to do these things, but you have got to be *able* to do them. It is not so much a question of learning how it might be done, but of actually doing it and being ready to do it any time and anywhere. That is the important point.

Again there is a reason in this test. You are learning how to help people who get simple hurts. This is all in keeping with your promise to do a good turn every day, and you are just learning ways in which you can carry out that promise.

It is funny when you look back over all these Star tests that you have been working at and see how all of them follow the Cub Law and the Cub Promise. You carry out your Duty to God by making yourself strong and clean and happy; you carry out your Duty to the King by learning about the Union Jack and the National Anthem; you learn how to do Good Turns through the knots, and clock, and compass, and models, and usefulness, and first aid. It is all part of one big scheme to help you to be a proper sort of Cub, to prepare yourself to be a Scout, and to help you to become a man eventually.

And, so far as these letters are concerned, we have come to the end of the Star Tests, for the only one of the Second Star ones left is that which says a Cub must have at least nine months’ satisfactory service as a Wolf Cub. For your First Star you had to have at least three months’ service, and, you will remember, at that time I told you what service meant. Exactly the same applies in this case, but in addition to being able to do your Tenderpad Tests, you must now prove as well that you have not forgotten any of your One Star Test, so run through them again and make quite certain about it. Don’t hurry through all these tests, however. It will take you much longer than six months to be really able to do them properly.

Well, I hope you will be able to get through all these Two Star Tests without taking too long over it, because there is still quite a lot of other discoveries for you to make in the Cub Jungle. You did not know, perhaps, that as a Cub you are an explorer setting out to find what there is to be seen in new country, but it is so. Every Cub that starts on the jungle trail is an explorer. Some get tired very soon and drop out and return home very quickly. Others push on further before they get tired. Many go right through the jungle and find an awful lot of interesting and exciting things, and at the other side emerge into a very pleasant and joyful land—the land of Scouting. You are more than half-way through, so don’t turn back, you have less distance to go if you keep straight on, so look ahead and move ahead.

Your friend,

“GILCRAFT.”

XXIV

THE TWO STAR CUB AND BADGES

DEAR JAMIE,

You seem to be getting along like a house on fire with your tests, so I feel I will have to sit down and write out for you the ceremony (you haven't forgotten what a ceremony is, I hope?) of Investiture of a Two Star Cub.

The Chief Scout thinks it is such an important thing for a Cub to get his Second Star that he has made a special ceremony at which he is given it in front of all the Pack.

First of all your Akela will remind you that young wolves are born with their eyes shut, and that for some days they can only grope — feel their way about — blindly. After a bit they begin to see things indistinctly, to tell dark from light, and bit by bit they begin to see clearly and to understand what Mother Wolf wants them to do. Sort of with one eye, they learn to obey the Old Wolf's orders, and then they begin to see and be able to do things for themselves, to jump and run, to talk to each other, to make their hunger and hunting cries, to hunt and get their own food, to follow the leader of the Pack, to be loyal to the Pack and to the Jungle Law.

Before you become a Tenderpad you groped about blindly, too. Then you learnt the Law and its meaning and began to open your eyes and see what Cubbing really was like when you made your Cub Promise and became a Tenderpad. After that you went through your One Star Tests, and began to see much more clearly. You learnt to be active and strong, you learnt how to keep clean, you learnt how to be loyal.

Now you have reached the time when you have proved that both your eyes are wide open. You have learnt how to do things for yourself, and for other people, how to signal, how to light a fire, and how to be loyal, not only to the Law of the Pack, but also to the Law of God and of your Country.

So now you are a trained Wolf Cub, your Akela will tell you, and will wear two stars on your cap to show that both your eyes are open. Your cap will tell everyone that "your two eyes are now as bright as stars, that you will see quickly and well, you will let nothing escape your notice. You will look ahead and be prepared to do what will be wanted, you will look around and see how you can help others, you will look back and so remember what has been told you. In this way you will be a smart and useful Cub."

All this time you, and any other Cubs who are to be invested as Two Star Cubs, will be standing in front of Akela, without your caps, inside the Parade Circle. Then the real ceremony starts. The Pack Totem Pole is brought into the Circle and saluted with the Grand Howl. (I have left you to find out all about the Totem Pole for yourself.)

Akela holds the Totem Pole and says:

“Now, with your two eyes on the two eyes of the Totem, and the two eyes of all the Pack upon you, will you repeat your Promise as a Cub?”

Each of you come up in turn and grasp the Totem Pole while you repeat the Promise and the Law. Akela then places your cap, with its two stars, on your head.

