



1st Midrand Cub Pack Burrowing Up



My Name: _____



WELCOME TO CUBS!

You may have been waiting a long time to join the Cubs. At last the great day has arrived and you have been to your first Pack meeting. You will be glad you decided to be a Cub. Like all children you enjoy playing games, having fun, and learning all sorts of interesting things.

You have joined the right group - A great adventure is coming your way!

Here are other reasons for being glad you're a Cub...

You may have heard about all the activities, expeditions and competitions Cubs take part in. Your leaders are trained for this and spend much time planning your meetings to make them fun.

You will have the challenge of earning your advancement badges which are called the Silver Wolf and Gold Wolf badges and of course you will hopefully work hard and aspire to earn your Leaping Wolf Badge, the highest achievement for a Cub.

There are interest badges you can earn too, for swimming, model-making, Caring for animals, first aid, and many different activities. You will have the chance to go on outings, to play games, make things, act in plays and sing.

When you are eight years old you will be allowed to go camping with the Cubs, and finally when you are eleven you will advance to the Scout Troop.

The leader in charge of the Cub Pack is called Akela. Other leaders (called Scouters) have names like Baloo and Bagheera. You will hear about these names when you are told the first story from Rudyard Kipling's Jungle Book.

Apart from your weekly Pack meetings, there may be special meetings or outdoor activities over weekends. Sometimes this will be with Cubs from other Packs, or with the Scouts, or with your parents. Try not to miss out on any of the fun!

This booklet will give you an idea of some of the things that you will need to know before you can become a Cub and will help you settle easily into the Pack.

We are looking forward to having you in the Pack with us and wish you luck and 'Good Hunting' on this adventurous Cub trail.

Yours in Cubbing,

Akela

PATHWAY THROUGH CUBS

Six weeks before their seventh birthday, the Meerkat can start working on their "Burrowing Up" badge. As soon as possible, after their seventh birthday, but at most three months after turning seven years old, they should go up to Cubs.

In extenuating cases when, and at the sole discretion of the Pack Scouter in consultation with the Den Scouter and SGL, a Meerkat is not ready for the Cubbing Adventure, a Meerkat may be allowed to stay in the Den until they are seven and a half, after which they must leave the Den and progress to the Cub Pack.

Under the situation considered above, a Meerkat may continue to work on interest and challenge badges only until they are 7 years and 6 months old, but they may not earn any Meerkat programme advancement badges after 7 years and 3 months.

Then you can wear the Cub uniform and the special badge which Cubs, Scouts and leaders all over the world wear on their left pocket.

During your years in Cubs you will also be allowed to earn **INTEREST BADGES** and there are many to choose from, according to your own interests.



The **LEAPING WOLF BADGE** is a challenge to every Cub. You may work on it while you are still doing your Gold Wolf Badge during your final year in the Cub Pack.



Finally, two months before you go to the Troop you will meet the Troop Scouter and some Scouts, and work for your **LINK BADGE**.



This will tell others that you have been a Cub and are now going up to the Scout Troop where you will take part in more enjoyable activities.





BUROWING UP BADGE

These are the things you will need to know and do before you can become a Meerkat.

- ***Attend at least 3 format pack meetings***
- ***Be introduced to your Sixer and Second***
- ***Know and understand the Cub Law, Promise and Motto***
- ***Listen to the story of Mowgli's Brothers***
- ***Listen to the story of Lord Baden-Powell and how Cubbing started***
- ***Demonstrate the Cub Salute, Left handshake and Grand Howl and know when they are used.***

THE CUB LAW

“The Cub gives in to the Old Wolf

The Cub does not give in to himself.”

From the story of Mowgli, you will learn that the young cubs obey the older wolves. In the jungle there may be several young wolf cubs, playing and tumbling over each other. One of them may wander off in search of adventure. The mother wolf, who has been lying nearby with her head resting on her forepaws will raise her head suddenly and stare hard at the wanderer. He will stop immediately and look at her, and in an instant come trotting back. Nothing is said, but the smart young cub understands what is wanted of him and does it at once. This is obedience – giving in to the Old Wolf.



This is what human Cubs should do too – understand what is wanted of them and do it without waiting to be told. A Cub should always obey, whether or not his mother, father, teacher or Akela are there to see him. Older people know better because they have seen more and done more. They know what is right and try to keep you from harm by telling you the right way to behave and how to do tasks. So anyone you know who is older than you are, or is in charge of you, is an Old Wolf.



