



FIRE MOUNTAIN SCOUT CAMP
MCKINLEY MUSEUM
DOCENT MANUAL

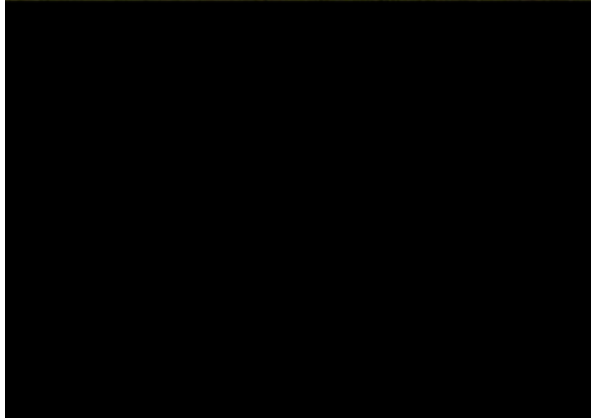
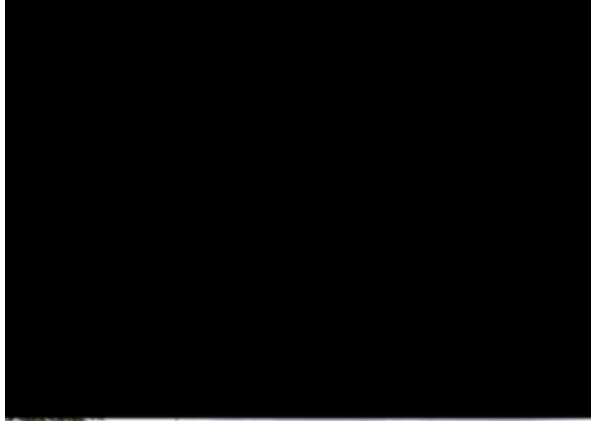






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INTRODUCTION

Welcome to the Fire Mountain Scout Camp McKinley Museum! We are pleased to have you as a member of our team. We want you to feel comfortable and confident in your service. We believe that the first step in achieving this is by giving you as much information as possible.

We are committed to providing every Museum visitor with an experience that is both exciting and educational. Their perception of the Museum is greatly enhanced by you.

In this manual, you will find answers to almost any question you might have about working at the Fire Mountain Scout Camp McKinley Museum. Please familiarize yourself with this manual, and feel free to bring it with you when you are serving.

BECOMING A MUSEUM DOCENT

With experience, you will develop your own style of interacting with visitors. The first step is to feel comfortable with the information you are relating to. The second is to feel comfortable talking with visitors as well as making them feel comfortable with you.

Before arriving at Fire Mountain Scout Camp McKinley Museum, review the enclosed information to familiarize yourself with the Fire Mountain Scout Camp McKinley Museum layout and collections encompassing the History of Scouting and the History of Mountain Baker Council.

Our experience is that visitors like to peruse the museum at their own pace based on their interests. As a docent, you will discover that engaging visitors upon arrival by giving them a friendly “welcome” and smile will set the stage for a positive experience. Asking visitors a couple of questions will usually lead them to a conversation about where they are from and if they have an affiliation with Scouting and “what” caused them to visit the Fire Mountain Scout Camp McKinley Museum. Give them an overview of the layout of the museum. If they are Scouts BSA youth, remind them of requirement 4B of the Scouting Heritage Merit Badge. Let them know you would be happy to help them and that they can see you for additional information. Enjoy your time here at the Fire Mountain Scout Camp McKinley Museum.

As a docent, you can never know everything and you should not be afraid to say, “I don’t know.” You should, however, tell them you will try to find an answer from a staff member and report it to them before they leave or you can refer the visitor directly to a staff member.

As a docent, you should sustain a high level of enthusiasm. Each visitor deserves your enthusiastic attention, even if you must relate the same information over and over.

You should react to visitor’s questions and comments by acknowledging their question and offering pleasant, constructive, helpful responses. Positive feedback reinforces visitor’s interest in participating.

Occasionally, you may encounter angry, confrontational visitors. Simple responses to this type of individual are always more effective than trying to return the argument. Do not hesitate to contact one of the professional camp staff if you have any problems with a visitor.

It is also important that you do not allow any negative personal opinions to become part of your conversations. Although you may have had experiences that resulted in a negative opinion, it is not appropriate to share these ideas with Museum visitors.

