

THE BOY SCOUTS OF AMERICA

THE ORIGIN OF THE BOY SCOUTS

The idea which underlies the Boy Scouts is not one which originated with any one man or set of men. For years men have been working with boys--some in one way and some in another. Ernest Thompson-Seton, the naturalist, worked with boys along the lines of woodcraft and Indian life. Dan Beard, the illustrator and well-known author of boy's books, simultaneously with Ernest Thompson-Seton, was working with boys along the lines of pioneering, handicraft and out-door life. Byron W. Forbush Ph.D., was also dealing with boys along the lines of hero worship and in imitation of the knightly life that centered around the Round Table of King Arthur. In the Young Men's Christian Association, Edgar M. Robinson was standing for the four-fold development of the boy and for the boy's education for the duties of life and citizenship. Thomas Chew, the President of the Federated Boys Clubs and the Superintendent of the Fall River Boys' Club, was working with a large number of boys along social and moral lines. Besides these, a whole host of others in the social settlements and playgrounds were touching the lives of boys for the purpose of making better men. The idea that underlay the work of all of these men was the same, but they differed widely in the conception of the idea and the method of its production.

Lieutenant-General Sir Robert S. S. Baden-Powell, K.C.B., stirred by the sight of forty-six per cent of all the boys in England coming to maturity without any adequate knowledge of any useful occupation, was led to make a synthesis of all the methods that were already in the field, and to tie them up to community development by an appeal for service in the growing boy.

In brief, then, the Boy Scout Movement is a crystallization of American ideas. General Baden-Powell in his address at a banquet tendered to him at the Waldorf-Astoria, said:

"You have made a little mistake, Mr. Seton, in your remarks to the effect that I am the Father of this idea of Scouting for boys. I may say that you are the Father of it, or that Dan Beard is the Father. There are many Fathers. I am only one of the Uncles, I might say. . . . The scheme became known at home. Then it was that I looked about to see what was being done in the United States, and I cribbed from them right and left, putting things as I found them into the book."



The Boy Scout idea then, according to the General, originated in America, and it is most fitting and appropriate that we Americans should be its most enthusiastic supporters since this country of ours is not merely its birth-place, but is the country above all others which will give it the most favorable conditions for its best development.

THE AIM OF THE BOY SCOUTS

The Boy Scouts of America seek to supplement the various existing educational agencies, such as the Church, Home, School, Boys' Club, Sunday School, Boys' Brigade, Young Men's Catholic Association, Young Men's Christian Association, Young Men's Hebrew Association, Social Settlement, etc. It seeks to promote the ability in boys to do things for themselves, as well as for others. Its method is summed up in the term "Scout-craft," which is a combination of observation, education, handiness and ideals.

The activities of the Boy Scouts, are as broad as boyhood and touch upon everything in which boyhood is interested: camp life and resourcefulness; hut and mat making; the tying of knots, fire lighting, cooking, 'boat management; swimming; cycling; finding the way in a strange country; noting details and landmarks; tracking animals by their spoor; getting the meaning from tracks and signs; stalking animals to photograph them and observe their habits; chivalry; unselfishness; courage; duty; charity; thrift; loyalty to country, to parents and those in authority; practical chivalry to women; community service in the doing of a good turn daily; cheerfulness; self-improvement; saving life from fire, drowning, gas fumes, runaway horses, panic and street accidents; first aid to the injured; the making of improvised appliances and ambulances; health, personal hygiene; sobriety; continence; smoking; physical exercise; sanitation; food; cleanliness; patriotism; United States geography, history and the deeds that made our country; our navy and army; our flags and the insignia and rank of officers in our country's service; duties as citizens; helping the civic departments such as the police, fire, etc. All of these are offered to the Boy Scout for his development, as a field for the outlet of his activities.

BOY SCOUT LEADERSHIP

The Boy Scouts of America lay emphasis on the need of leadership for those boys who wish to do scouting. The Scout Master is the adult leader and has the charge of three or more Patrols of boys. Each Patrol consists of eight boys, the eighth one being called the Patrol Leader. This office is always held by an older boy.