When a young wolf is hunting a hare for food, he may get tired and want to stop, but he does not give in. He keeps after it and soon finds that the hare is just as tired – so he gets his dinner.

Maybe you will start to do something which turns out to be much harder than you thought it would be. You may want to stop, but don't give in to yourself. Instead, keep on trying and DO YOUR BEST. A Cub is also giving in when he cheats, steals, lies, bullies, loses his temper, or is greedy. Surely you do not want to be like this?

THE CUB PROMISE

***“I promise to do my best –
To do my duty to God and my country;
To keep the Law of the Wolf Cub Pack
And to do a good turn to somebody every day.”***

In order to understand the Promise properly, it is perhaps better if we look at it step by step.

I PROMISE: When you say — I promise it means that you will do your best to do whatever you said you would do. When you make your Cub Promise it is for all the time – at home, at school, at play – not only when you are in uniform. There is no need for your mother or father or Akela, to check whether you are keeping your promise.

TO DO MY BEST: This means that you must try very hard, and be sure that what you do is truly your very best.

TO DO MY DUTY TO GOD: God will help you to do your duty to Him. When you remember Him, it will help you to do the right thing. Remember, too, what God has made – trees, flowers and animals of all kinds. A Cub takes care of God’s creation. Thank God for everything you enjoy, thank Him at your place of worship and whenever you have a moment by yourself. God wants you to help others. Helping others, without thought for yourself, is part of your duty to God.

AND MY COUNTRY: Just as the wolves obey Akela, so the people of our country obey our leaders. Our country has laws for people to live by. A Cub is careful not to make fires which will burn the veld or trees. He does not damage or hurt plants, animals or any wild thing. He shows respect for flags and national anthems and does all he can to be a good citizen.

TO KEEP THE LAW OF THE WOLF CUB PACK: Every game has rules the players must follow, and in Cubs we have two rules. When you follow them you are keeping the Cub Law.

AND DO A GOOD TURN TO SOMEBODY EVERY DAY: A Cub does not only think of himself. He is always looking for ways he can help others, especially those at home. He does his fair share of work and is cheerful while doing it. He accepts no reward because he WANTS to make others happy. Be alert for a chance to help others by doing little jobs like carrying a parcel, or picking up rubbish. There are many things you can do to keep this part of your Promise.

THE CUB MOTTO

“DO YOUR BEST”

If you're trying to live by the Cub Promise and Law you're almost there! Try always to do the very best that you can and try to improve that best all the time. Show that you are doing your very best by trying hard when you do the Cub activities and when you earn badges.

Do a good turn every day and don't stop when you've done one – there's nothing to stop you helping people all day long! The smiles on their faces and the happiness that you give and receive will be living proof of the meaning of the Cub Promise and Motto.

When a person promises to do a thing, in this case to Do Your Best, it means that it would be a terrible disgrace to the person if he or she afterwards neglected or forgot to carry it out. In other words, when a Wolf Cub promises to do his or her best, you can be perfectly certain that it will be done. Be sure that what you do is truly your very best and that you have really tried to achieve **YOUR BEST** in all that you do each and every day!

THE LEFT HANDSHAKE

When you shake hands with another Cub, your Pack Scouters, or any members of the worldwide brotherhood of Scouts, you shake hands with your left hand.

Many years ago, Lord Baden-Powell met an African chief who held out his left hand in greeting. The chief explained to B-P that warriors fought with spears and carried shields in their left hand for protection. If a warrior met a friend, however, he would not need his shield, and his left hand would be free.

So if a man held out his left hand to you it showed that he trusted you and wanted to be friendly. This impressed B-P so much that he chose the special handshake for Cubs and Scouts.



THE CUB SALUTE



The salute is a special way of greeting a person. It is used when you greet Akela and other Scouters, and all the other Cubs and Scouts. You also use it when you make your Promise and at Grand Howl and Flag Break. You salute with the forefinger and middle finger of your right hand. Your forefinger touches the side of the peak of your cap. Your two fingers, like the two ears of the Wolf Cub, remind you of the two parts of the Law you have promised to keep.

Try practicing in front of the mirror until you get it right. If not quite correct, try and try again until you get it perfect.