Your responsibility is to introduce our visitors to the collections and exhibits. Most of all, you should try to have fun!

VOLUNTEER GUIDELINES

Uniform Policy

The museum staff will be wearing the Scouting American field uniform. Be tidy and clean. Please wear closed-toed shoes as we have lots of dirt, rocks and grass.

You are also free to wear any historical Scouting America uniform. It must be worn in its entirety and properly. Also, please do not mix and match uniforms from different time periods.

Docents will need to wear a nametag when they are at the Fire Mountain Scout Camp McKinley Museum. We want our guests to know whom to ask questions of.

Food and Beverages

(The 13th point of the Scout Law - A Scout is Hungry)

There is a Keurig coffee maker, small refrigerator and microwave in the staff room for use by the docents. The coffee and tea bags are provided by the museum staff so if you would like to contribute, that would be appreciated. You are welcome to bring your own coffee. Please clean up after yourself and remove your items from the refrigerator each day.

Storing Personal Items

You will be provided a location to store personal items while you are on duty. Please do not leave your personal items in this area overnight unless you have cleared it with the Docent Supervisor. The Museum cannot be responsible for lost or stolen items.

Talking to the Media

Under no circumstances should you speak to, write to, or correspond with a member of the media. If you are approached by a member of the media, send them to the Fire Mountain Scout Camp McKinley Museum Committee Chairman immediately. If the Chairman is not available, have the Mount Baker Council Scout Executive contact him/her for you.

GENERAL INFORMATION

Staff Contact Information

Pat Smith, Chairman - 206-226-1383

Ed Lambert, Curator - 425-879-0000

Museum Quick Fact Sheet

Season

Open year-round except for select holidays.

Length of Visit

A visitor should expect to spend a minimum of 60 minutes per visit. In this time frame, they will not see or experience everything. We know it takes more to view, read and experience EVERYTHING in the museum.

Admissions

Physical Address

25027 Walker Valley Road, Mount Vernon, WA 98274

Mailing Address

P.O. Box 467, Marysville, WA 98270

Museum Hours of Operation

MUSEUM OPENING CHECKLIST

UNLOCK THE FRONT DOOR

TURN ON THE LIGHTS

UNLOCK THE OFFICE DOOR

OPEN ALL THREE (3) WINDOW BLINDS

TURN ON THE DISPLAY CASES LIGHTS

PUT GREEN TRASH CAN OUTSIDE BY FRONT DOOR ON DECK

PLACE THE RED CHAIRS OUT ON THE FRONT PORCH OF THE
MUSEUM

REMOVE THE MUSEUM DONATIONS FROM THE TABLE

CLEAN THE MUSEUM IF NEEDED

CLEAN THE BATHROOM IF NEEDED

PLACE THE MUSEUM SIGN WITH HOURS OUTSIDE IN FRONT OF THE
MUSEUM

TURN THE WOOD SIGN OUTSIDE ON THE WALL BESIDE THE ENTRY
DOOR TO OPEN

MUSEUM CLOSING CHECKLIST

TURN THE WOOD SIGN OUTSIDE ON THE WALL BESIDE THE ENTRY DOOR TO CLOSED

MOVE THE MUSEUM SIGN WITH HOURS FROM OUTSIDE BACK INSIDE THE MUSEUM

REMOVE THE RED CHAIRS FROM THE FRONT PORCH BACK INSIDE THE MUSEUM

CLOSE ALL THREE (3) WINDOW BLINDS

EMPTY ALL OF THE TRASH CANS

BRING GREEN TRASH CAN FROM OUTSIDE FRONT DOOR ON DECK BACK INSIDE AFTER REMOVING TRASH

TURN OFF THE TV IF IT IS ON

SWEEP THE ENTIRE MUSEUM

MOP THE DIRTY AREAS OF THE MUSEUM

VACUUM THE ENTRY MATS OF THE MUSEUM

CLEAN THE BATHROOM

TURN OFF THE DISPLAY CASES LIGHTS

LOCK OFFICE DOOR

TURN OFF LIGHTS

LOCK THE FRONT DOOR

**FOR THE PROTECTION OF
THE MUSEUM COLLECTION
AND
FOR THE SAFETY OF MUSEUM GUESTS**

NO FOOD

NO DRINK

NO WATER BOTTLES

NO BACKPACKS

NO STROLLERS

ARE NOT ALLOWED INSIDE THE MUSEUM

THANK YOU FROM THE MUSEUM STAFF

VISITOR RELATIONS

Responsibilities

Your primary responsibility at the Fire Mountain Scout Camp McKinley Museum is to make every effort possible to ensure the most educational, fulfilling and enjoyable experience for all visitors.