The qualifications for a Scout Master or adult leader are mainly those of sterling character, the ability to command the respect of boys, and executive ability to lead boys. A good many other things enter into the composition of a good leader but these can be acquired and learned if a Scout Master has good common sense, is willing to learn, and to give his time and knowledge to his boys and above all, has a good character; and while he is working for the physical expression of a boy's life, is concerned about his mental, social and religious growth. The only way to produce character is to have the contact of one life upon another. The opportunity, therefore, which is presented to the Scout Master for character formation in growing boys amounts to a tremendous privilege as well as obligation.

The fact that the Leader of a Patrol is an older boy gives the lad who is just maturing into manhood, a chance to render real service to those younger than himself. It develops the idea of the big brother. Nowhere can Boy-Scouts be formed under the direction of the Boy Scouts of America unless this idea of leadership, as summed up in the adult Leader, or Scout Master, and the Patrol Leader, or older boy, is recognized.



INSTRUCTION METHOD FOR BOY SCOUTS

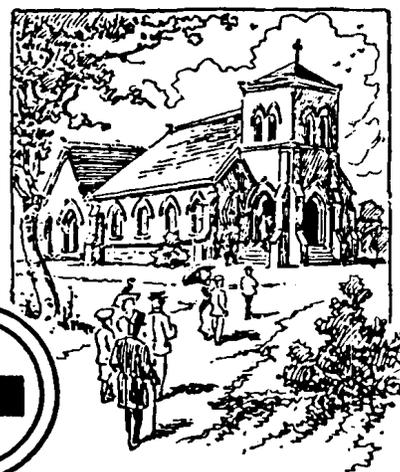
The ideal of the Boy Scouts of America is to give the boy instruction in the things that make for scouting in the form of yarns and stories. In teaching him chivalry, the romantic tales of Knighthood are related to him. He is told how the young Knight went forth to do his "good turn" in his own peculiar way, and through the telling of the story is impressed with the idea that Knighthood and Scouthood are practically the same thing. In teaching him patriotism, the biographies of the men who have made our land, have given power and direction to our armies and navies, and have shaped the destinies of our country by wise statesmanship are told him. The boy naturally is a hero worshiper and loves adventure and romances and men who do things. He likes to see the expression of physical power, and by the telling of stories such as these, he is emulated to do likewise. This is not only the method in chivalry and patriotism, but is also the method in health, out-door life, camp-craft and woodcraft. The story of the boy who "won out" because he was physically fit, is the best incentive to the struggle for a good physique. The story of the lad who saved another fellow's life because he knew how, is the best argument that can be presented to a boy for learning everything that pertains to life-saving. The story or biography of the animals that run wild in our woods and forests, telling the boy somewhat of their habits and haunts, is the surest way to interest him in the things that pertain to woodcraft. The camp fire which burns brightly in every well-ordered camp after the sun has set, is the place where the boy learns most about camping, as he hears the stories which pass around the circle of how one, and then another, met a condition which demanded resourcefulness, and how it was met.

A BOY SCOUT'S RELIGION

The Boy Scouts of America maintain that no boy can grow into the best kind of citizenship without recognizing his obligation to God. The first part of the Boy Scout's oath or pledge is therefore. "I promise on my honor to do my best to honor my God and my country." The recognition of God as the ruling and leading power in the universe, and the grateful acknowledgment of his favors and blessings is necessary to the best type of citizenship and is a wholesome thing in the education of the growing boy. No matter what the boy may be--

Catholic, or Jew, or Protestant, this fundamental need of good citizenship should be kept before him. The Boy Scouts of America therefore recognize the religious element in the training of a boy, but is absolutely non-sectarian in its attitude towards that religious training. Its policy is that the organization or institution with which the Boy Scout is connected shall give definite attention to his religious life.