THE GRAND HOWL

In the Jungle on the night of the full moon, all the wolves in the pack creep into a circle around the council rock. In the middle of the rock crouches their leader, Akela – and the wolves throw up their heads and howl their welcome to him.

The Grand Howl is used to begin and end every Pack meeting. It is a greeting to Akela and a reminder to all Cubs of the promise that every Cub has taken and will continue to do his or her best.

Akela takes up position at the Council Rock and calls “**PACK**”. The Cubs then become still and silent, listening for the next command from Akela.

When Akela calls “**PACK, PACK, PACK**” all Cubs answer “**P-A-A-A-C-K**” and run to form a circle around Akela, the Council Rock and the Totem Pole. In one movement, they join hands and move outwards to form a parade circle.

The Pack now stands at ALERT.

The New Chums (that’s you, until you get invested) fall in beside their own Sixer and take one step back, outside the perimeter of the circle, and remain standing at the Alert throughout the Grand Howl.



As Akela steps on to the Council Rock, all the Cubs squat with their hands together, fingers pointing to the ground, like the wolf sitting on his hind quarters, shoulders back and heads thrown back proudly and call:



**“AH-KAY-LA,
WE’LL DO OUR BEST!”**

Then the Cubs jump up to the alert, hands to their sides, and the Duty Sixer calls:

**“CUBS,
DO YOUR BEST”**

The Cubs answer with a smart salute and reply:

**“WE WILL
DO OUR BEST”**

Which I am sure that you will try and do.

HOW DID CUBBING START?

On 22nd February 1857 a boy, Robert Stephenson Smythe Baden Powell, was born in London, England. His father died when he was three years old leaving —Stephe II , as he was called by his family, to be brought up by his mother who had nine children.

At thirteen he entered Charterhouse School in where he quickly developed a reputation for liveliness. As a schoolboy, he did not excel either academically or athletically. He was mainly interested in the outdoors and theatre.



Near the school was a wooded area, —The Copse II , placed out of bounds for students. However, B-P, at the risk of being expelled, often sneaked into the woods. Here he learned on his own much of the wood lore that became so much a part of his skill in later life. He learned to snare a rabbit and to cook it on a fire so tiny that prowling teachers couldn't see the smoke. He taught himself to use wood tools, to stalk and to track, and to study animals in

the wild.

He loved to sleep out in a tent with his four brothers on weekends. They could climb trees, sail boats and they loved to play sports.

When Robert grew up, he joined the army where he distinguished himself as a Major General. In India, South Africa and Malta, he established a reputation as a superb intelligence officer – a man willing to enter the gates of the enemy to gather information for his country.



His reputation grew. His enemies named him Impeesa, —The Wolf That Never Sleeps II This name came as a result of many night scouting trips that he made to the very edge of enemy camps. He learned to disguise himself in many ways - posing as an artist sketching mountain landscapes in the Alps where troops were holding manoeuvres, or as a butterfly hunter among the fortifications. If apprehended, he simply spread out his sketches for inspection and was set free. No one looked closely enough at the sketches to detect the position of the army units on the drawing of a mountain range, or the outline of a fortress and gun emplacement on the design of a butterfly wing.

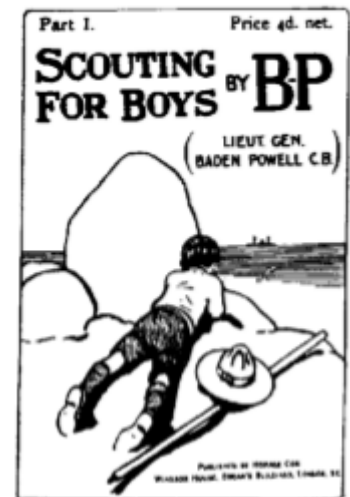
The Boer War took place in 1899 to 1900 and was a bloody struggle between the English and Afrikaans for control of South Africa's mineral wealth. Baden-Powell was assigned to raise a small regiment to protect Rhodesia and to deceive the Boers into thinking that more British forces were on the way. The Boers surrounded Baden-Powell and his men in Mafeking. Baden-Powell managed to defend the town against over 7,000 Boers for 217 days. Some viewed this as the first real victory for the British against the Boers and Baden-Powell was considered a hero.