Museum Visitors

The amount of information that can be shared with visitors depends upon what they are capable of learning and how interested they are in the material. Learning capabilities are primarily dependent on the visitor's level of maturity. As an interpreter, you must be able to discuss ideas in terms that are comprehensible to the visitors. These guidelines briefly explain how age affects learning ability.

Children, Ages 3-7:

The children in this age group are learning how to use language. They are egocentric and have little ability to understand that an object or situation may appear different from someone else's viewpoint. Children at this age have strong imaginations and should be encouraged to use them. They lack the knowledge to understand basic abstract ideas like time and distance. Interpretation must focus on basic questions about what objects look like, how they are alike and different, etc. These children have short attention spans. You must arouse their curiosity and relate things they don't know to things they do. They learn best by using their five senses and by taking part in an activity although hand-eye coordination and motor skills may not be very well developed.

Children, Ages 8-11:

The children in this age group are beginning to understand cause and effect and can comprehend new information if it is related to familiar concepts. They can understand basic abstract ideas and are beginning to understand that others may have different perspectives. They still learn best by participating and discovering for themselves. The more senses used (seeing, touching, etc.) the better. This group tends to ask very detailed questions about how things are made and how they work. Use concrete examples for descriptions such as "the 90-year-old woman" instead of "the elderly person."

Children, Ages 12-18:

The children in this group have learned how to think abstractly as well as concretely. They can visualize a problem and consider various solutions. Younger members of this age group still respond best to activities while older or more mature adolescents may prefer a lecture-discussion or inquiry-discussion format of interpretation. This group can be quite self-conscious and hesitant to interact. They are subject to peer pressure. Your comments should be sincere and positive to help build their self-esteem.

Adults:

Adults are motivated by personal goals and curiosity. They visit Museums to increase their knowledge in an enjoyable setting, to feel good about themselves, and for a fulfilling experience for themselves and their families. The lecture-discussion method is very satisfactory to adult visitors, especially when a great deal of interaction occurs. Be careful not to talk down to or patronize older adults. Be considerate of possible vision, hearing, or other physical limitations. Parents will be happy if their children are well entertained.

Assisting Special Needs Visitors

The most important thing to remember when trying to assist a visitor with special needs is that each person is unique. They have their own personalities, characteristics, and abilities. They recognize their disability and know how you can help them. Never assume you know how best to help someone. Ask them what their preferences are.

The following suggestions will provide you with general information about assisting disabled people. From there, you should modify your actions to meet each individual's needs and preferences.

Assisting a Hearing-Impaired Person

People who have difficulty hearing have some usable and residual hearing. People who are deaf, have total hearing loss.

1. Have paper and pencil available because some hearing-impaired people prefer to write notes.

2. Use facial expressions, gestures, and acting to effectively communicate your messages. Learn to fingerspell. Spelling out words by using your fingers to form the manual alphabet. It only takes a few hours to learn the system and it can clear things up.
3. Do not talk when you are pointing to show a direction. A hearing-impaired person can't watch your mouth and your hand at the same time. Give your directions orally. Stop. Then point to the area you are speaking about. If necessary, repeat your spoken directions after you finish pointing.
4. Look directly at the person so they can watch your mouth and follow your speech. Try not to move your head a lot while you are talking.
5. Make your speech clear. Slow it down a little but don't yell or exaggerate the words. That only makes lip reading more difficult.
6. Make sure there is light on your face so the other person can see your mouth clearly. Move to a well-lit area in the Museum before trying to explain something.
7. If necessary, repeat what you said. Say the same thing in a different way because some words are easier to read than others. Don't become frustrated or embarrassed if the hearing-impaired person does not understand everything you say. Lip-reading is difficult and requires a lot of patience from both the speaker and the listener.
8. If you do not understand the hearing-impaired person, ask them to repeat what they said. Do not pretend to understand. That will cause real confusion.
9. Face a hearing-impaired person when you talk to them. They may not hear you if you call them from behind. Do not think that they are trying to ignore you. Walk up to them, get their attention by lightly tapping them on the arm, and then begin to speak.