If he be a Catholic Boy Scout, the Catholic Church of which he is a member is the best channel for his training. If he be a Hebrew boy, then the Synagogue will train him in the faith of his fathers. If he be a Protestant, no matter to what denomination of Protestantism he may belong, the church of which he is an adherent or a



member should be the proper organization to give him an education in the things that pertain to his allegiance to God. The Boy Scouts of America then, while recognizing the fact that the boy should be taught the things that pertain to religion, insists upon the boy's religious life being stimulated and fostered by the institution with which he is connected. Of course, it is a fundamental principle of the Boy Scouts of America to insist on clean, capable leadership in its Scout Masters, and the influence of the Leader on the Boy Scout should be of a distinctly helpful character.

LIFE SAVING

The Boy Scouts of America also teach the Boy Scouts to make themselves valuable to the community by saving life. Accidents occur every day. Someone falls and breaks a bone. Or there is an accident by rail or by water. Never a day passes in the history of the world but many are seriously injured by some unsuspected and unforeseen happening and it is the part of the Boy Scout to live up to his motto, which is " BE PREPARED", so as to be able to relieve the unfortunate one who is hurt or wounded in any of these happenings.

For this reason, the Boy Scout needs to know what we call "First Aid to the Injured". For this purpose, he has to know something about the structure of the human body. He has to know the main bones, the joints, the muscles. He has to know how the blood circulates and whether the veins or the arteries carry the blood to or from the heart. He has to know about the method of breathing, and also the method for digesting food. He has to know something about the nervous system, and the five senses of touch, sight, taste, smell and hearing. He also has to know something about the skin.

Knowing the construction of the body, he should know how to bandage a broken limb. He should know how to use a tourniquet for the stopping of the flow of blood. He ought to know what to do in case of a faint. He ought to know what a compress is, and how stimulants are used.

These are various kinds of accidents which a Boy Scout ought to have sufficient knowledge of to handle rightly. There are those injuries in which the skin is not pierced or broken, such as bruises, strains, sprains, dislocations and fractures. There are those injuries in which the skin is pierced or broken, such as wounds and hemorrhage, nose-bleed, abdominal wounds, wounds in which foreign bodies remain.

There are injuries from local effects of heat and cold, and electricity, such as burns, and scalds, and frost-bite. Then there are injuries which produce unconsciousness, such as shock, fainting, injury to the brain, sun-stroke, heat-stroke, freezing, suffocation, intoxication, besides the accident of poisoning by drugs or in some other manner.

Then there are injuries which result from in-door and out-door sport, as in the gymnasium, in a base-ball or foot-ball game, in Fourth of July celebrations, in boating, skating, swimming, shooting, and fishing. automobiling and in camping and outings.

Not only this, but there are hundreds of cases of drowning every year, and the Boy Scout ought to know how to rescue those who are in peril of their lives by water, --how to produce artificial respiration, and how to act in every use of accident and emergency. To know what to do, and to "be prepared" to do it, is one of the privileges and duties and the glories of every Boy Scout.

WOODCRAFT

"Something to do--Something to think about. Something to enjoy, with a view always to character building. For manhood, not scholarship, is the first aim of education."