Mafeking was an important experience for Baden-Powell as it was the beginning of B-P's idea for Boy Scouts. Because the men were busy protecting the city, B-P organized the boys to take care of the smaller tasks around town; to help with first aid, carry messages and do other jobs.

In 1906 B-P wrote "Scouting for Boys," where he put some of his ideas into print. This small paper was turned into a six-part series published between January and March of 1908.

In the summer of 1907 Baden-Powell acted upon his ideas and ran a demonstration camp for boys on Brownsea Island off the coast of Dorset, England. He brought together twenty-two boys from different social backgrounds, from ages 10 to 17 and they participated in the very first Scout Camp.

The weeklong camp consisted of camping, cooking, tracking, singing, and storytelling. This was the beginning of what was called "unquestionably the most significant youth movement of the twentieth century".



This movement quickly spread to other countries. Baden-Powell travelled extensively to promote scouting, including trips to South America, Russia, Canada, and the West Indies. In 1912, when B-P was 54 years old, he met his future wife, Olave St. Clair Soames, on a voyage to the West Indies. The couple was married on October 30, 1912 and went on to have three children together. His wife was a strong supporter of the continuing development of the Scouting Movement.

There were lots of other boys who wanted to be Scouts too, but they were too young. In 1914 Baden-Powell created the Wolf Cubs for younger boys aged 9 to 12. Using ideas he got from the Jungle Book by Rudyard Kipling, he wrote a book for the Cubs too, called The Wolf Cub's Handbook.

Baden-Powell spent the later years of his life travelling and supporting the Scout Movement. He continued to write many books throughout his life for Cubs, Scouts, Rovers and Leaders until his retirement to his beloved Africa. He built a home for himself and his wife at Nyeri, Kenya where they lived until his death, at the age of 83, on January 8th 1941.

Each year on Founders Day, 22 February, B-P's birthday – we remember how he started the Scout Movement over one hundred years ago as we celebrate B-P Day'.

Since the Scout Movement started in 1907 there have been more than 500 million Cubs and Scouts. Today 28 million boys and girls in over 216 countries around the world are Scouts and Cubs.

THE JUNGLE BOOK

Everyone likes to read a good story – why not ask your parents to read you this one; the first story of the Jungle Book, written by Rudyard Kipling. Baden Powell based a lot of the ideas for Cubs on the Jungle Book. If you have the opportunity to watch the Walt Disney DVD version of the Jungle Book this would be a great too.

Mowgli's Brothers

Night Song In The Jungle

Now Chil the Kite brings home the night
That Mang the Bat sets free—
The herds are shut in byre and hut,
For loosed till dawn are we.
This is the hour of pride and power,
Talon and tush and claw. Oh, hear the call!—
Good hunting all
That keep the jungle Law!



It was seven o'clock of a very warm evening in the Seeonee hills when Father Wolf woke up from his day's rest, scratched himself, yawned, and spread out his paws one after the other to get rid of the sleepy feeling in their tips. Mother Wolf lay with her big grey nose dropped across her four tumbling, squealing cubs, and the moon shone into the mouth of the cave where they all lived.

'Augrh!' said Father Wolf, 'it is time to hunt again'; and he was going to spring, downhill when a little shadow with a bushy tail crossed the threshold and whined: 'Good luck go with you, O Chief of the Wolves; and good luck and strong white teeth go with the noble children, that they may never forget the hungry in this world.'

It was the jackal - Tabaqui, the Dish-licker - and the wolves of India despise Tabaqui because he runs about making mischief, and telling tales, and eating rags and pieces of leather from the village rubbish-heaps. But they are afraid of him too, because Tabaqui, more than anyone else in the Jungle, is apt to go mad, and then he forgets that he was ever afraid of any one, and runs through the forest biting everything in his way. Even the tiger runs and hides when little Tabaqui goes mad, for madness is the most disgraceful thing that can overtake a wild creature. We call it hydrophobia, but they call it dewanee - the madness - and run.

'Enter, then, and look,' said Father Wolf stiffly; but there is no food here. 'For a wolf, no,' said Tabaqui; but for so mean a person as myself a dry bone is a good feast. Who are we, the Gidur-log [the Jackal-People], to pick and choose?' He scuttled to the back of the cave, where he found the bone of a buck with some meat on it, and sat, cracking the end merrily.