Assisting a Visually Impaired Person

Most visually impaired people have residual sight (the term "blind" is used with people who have total loss of sight.) and can enjoy the Museum on their own

without assistance if there are no serious safety hazards. If there are, be sure to explain the hazards to the visually impaired person.

1. Gently touch the person's arm to let them know you are addressing them. Tell them who you are.
2. Offer to assist them. They will tell you if they do not need help.
3. Ask them how they prefer to be guided. Some blind people find it comfortable to hold onto your arm, others find it more efficient to place their hand on the middle of your lower back. You should then walk slightly ahead of the person and find a comfortable walking speed for him or her.
4. Do not touch the person's cane or guide dog when it's in harness.
5. Let the person know when you are approaching or leaving them.
6. Talk directly to the blind person. Never ask someone else what they want.
7. Give them a reference point for a chair or couch by placing their hand on the front or back of it.
8. Warn them if you are coming to stairs or other obstacles. Give them a verbal description as to where the obstacles are located. Remember to tell them if the stairs are going up or down. That makes a big difference.
9. Do not be afraid to use the words "look" or "see". They are a normal part of everyone's vocabulary. Including a visually impaired person.
10. If you notice that a visually impaired person is heading for a dangerous obstacle, give an immediate short command of "Stop!" Don't take time for an explanation until they have stopped heading for trouble. Then describe the difficulty.

****Many suggestions in this section were adapted from Jacque Beechel's, Interpretation for Handicapped Persons (College of Forest Services, University of Washington, 1975).**

Assisting a Mentally Impaired Person

1. Ask them if they need help. They will tell you if they do not.
2. Do not talk down to mentally impaired adults. They are capable of comprehending and learning. Keep your speech clear and simplify the complexity of your sentence structure and vocabulary.
3. Some individuals may have a physiological problem that impairs their speech; however, they can hear and understand what you say.
4. Talk directly to a person who is mentally impaired. Do not ask others what they want as if they were not there. If you cannot understand their speech, politely explain, "I'm sorry; I do not understand. Let's get _____ to help us out."

5. If you are designing a tour, try to make it one where a mentally impaired individual is actively participating. Mentally impaired people tend to have shortened attention spans and need to participate in activities.

Assisting a Mobility-Impaired Person

1. Offer to assist a person in a wheelchair. Never simply grab the back handles of the chair. Wait until the person in the wheelchair directs you to do so.
2. Talk directly to a person in a wheelchair making clear eye contact. Do not talk over their head or use another person as an interpreter.
3. When assisting a person in a wheelchair to go up and down a curb, take careful direction from the person in the wheelchair about how to move the chair.
4. If you are assisting a person using crutches to sit down, ask where they would like their crutches to be placed in relation to the seat.

In general, be sensitive to all visitor's needs. Do not be over-solicitous. Disabled visitors want and deserve to be treated as any other visitor to the Museum with courtesy and understanding.

MUSEUM EXHIBITS AND HISTORICAL INFORMATION

What Is a Museum?

The American Association of Museums defines a Museum as “a legally organized not-for-profit institution or part of a not-for-profit institution or government entity that is essentially educational in nature; has a formally-stated mission; has at least one member who has Museum knowledge and experience and is delegated authority and allocated financial resources sufficient to operate the Museum effectively; presents regularly-scheduled programs and exhibits that use and interpret objects for the public according to accepted standards; has a formal and appropriate program of documentation, care, and use of collections and/or tangible objects; and has a formal and appropriate program of maintenance and presentation of exhibits.”

The federal government, in the Museum and Library Services Act, defines a museum as “a public or private nonprofit agency or institution organized on a permanent basis for essentially educational or aesthetic purposes. It utilizes a professional staff, owns or utilizes tangible objects, cares for them, and exhibits them to the public on a regular basis.”

It is not enough for a museum to collect objects; it also has a mandate to present those objects, and research about their significance, to the public. This may take a variety of forms; interactive and passive exhibitions; public programs, such as performances and symposia; publications, including school kits and those created in printed and visual media, and live interpretation, including interpreter-led tours and programs. Clearly, the interpreter’s function is at the very core of a museum’s purpose.