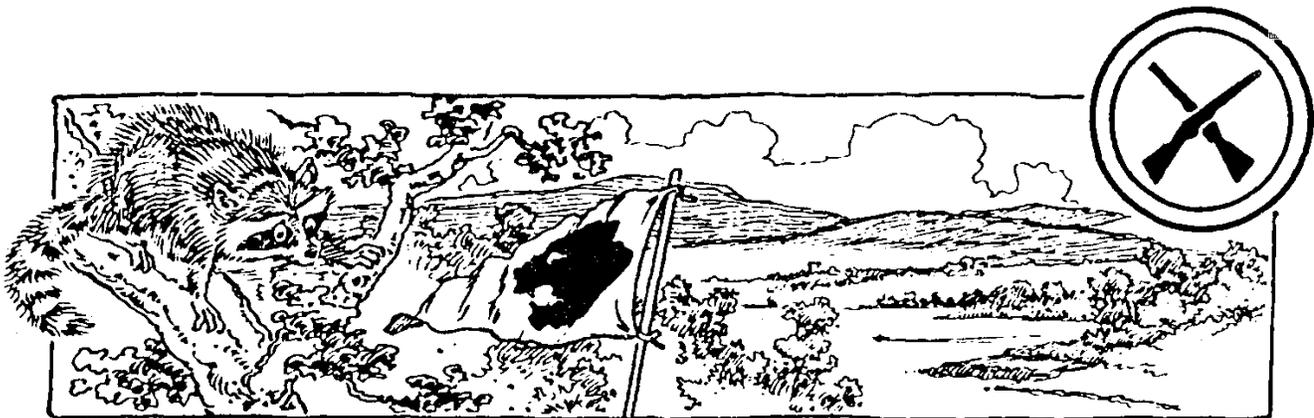
Woodcraft is one of the activities of the Boy Scouts of America and means the becoming acquainted with things that are out of doors. It includes the tracking of animals, by the marks left by their hoofs, and by stealing out upon these animals, not to do them harm, but for the sake of studying their habits and getting acquainted with them.

It also means to be able to distinguish the different birds--to know a song sparrow from an ordinary sparrow; to know a thrush from a lark; and to be able to distinguish the birds by their plumage and by their song. It means to understand the reptile and snake life, which sometimes is abundant in our forests, and to actually know that there are only three kinds of snakes that are dangerous, --the rattlesnake, the moccasin and the copperhead. All the other kinds are harmless, and part of woodcraft is to know the habits of these reptiles and to look upon them as friends.

It also means to know the fishes, to tell the pools where the muscalonge can be caught, know the ripples where the trout sport, know where the pickerel and the perch have their haunts, and to not only enjoy the sport of pursuing them but the delight of eating them baked or cooked in the woodman's style.

It means to be able to know the trees, and to be able to tell by the foliage and bark the difference between the oak and the maple, and the birch and the chestnut, as well as the other trees which grow so abundantly in our woods. It means to be in close touch with nature. To understand plant life in the different ferns and grasses; to know which flowers bloom in the spring, which in the summer and which in the fall, --in short, to get so intimately in touch with nature as to know her at her best and to love her in her many moods, --to truly enjoy this great world which God has made.

It means to know the secrets of the streams and the trails in the forest. To know the stars by name and to be able to find one's way by them. It means to understand and appreciate the whispers of the sea as well as the hoarse dash of the ocean waves against the rocky coast. It means to appreciate the song of the surf as it dashes over the pebbles; and, in fact, to live and understand the great out-door life which is all about us.



CAMP LIFE

Camp life means to live under canvas, away from the piles of brick and stone that we generally call our cities. It means to be in the open air, to breathe pure oxygen, to sleep upon "a bed of boughs beside the trail," to bear the whisper of the trees from amidst the fragrance of the "couch of boughs," to look at the camp fire and the stars when the sun has set, to ply the oar or wield the paddle in the moonlight; to dive in the cool water of the lake or river at the dawn; to eat the plain substantial food of the forests and the wilds, with the delicacy of the fish and fruit which they afford; and to come heart to heart with nature in constant communion with the woods, the mountains, and streams, --all of this is camping, and all of this is good.

But the camp affords a better opportunity than this. It offers the finest method for a boy's education. Between the ages of twelve and eighteen years the interests of a boy are general and reach all the way from the catching of minnows and tadpoles to finding God in the stars. Each day brings him new discoveries and each night sends him back to his camp bed, to sleep among the branches of the balsam or fir, with an unspeakable joy tugging at his heart. A summer spent like this puts red blood in the boy's veins, a glow of health on his cheek, the hardness of steel to his muscles and sinews, and fits him for the struggle of the school or the shop that is going to test his endurance during the long winter months.