'All thanks for this good meal,' he said, licking his lips: 'How beautiful are the noble children! How large are their eyes! And so young too! Indeed, indeed, I might have remembered that the children of Kings are men from the beginning'.

Now, Tabaqui knew as well as anyone else that there is nothing so unlucky as to compliment children to their faces; and it pleased him to see Mother and Father Wolf look uncomfortable.

Tabaqui sat still, rejoicing in the mischief that he had made: then he said spitefully: Shere Khan, the Big One, has shifted his hunting-grounds. He will hunt among these hills for the next moon, so he has told me.'

Shere Khan was the tiger who lived near the Waingunga River, twenty miles away.

He has no right!' Father Wolf began angrily —By the Law of the jungle he has no right to change his quarters without due warning. He will frighten every head of game within ten miles, and I - I have to kill for two, these days.'

His mother did not call him Lungri [the Lame One] for nothing,' said Mother Wolf quietly. He has been lame in one foot from his birth. That is why he has only killed cattle. Now the villagers of the Waingunga are angry with him, and he has come here to make our villagers angry. They will scour the Jungle for him when he is far away, and we and our children must run when the grass is set alight. Indeed, we are very grateful to Shere Khan!'

Shall I tell him of your gratitude?' said Tabaqui.

Out!' snapped Father Wolf. Out and hunt with thy master. Thou hast done harm enough for one night.'

I go,' said Tabaqui quietly. Ye can hear Shere Khan below in the thickets. I might have saved myself the message.'

Father Wolf listened, and below in the valley that ran down to a little river, he heard the dry, angry, snarly, singsong whine of a tiger who has caught nothing and does not care if all the jungle knows it.

The fool!' said Father Wolf. To begin a night's work with that noise! Does he think that our buck are like his fat Waingunga bullocks?'

H'sh! It is neither bullock nor buck he hunts to-night,' said Mother Wolf. It is Man.' The whine had changed to a sort of humming purr that seemed to come from every quarter of the compass. It was the noise that bewilders woodcutters and gypsies sleeping in the open, and makes them run sometimes into the very mouth of the tiger.



Man!' said Father Wolf, showing all his white teeth. Faugh! Are there not enough beetles and frogs in the tanks that he must eat Man, and on our ground too?'

The Law of the jungle, which never orders anything without a reason, forbids every beast to eat Man except when he is killing to show his children how to kill, and then he must hunt outside the hunting-grounds of his pack or tribe.

The real reason for this is that man-killing means, sooner or later, the arrival of white men on elephants, with guns, and hundreds of brown men with gongs and rockets and torches. Then everybody in the Jungle suffers. The reason the beasts give among themselves is that Man is the weakest



and most defenseless of all living things, and it is unsportsmanlike to touch him. They say too - and it is true - that man-eaters become mangy, and lose their teeth.

The purr grew louder, and ended in the full-throated Aaahh!' of the tiger's charge. Then there was a howl - an untigerish howl - from Shere Khan. He has missed,' said Mother Wolf. What is it?'

Father Wolf ran out a few paces and heard Shere Khan muttering and mumbling savagely, as he tumbled about in the scrub.

The fool has had no more sense than to jump at a woodcutter's camp-fire, and has burned his feet,' said Father Wolf, with a grunt. Tabaqui is with him.'

Something is coming uphill,' said Mother Wolf, twitching one ear. Get ready.'

The bushes rustled a little in the thicket, and Father Wolf dropped with his haunches under him, ready for his leap. Then, if you had been watching, you would have seen the most wonderful thing in the world—the wolf checked in midspring. He made his bound before he saw what it was he was jumping at, and then he tried to stop himself. The result was that he shot up straight into the air for four or five feet, landing almost where he left ground.

Man!' he snapped. A man's cub. Look!'

Directly in front of him, holding on by a low branch, stood a naked brown baby who could just walk - as soft and as dimpled a little atom as ever came to a wolf's cave at night. He looked up into Father Wolf's face, and laughed.

Is that a man's cub?' said Mother Wolf. I have never seen one. Bring it here.'

A wolf accustomed to moving his own cubs can, if necessary, mouth an egg without breaking it, and though Father Wolf's jaws closed right on the child's back not a tooth even scratched the skin, as he laid it down among the cubs.