FREQUENTLY ASKED QUESTIONS

1. **Is the Fire Mountain Scout Camp McKinley Museum still accepting old Scouting items?**

Yes. If you have items that you would like to donate to the Museum, please contact our Curator of Collections, Edwin Lambert at 425-879-0000. He can explain how to present your items for evaluation and a determination of disposition.

2. **Does the Museum own original Norman Rockwell paintings?** No. Rockwell produced fifty-six Scout-themed paintings. The Rockwell paintings were part of the bankruptcy settlement. The collection is currently on loan and displayed at the Medici Museum in Warren, Ohio. The loan is a long-term loan and will remain there until removed by the Trustee. There are also additional works of art by other artists related to Scouting America. Many of these were also part of the settlement and belong to the Trustee at this time.

3. **Who owns the Fire Mountain Scout Camp McKinley Museum?** The Fire Mountain Scout Camp McKinley Museum is a part of the Mount Baker Council of Scouting America.

4. **Does the Museum sell patches and other similar items?** The Museum Gift Shop stocks books, patches, jewelry, Christmas ornaments, brick a brack, clothing items, etc.

5. **How did Native Americans make the tiny beads to do their beading?**
History of Beadwork

One of the best-known art forms practiced by American Indians is beadwork. Prior to the arrival of Europeans, native populations of North America created their own beads. As none had metal tools, the construction of beads was a long process. Using little but tools made of stone or wood and abrasive such as sand, prehistoric Indians would fashion beads from native materials. Most of the beads made by Native Americans were relatively large and were constructed to be worn strung on necklaces or thongs. It was not until the arrival of trade beads from Europe that the Indians could obtain small beads in sufficient quantities to make the beaded designs we know today.

Uses of Beadwork:

Native American beadwork, like quill work before it, is a decorative art form.

Utilitarian goods such as clothing, dwellings, horse gear, and utensils were at one time ornamented with quill work and beadwork. Over time, the older ways of life

have disappeared. Even though clothing and dwelling styles have changed, and the original needs for horse gear and certain utensils have vanished, decorative beadwork continues to flourish.

Beads were one of the earliest goods that the Europeans traded with the Native Americans. Spaniards were already trading beads into New Mexico by the middle of the 16th century. All beads came from trading posts but the Indians soon spread trade beads far and wide through their own exchange networks until they could be found in the most remote parts of the United States.

As Indians encountered white settlers, clothing styles changed. For example, articles of clothing previously made from buffalo skins began to be made out of wool or cotton. Although the basic materials changed, Native Americans continued to decorate their clothing with beadwork. During the mid-1800's, trade goods, such as beads, were readily available. Due to forced relocation and life on the reservation, many Indians had time on their hands. These factors led to a proliferation of beadwork during the mid-nineteenth century.

6. **What merit badges are required for Eagle Scout?**

Current Eagle Scout requirements - 2025

Of the 21 merit badges needed to achieve Eagle, 14 are required:

1. First Aid
2. Citizenship in the Community
3. Citizenship in the Nation
4. Citizenship in Society
5. Citizenship in the World
6. Communication
7. Cooking
8. Personal Fitness
9. Emergency Preparedness OR Lifesaving
10. Environmental Science OR Sustainability
11. Personal Management
12. Swimming OR Hiking OR Cycling
13. Camping
14. Family Life

The rank of Eagle Scout may be earned by Scout BSA who has been a Life Scout for at least six (6) months, has earned a minimum of 21 merit badges, has demonstrated

Scout Spirit and has demonstrated leadership within his troop, team, crew or ship. Additionally, they must plan, develop, and lead a service project - the Eagle Project - that demonstrates both leadership and a commitment to duty. After all requirements are met, they must complete an Eagle Scout board of review. They can complete the board of review up to three (3) months after their 18th birthday if all other requirements are completed before their 18th birthday.

Venturers and Sea Scouts who obtained First Class as a Scouts BSA member in a troop may continue working toward the Star, Life and Eagle Scout ranks, as well as Eagle Palms, while registered as a Venturer or Sea Scout up to their 18th birthday. Scouts with a permanent mental or physical disability may use alternate requirements based on abilities if approved by the council.

SCOUTING HISTORY

The Ethos Behind Scouting in America

If you are going to do anything for the average man, you have to begin before he is a man. The chance of success lies in working with the boy, not the man.