The life of a camp is profitable because of its varied activities. A boy learns to build his own bed out of fallen timber; to make his own mattress out of fir branches or by weaving it out of grass; to cook his own meals; to make his own fishing equipment; to catch his own fish; to build his own fire; to keep his camp clean, and in short to rely upon himself and to take care of himself.

He learns self-resourcefulness in this out-door life faster than he would anywhere else; and somehow or other, every lake, and tree, and star, and pool of water come to be his personal friends, so that no matter where he is he is never alone; and whether in solitude or with companions, is cheerful and sunny and always ready to help others.

Some boys cannot go to camp for a summer, while others cannot even go to camp for one week or two weeks but there isn't any boy, no matter in what city he lives or how big it may be, who cannot go out into God's out-of-doors for a week-end hiking party or camp.

CITIZENSHIP

The great aim of the Boy Scouts of America is to make every Boy Scout a better citizen. It aims to touch him physically--in the camp-craft and wood-craft of the out-door life in order that he may have strength in after days to give the best he has to the city and community in which he lives, as well as to the notion of which he is a part. It seeks to develop him by observation, and the knowing of things far and near, so that later on, when he enters business life, he may be alert and keen and so be able to add to the wealth of the nation. It teaches him chivalry, and unselfishness, duty, charity, thrift, and loyalty; so that no matter what should happen in the business, or social, or national life, he may always be a true gentleman, seeking to give sympathy, help, encouragement, and good cheer to those about him. It teaches him life-saving, in order that he may be able in dire accidents and peril by land and Sea to know just what to do to relieve others of suffering. It teaches him endurance, in order that he may guard his health by being temperate, eating pure food, keeping himself clean; so that being possessed of good health, he may be always ready to serve his country in the hour of her need. It teaches him patriotism by telling him about the country he lives in, her history, her army and navy, in order that he may become a good citizen and do those things which every citizen ought to do to make the community and land that he lives in the best community and land in the world.

Good citizenship means to the Boy Scout not merely the doing of things which he ought to do when he becomes a man, such as voting, keeping the law, and paying his taxes, but the looking for opportunities to do good turns by safeguarding the interests of the community and by the giving of himself in unselfish service to the town or city, and even the nation of which he is a part. It means that he will seek public office when public office needs him. It means that he will stand for the equal opportunity and justice which the Declaration of Independence and the Constitution guarantees. It means that in every duty of life he may be on the right side and loyal to the best interests of the State and Nation. By the "good turn" that he does daily as a Boy Scout, he is training himself for the unselfish service that our cities and land need as much.

CHIVALRY

The Boy Scouts of America stand, however, for something that is better than out-door activities, no matter how good these may be. They stand for chivalry. They want every boy who becomes a Scout to have the high ideals and aims of the Knights of ancient days. They want every boy to live pure, speak the truth, protect the weak, right the wrong, besides studying the deer, the birds, and the things of the out-door life.

The Boy Scouts of America want each Boy Scout to go about as the great Knights of old did, looking for an opportunity to do a good turn. For this reason, they insist upon the boy keeping the pledge which he makes in what is called "The Scout Oath"--"On his honor to do a good turn daily to somebody and to take no reward for it." This will find its expression in practical courtesy. It may be helping an old woman across the street, or in carrying a heavy package for some child, or in giving up his seat in a street car to a lady, or in showing respect to the aged and the infirm. It may be the tending of some sick comrade, or the running of some errand for some busy mother, or it may have its expression in a hundred little ways in which a boy may find his own

chance to do some service for his fellows. But to be a Boy Scout it is necessary to have this aim and this ideal in his life.

This chivalry will make a Boy Scout courageous. It will give him the necessary back-bone to stand firm to do his duty. It will make him sympathetic and charitable with everyone whom he meets. It will make him thrifty so that through his savings he may be able to help others who are less fortunate than himself. It will make him loyal, and if he is the right kind of a boy, worthy of being a Boy Scout at all, he will give respect and obedience to his parents, his officers, those who are in authority over him and to his country. The spirit of the old Knightly days will find its way into all his actions, and the Boy Scout will go about, looking for a chance to do his daily turn and find happiness in his quest. As a reminder of his obligation, he will knot and leave his necktie outside of his vest, taking the knot out only after his good turn has been performed.