How little! How naked, and how bold!' said Mother Wolf softly. The baby was pushing his way between the cubs to get close to the warm hide. Ahai! He is taking his meal with the others. And so this is a man's cub. Now, was there ever a wolf that could boast of a man's cub among her children?'

I have heard now and again of such a thing, but never in our Pack or in my time,' said Father Wolf. He is altogether without hair, and I could kill him with a touch of my foot. But see, he looks up and is not afraid.'

The moonlight was blocked out of the mouth of the cave, for Shere Khan's great square head and shoulders were thrust into the entrance. Tabaqui, behind him, was squeaking: My lord, my lord, it went in here!'

Shere Khan does us great honour,' said Father Wolf, but his eyes were very angry. What does Shere Khan need? '

My quarry. A man's cub went this way,' said Shere Khan. Its parents have run off. Give it to me.'

Shere Khan had jumped at a woodcutter's camp-fire, as Father Wolf had said, and was furious from the pain of his burned feet. But Father Wolf knew that the mouth of the cave

was too narrow for a tiger to come in by. Even where he was, Shere Khan's shoulders and forepaws were cramped for want of room, as a man's would be if he tried to fight in a barrel.

The Wolves are a free people,' said Father Wolf. They take orders from the Head of the Pack, and not from any striped cattle-killer. The man's cub is ours - to kill if we choose.'

Ye choose and ye do not choose! What talk is this of choosing? By the bull that I killed, am I to stand nosing into your dog's den for my fair dues? It is I, Shere Khan, who speak!

The tiger's roar filled the cave with thunder.

Mother Wolf shook herself clear of the cubs and sprang forward, her eyes, like two green moons in the darkness, facing the blazing eyes of Shere Khan.

And it is I, Raksha [The Demon], who answer. The man's cub is mine, Lungri - mine to me! He shall not be killed. He shall live to run with the Pack and to hunt with the Pack; and in the end, look you, hunter of little naked cubs - frog-eater - fish-killer - he shall hunt thee! Now get hence, or by the Sambhur that I killed (I eat no starved cattle), back thou goest to thy mother, burned beast of the jungle, lamer than ever thou camest into the world! Go!



Father Wolf looked on amazed. He had almost forgotten the days when he won Mother Wolf in fair fight from five other wolves, when she ran in the Pack and was not called The Demon for compliment's sake. Shere Khan might have faced Father Wolf, but he could not stand up against Mother Wolf, for he knew that where he was she had all the advantage of the ground, and would fight to the death. So he backed out of the cave-mouth growling, and when he was clear he shouted:—

Each dog barks in his own yard! We will see what the Pack will say to this fostering of man cubs. The cub is mine, and to my teeth he will come in the end, O bush-tailed thieves!

Mother Wolf threw herself down panting among the cubs, and Father Wolf said to her gravely:—

Shere Khan speaks this much truth. The cub must be shown to the Pack. Wilt thou still keep him, Mother?

Keep him!' she gasped. He came naked, by night, alone and very hungry; yet he was not afraid! Look, he has pushed one of my babes to one side already. And that lame butcher would have killed him and would have run off to the Waingunga while the villagers here hunted through all our lairs in revenge! Keep him? Assuredly I will keep him. Lie still, little frog. O thou Mowgli - for Mowgli the Frog I will call thee - the time will come when thou wilt hunt Shere Khan as he has hunted thee.'

But what will our Pack say?' said Father Wolf.

The Law of the Jungle lays down very clearly that any wolf may, when he marries, withdraw from the Pack he belongs to; but as soon as his cubs are old enough to stand on their feet he must bring them to the Pack Council, which is generally held once a month at full moon, in order that the other wolves may identify them. After that inspection the cubs are free to run where they please, and until they have killed their first buck no excuse is accepted if a grown wolf of the Pack kills one of them. The



punishment is death where the murderer can be found; and if you think for a minute you will see that this must be so.