When all have completed the Promise, Akela asks:

“Will you do your best?”

You all howl out: “We’ll—dob—dob—dob—dob.”

“Then good hunting to you!” says Akela, and waves you away, and all of you dash off to your own Sixes.

If you had any tails to wag, I’m sure you would be wagging them then!

Now, Jamie, you haven’t by any means come to the end of the Cub trail when you have become a Two Star Cub. You will find there is still quite a lot to do in the Pack, and you will be expected to help the younger Cubs with their tests, now when you are both a Second and a Two Starer. Also you are now allowed to go, in for some of the Cub Badges, although quite likely you have already been learning something about some of them, and may even have won one or two before getting your Second Star as you are now allowed to do.

There are twelve Badges altogether, but I’m not going to write to you about each of them, just think of all the paper I’ve used on you already! They are divided into four groups like this:

I. Character (colour — blue): for the Cub that sticks to things as a Collector, Observer, or Gardener.

II. Handicraft (colour — yellow): for the Cub that tries hard to do things with his hands as an Artist, Homecraft or Toymaker.

III. Service (colour — red): for the Cub who learns to help other people as a First Aider, Guide, or House Orderly.

IV. Physical Health (colour — green): for the Cub who learns to keep himself clean and strong and active as an Athlete, Swimmer, or Team-Player.

Now we all want you to try and make yourself proficient (that is, skilful and qualified) in each of these four points, not in one of them only. So it is a very good plan to try and take up one badge in each of the four groups, and not to try for three badges all in the last group just because you happen to be fairly strong and good at running and football.

And that is really all I am going to say to you on the subject of Badges. Your Akela will tell you what conditions you are asked to carry out in order to gain each badge, and will help you to make a choice of the ones you should tackle first. Then you have just got to slog into it as best you can for yourself, with the help that you will get in the Pack, and at home too, possibly. Remember, however, that you must not let any of the rest of your work or play with the Pack suffer because of these badges. That would be being very selfish, and showing that you are not the real Cub the Two Stars in your cap say you are. Just as I am finishing this letter, the postman has come with your note to say that you have passed all your Two Star Tests, and that you are to be invested as a Two Star Cub next Monday. I shall certainly try and turn up for it. Congratulations, Jamie, old boy. I am just as pleased about it as you are. If I had a tail, I would be wagging it now too.

Good-bye and Good Hunting!

Your friend,

“GILCRAFT.”

XXV

THE SIXER AND THE FUTURE

DEAR SIXER JAMIE,

You are a little wretch; fancy asking your Akela not to tell me that you were going to be made a Sixer at the same time as you were invested as a Two Star Cub. You kept your secret well, I must confess, and I was really surprised and pleased.

But still I have an uncomfortable feeling at the back of my mind that you have been getting along too fast, and that you may find your remaining years of Cubbing a little stale. There is no need for them to be so, of course, if you continue to go about exploring the Cub Jungle as you have been doing this past year. Also, knowing you as I do, I do not think that you will get too big for your boots and think that as a Sixer and all the rest there is nothing left for you to attain to in the Scout world. The latest joined Tenderfoot Scout is just as much ahead of a Cub Sixer as the Sixer is of the latest joined Tenderpad, and that is a very important point to realise.

Now as a Sixer you are no longer following, as you were when a Second, but leading; and there is a vast difference between the two as you yourself will very shortly find. You now have to Do Your Best to back up Akela and his desires, for the Pack for all you are worth. It is not the Brown Six only that you have to think about, but the Pack as a whole.

When your Akela gathers all you Sixers round his study fire, or, if it is nice and fine and sunny, under a tree some-where in the open, he wants you to chat to him

about the Pack as a whole, and what they need in the way of work and play. The Pack is a Family and Akela and his helpers and the Sixers are a sort of family council which discusses the well-being of the family. Don't hesitate to speak out what you think about it all. But don't, for any sake, imagine for one moment that you know best; you don't, and possibly never will. Keep in mind that wise saying of Baloo's that I copied out for you long ago:

"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."

The worst thing that Can ever happen to a Cub, be he a Sixer or not, is to imagine that he knows everything, and that there is nothing that the latest joined Scout can teach him.