In the early days of Scouting in the United States, The Minute Tapioca Company sought and received permission to publish a booklet to describe the Boy Scout Movement as a way to advertise the Company's products.

While the Boy Scouts of America received no monetary compensation from this activity. They did profit greatly in other ways.

An outstanding booklet resulted, written by John L Alexander and illustrated by Gordon Grant. This publication provided much of the philosophical bedrock upon which American Scouting is based and it became Scouting's first best seller. Over one million copies were eventually distributed.

Please find here copies of some pages from this booklet, which is now considered a classic of Scouting literature.

Founders of Scouting and the BSA

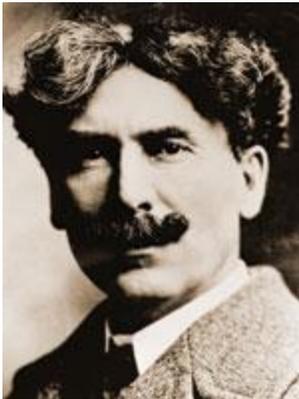


Robert S. S. Baden-Powell

As a youth, Robert Baden-Powell greatly enjoyed the outdoors, learning about nature and how to live in the wilderness. After returning as a military hero from service in Africa, Baden-Powell discovered that English boys were reading the

manual about stalking and survival in the wilderness that he had written for British soldiers. Gathering ideas from Ernest Thompson Seton, Daniel Carter Beard, and others, he rewrote the manual as a nonmilitary nature skill book and called it Scouting for Boys. To test his ideas, Baden-Powell brought together 22 boys to camp at Brownsea Island, off the coast of England. This historic campout was a success and resulted in the advent of Scouting. Thus, the imagination and inspiration of Baden-Powell, later proclaimed Chief Scout of the World, brought Scouting to youth the world over.

Ernest Thompson Seton



Born in Scotland, Ernest Thompson Seton immigrated to America as a youth in the 1880s. His fascination with the wilderness led him to become a naturalist, an artist, and an author, and through his works he influenced both youth and adults. Seton established a youth organization called the Woodcraft Indians, and

his background of outdoor skills and interest in youth made him a logical choice for the position of first Chief Scout of the BSA in 1910. His many volumes of Scoutcraft became an integral part of Scouting, and his intelligence and enthusiasm helped turn an idea into reality.

Daniel Carter Beard

Woodsman, illustrator, and naturalist, Daniel Carter Beard was a pioneering spirit of the Boy Scouts of America. Already 60 years old when the Boy Scouts of America was formed, he became a founder and merged it with his own boys' organization, the Sons of Daniel Boone. As the first national Scout commissioner, Beard helped design the original Scout uniform and introduced the elements of the First Class Scout badge. "Uncle Dan," as he was known to boys and leaders, will be remembered as a colorful figure dressed in buckskin who helped form Scouting in the United States.



William D. Boyce

In 1909, Chicago publisher William D. Boyce lost his way in a dense London fog. A boy came to his aid and, after guiding the man, refused a tip, explaining



that as a Scout he would not take a tip for doing a Good Turn. This gesture by an unknown Scout inspired a meeting with Robert Baden-Powell, the British founder of the Boy Scouts. As a result, William Boyce incorporated the Boy Scouts of America on February 8, 1910. He also created the Lone Scouts, which merged with the Boy Scouts of America in 1924.

James E. West

James E. West was appointed the first Chief Scout Executive of the Boy Scouts of America in 1911. Although orphaned and physically handicapped, he had the perseverance to graduate from law school and become a successful attorney. This same determination provided the impetus to help build Scouting into the largest and most effective youth organization in the world. When he retired in 1943, West was recognized throughout the country as the true architect of the Boy Scouts of America.