Father Wolf waited till his cubs could run a little, and then on the night of the Pack Meeting took them and Mowgli and Mother Wolf to the Council Rock - a hilltop covered with stones and boulders where a hundred wolves could hide. Akela, the great grey Lone Wolf, who led all the Pack by strength and cunning, lay out at full length on his rock, and below him sat forty or more wolves of every size and colour, from badger-coloured veterans who could handle a buck alone, to young black three-year-olds who thought they could. The Lone Wolf had led them for a year now. He had fallen twice into a wolf-trap in his youth, and once he had been beaten and left for dead; so he knew the manners and customs of men. There was very little talking at the Rock. The cubs tumbled over each other in the centre of the circle where their mothers and fathers sat, and now and again a senior wolf would go quietly up to a cub, look at him carefully, and return to his place on noiseless feet. Sometimes a mother would push her cub far out into the moonlight, to be sure that he had not been overlooked. Akela from his rock would cry: 'Ye know the Law—ye know the Law. Look well, O Wolves!' and the anxious mothers would take up the call: 'Look - look well, O Wolves!'

At last - and Mother Wolf's neck-bristles lifted as the time came - Father Wolf pushed Mowgli the Frog,' as they called him, into the centre, where he sat laughing and playing with some pebbles that glistened in the moonlight.

Akela never raised his head from his paws, but went on with the monotonous cry: 'Look well!' A muffled roar came up from behind the rocks - the voice of Shere Khan crying: 'The cub is mine. Give him to me. What have the Free People to do with a man's cub?'

Akela never even twitched his ears: all he said was: 'Look well, O Wolves! What have the Free People to do with the orders of any save the Free People? Look well!'

There was a chorus of deep growls, and a young wolf in his fourth year flung back Shere Khan's question to Akela: 'What have the Free People to do with a man's cub?' Now, the Law of the jungle lays down that if there is any dispute as to the right of a cub to be accepted by the Pack, he must be spoken for by at least two members of the Pack who are not his father and mother.

Who speaks for this cub?' said Akela. Among the Free People who speaks?' There was no answer, and Mother Wolf got ready for what she knew would be her last fight, if things came to fighting.



Then the only other creature who is allowed at the Pack Council - Baloo, the sleepy brown bear who teaches the wolf cubs the Law of the Jungle: old Baloo, who can come and go where he pleases because he eats only nuts and roots and honey - rose up on his hindquarters and grunted.

The man's cub - the man's cub?' he said. I speak for the man's cub. There is no harm in a man's cub. I have no gift of words, but I speak the truth. Let him run with the Pack, and be entered with the others. I myself will teach him.'

We need yet another,' said Akela. Baloo has spoken, and he is our teacher for the young cubs. Who speaks besides Baloo? '

A black shadow dropped down into the circle. It was Bagheera the Black Panther, inky black all over, but with the panther markings showing up in certain lights like the pattern of watered silk. Everybody knew Bagheera, and nobody cared to cross his path; for he was as cunning as Tabaqui, as bold as the wild buffalo, and as reckless as the wounded elephant. But he had a voice as soft as wild honey dripping from a tree, and a skin softer than down.



O Akela, and ye the Free People,' he purred, I have no right in your assembly; but the Law of the Jungle says that if there is a doubt which is not a killing matter in regard to a new cub, the life of that cub may be bought at a price. And the Law does not say who may or may not pay that price. Am I right?'

Good! good!' said the young wolves, who are always hungry. Listen to Bagheera. The cub can be bought for a price. It is the Law.'

Knowing that I have no right to speak here, I ask your leave.'

Speak then,' cried twenty voices.

To kill a naked cub is shame. Besides, he may make better sport for you when he is grown. Baloo has spoken in his behalf. Now to Baloo's word I will add one bull, and a fat one, newly killed, not half a mile from here, if ye will accept the man's cub according to the Law. Is it difficult?'

There was a clamour of scores of voices, saying: What matter? He will die in the winter rains. He will scorch in the sun. What harm can a naked cub do us? Let him run with the Pack. Where is the bull, Bagheera? Let him be accepted.'

And then came Akela's deep bay, crying: Look well - look well, O Wolves!'

Mowgli was still deeply interested in the pebbles and he did not notice when the wolves came and looked at him one by one. At last they all went down the hill for the dead bull,

and only Akela, Bagheera, Baloo, and Mowgli's own wolves were left. Shere Khan roared still in the night, for he was very angry that Mowgli had not been handed over to him.

'Ay, roar well,' said Bagheera, under his whiskers; for the time comes when this naked thing will make thee roar to another tune, or I know nothing of Man.'

'It was well done,' said Akela. 'Men and their cubs are very wise. He may be a help in time.'

'Truly, a help in time of need; for none can hope to lead the Pack for ever,' said Bagheera.