There is still a very great deal for you to discover in the Cub Jungle; I have not told the half of it to you. There are many joys, many pleasures lying ahead of you; there is still more work to be done to help yourself, to help the Pack, to help other people. Perhaps, for a few days, Akela might take you right out into the open to camp, so that you can study all the wonderful things that happen there, see the beauties and the wonders of Nature, feel the hunger that comes from living in the open air, sleep the sleep that follows on a day spent in the sunshine and the winds, wake, in the morning with that feeling of well-being and happiness that follows such a sleep, and return to your home brown and strong and happy. Then you will have a small taste of some of the joys that lie on the far side of the Cub Jungle in the land of Scouting, and you will be eager to sample more of them.

This is to be my last Cub letter to you, Jamie. You have stepped far enough along the Cub Path now to be able to go on for yourself, without any helping hand from me. If you fail to make the end of it and to step out into the Backwoods of Scouting, then you will disappoint both me and your Akela. What we have been trying to do is to point the way to the Land of Scouting through the whole of your Cubbing. If you fail to make it, we will, as I say, be disappointed, but we will not blame you so much as ourselves, for we must have guided you wrong, and we will not have done what the Chief Scout expects of us. What he expects is that those grown-ups that have anything to do with Cubs should prepare them to be Scouts, so that when the Cubs turn eleven years of age, not only are they ready to become Tenderfoot Scouts, but they are eager and anxious to go on along the great Scouting Road.



“The second year after the great fight with Red Dog and the death of Akela” (that is a story I have not been able to mention in these letters to you, but you may have heard of it), “Mowgli must have been seventeen years old. He looked older, for hard exercise, the best of good eating, and baths whenever he felt in the least hot and dusty, had given him strength and growth far beyond his age. He could swing by one hand from a top branch for half an hour at a time, when he had occasion to look along the tree-roads. He could stop a buck in mid-gallop and throw him side-ways by the head. He could even jerk over the big, blue wild boars that lived in the Marshes of the North. The Jungle People who used to fear him for his wits feared him now for his strength, and when he moved quietly on his own affairs the mere whisper of his coming cleared the wood-paths. And yet the look in his eyes was always gentle.

It was then that Mowgli felt the call to go back to Man.

“‘I taught thee the Law,’ Baloo said; ‘and, though I cannot now see the rocks before me, I see far. Little Frog, take thine own trail; make thy lair with thine own blood and pack and people; but when there is need of foot or tooth or eye, or a word carried swiftly by night, remember, Master of the Jungle, the Jungle is thine at call.’”

“‘The Middle Jungle is thine also,’ said Kaa. ‘I speak for no small people.’”

“‘My word is Baloo’s word,’ said Bagheera. ‘Good hunting on a new trail, Master of the Jungle! Remember, Bagheera loved thee.’”

And so Mowgli went back to man. In much the same way does the Cub go up to be a Scout. He seeks his own people. He needs a wider world and other activities. But the Cub Jungle is still his. Akela and Bagheera and Baloo and Kaa are still his friends. He will meet new friends. He will meet old friends anew in Cubs who have gone up before him.

As Kaa said: “It is hard to cast the skin.” But we cannot remain always small, we grow up, and as we grow up we must seek further adventures in the world.

And so the Cub becomes a Scout, and in course of time the Scout becomes a Rover Scout, and in course of time the Rover Scout finds the work he is questing for and settles down to it.

All this, my dear Jamie, is very serious talk, but my time has come to leave your side; there are Scouts and Rover Scouts and others who need what poor help I can give them.

What advice can I give you for your future Cub and Scout life other than that which his Jungle friends gave to Mowgli, some of which I have already quoted to you?

"For the sake of him who showed
One wise frog the Jungle-road,
Keep the Law the Man-Pack make —
For thy blind old Baloo's sake!
Clean or tainted, hot or stale,
Hold it as it were the Trail,
Through the day and through the night,
Questing neither left nor right.
For the sake of him who loves
Thee beyond all else that moves."

And Kaa:

"Open talk shall call to thee
Strength, whose mate is Courtesy.
East and West and North and South,
Wash thy hide and close thy mouth."

And Bagheera:

"Pack or council, hunt or den,
Cry no truce with Jackal-Men.
Feed them silence when they say:
'Come with us an easy way.'
Feed them silence when they seek
Help of thine to hurt the weak.
Make no *bandar's* boast of skill;
Hold thy peace above the kill.
Let nor call nor song nor sign
Turn thee from thy hunting-line."

And The Three:

"Wood and Water, Wind and Tree,
Wisdom, Strength, and Courtesy,
Jungle-Favour go with thee!"

And I — what more can I say than what Kipling has put into the mouths of these three?

Always your friend,

"GILCRAFT "