Akela said nothing. He was thinking of the time that comes to every leader of every pack when his strength goes from him and he gets feebler and feebler, till at last he is killed by the wolves and a new leader comes up - to be killed in his turn.

'Take him away,' he said to Father Wolf, 'and train him as befits one of the Free People.'

And that is how Mowgli was entered into the Seeonee Wolf-Pack at the price of a bull and on Baloo's good word.

WHAT TO DO NEXT?

Once you have completed these tasks and have shown your Pack Scouter that you know them all, you are ready to become a Cub and a member of the world-wide brotherhood of Scouts.

When you make your promise and become a Cub, you will have a special investiture ceremony – this is when you officially become a Cub. This is how the ceremony goes while you stand smartly at the alert, facing Akela:

Akela: **Do you want to be a Cub?**

You: **Yes, Akela, I do.**

Akela: **Do you know the Law and Promise of the Wolf Cub Pack, The Grand Howl, Salute and Handshake?**

You: **Yes, Akela, I do.**

Akela: **What is the Law?**

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

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

You: **Yes, Akela, I am.**



Then you make the Cub Salute and repeat the Promise after Akela. Akela shakes hands with you and welcomes you to the world-wide brotherhood of Scouts. You are given your badges and scarf, then you turn around to salute the Pack. All the Cubs will salute you in return and you will join them in the Grand Howl for the first time.

TOTEM POLE

Every Pack should own a Totem Pole. The word 'totem' is an Indian one and simply means the 'crest' or the coat of arms of the family using it. The coat of arms is usually painted or printed on most things that the owner used during his life span. Ask your Mom or Dad if your family has a coat of arms?

The American Indian families had their own Totems carved when they could afford them. They were tall poles or posts, wonderfully carved. The crest was to be found at the top and was generally a beast, bird or fish. They looked at it as a kind of a mascot and believed that it watched over them and protected them from all danger.



All Cubs belong to one large family with brother and sister Cubs in other lands and our 'crest' is the wolf head. Always treat the Totem Pole with care and respect. Although we never march with the Pack Totem Pole it should always play an important role within our Pack.

Honours earned by the Pack can be fastened on the totem pole thus creating a history of the Pack.

SIXES

One of the greatest strengths of the Scout Movement is its success in developing leadership qualities in young people like you.

This is achieved by organising the Cubs into small groups called Sixes and one or more of the senior Cubs are put in charge of each Six and is called a 'Sixer' and is assisted by another Cub, the 'Seconder'. In this way the young leaders lead the other Cubs and continuously learn better leadership skills by being responsible and held accountable for the decisions they have made.

You will get the opportunity on many occasions to learn leadership skills during your Cubbing and Scouting careers. In the meantime, as a New Chum and a new Cub we trust that you will listen to your Sixer and help to make your Six the best in the Pack.

Each week a different Six is the Duty Six and is responsible to assist the Pack Scouters in preparing for and clearing up the equipment before and after the Pack

meeting. The Duty Six is also responsible to break the flag, say the opening and closing prayers and lead the Grand Howl. When your Six is on duty you will be expected to arrive at the Pack meeting a little early and leave a little later so that you can assist with your Six's duties and responsibilities.

"BEANS"

Everyone likes to be given recognition for doing good things and we are sure that you are no different.

In the Pack we recognise good achievements by rewarding the Cubs with 'Beans' and these beans are then collected at the end of each Pack meeting and recorded to see which Six has performed the best at the meeting or during the term; and at the end of the year the Six with the most 'Beans' becomes the Six of the Year and gets a trophy and a prize at the annual Group prize-giving.

'Beans' are awarded for your attendance at Pack Meetings and outings, for neatness of your Cub uniform during weekly inspections, good performance and achievements, winning games and competitions at Pack Meetings and a host of other things.

We hope that you will Do Your Best to assist in obtaining many 'Beans' for your Six to make them the best performing Six in the Pack.

USEFUL INFORMATION

The Name of My Pack is:	1st Midrand Cub Pack
We Meet at:	26 Walton Road, Carlswald, Midrand
We Meet on:	Every Saturday (except during School Holidays)
We Meet from:	08:00 am until 09:30 am
My SGL's Name is:	Martin Roediger
Cell Number:	083 265 2410
My Six is:	_____
My Sixer's Name is:	_____