- Theodore Roosevelt

In the late 1800's, industrialization brought workers from rural towns and villages to fill the new factories in the cities. They were joined by men and women from around the world who spilled onto American shores to take advantage of the opportunities afforded them in urban industry. Workers filled cities to overflowing. Inadequate supplies of freshwater, sewers, paving, and transportation made congested living conditions unhealthy and increased hardships on the urban poor residing in shabby tenement housing. Crime and political corruption abounded adding to the degrading life led by the cities' underprivileged. Americans began to look to their past to recapture idyllic days.

By the 1900's, the American reform reaction led by progressives made up of an emerging new middle class of technicians, salaried professionals, clerical workers, salespeople and public-service personnel. Their numbers increased from 756,000 in 1870 to 5,609,000 in 1910. Superficially, they seemed to be a group of liberal reformers in search of ways to improve the lives of the nation's underdogs. They were actually conservatives in need of continuing traditional village ideals and values like frugality, cleanliness, promptness, foresight and efficiency. The inner workings of the progressive movement were complicated. Members had varying ideas of beliefs but rallied around favorite causes.

One of the most popular of these causes was saving the children. Progressives saw the child as the "carrier of tomorrow's hope whose innocence and freedom made him singularly receptive to education in rational human behavior. Protect and nurture him. In his manhood, he would create that bright new world of the Progressive's vision" Child Savers drew from the latest theories in psychology, sociology, medicine, and business management and incorporated these ideas into training children.

The juvenile court system was one of the first institutions that began to protect children. Little was known about what created delinquent children but certain conditions prevalent in urban slums seemed to predispose children to break the law. Delinquents were influenced by insecure homes; a lack of understanding or indifference of parents to their emotional lives and needs; the extent that schools gave useful training; social conditions

in their neighborhoods; their peers; and their own physical, mental and emotional weaknesses.

Progressives sought to change conditions and created a system aimed at curing rather than punishing delinquents.

Regulating child labor was a second goal of child protection. As factories multiplied, the impersonal nature of the factory encouraged unlimited exploitation of child labor. Child Savers proposed laws that raised minimum age requirements for employment from 14 to 17; required physical fitness exams for employment and completion of eighth grade for children under 17; limited employee work time to eight-hour days and 40-hour weeks; and prohibited night work for those under 18. Child labor laws added to children's leisure time, helped raise the school age and increased appreciation for the importance of a high school education.

Early 20th century educators were bombarded with differing theories on education that promoted changes in school curriculum and goals. New methods were needed in urban schools which suddenly became "swollen villages." The most widely read theory was by John Dewey, a progressive educator, who said that the existent education system was repressive and nonproductive. He called for classrooms to represent miniature communities where children would learn by doing. Children should see the relationship between their lessons and the outside world, said Dewey.

Child Savers wanted to organize play activities for city children and adolescents on supervised and municipally owned playgrounds. Progressive educators, social settlement workers and child psychologists planned to use outdoor exercise to mold and shape the lives of children in the cities - native and immigrant alike. They believed "muscles and muscle-control were the primary links between the child's "inner" realm of idiosyncratic feelings and his "outer" world of social encounter." To play organizers, it was a simple plan: control the child's body and you have a portal to his mind.

Similar to Hall, James M. Baldwin's psychology of imitation said that children were predisposed to imitate which helped them develop human qualities. Group games, said Baldwin, were the most effective way to use the imitation instinct to teach values to children. Unlike Hall, Baldwin viewed imitation, not muscularity, as the generator of morality.

William James had seen that children can be conditioned with physical or psychological characteristics when repeatedly drilled, hence, his theory of habit formation. Edward Thorndike took James' theory a step further arguing that most moral and intellectual

behaviors can become habits. John Dewey believed teachers could use children's play instinct to hold their interest.

Play organizers drew selectively from the classroom. They emphasized a way of training children that could be practiced with rigorous physical drills and games on organized playgrounds.

Various youth organizations began to spring up in progressive America with their own ideas as to how to best use children's leisure time. Outdoor groups for boys were established in coordination with the country's back-to-back movement to keep boys off the streets and in the woods. The first of this kind was the brainchild of Ernest Thompson Seton. In 1902, Seton wrote about his idea, a series of articles which was later published as the Birch-Bark Roll, the manual for Seton's Woodcraft Indians. His scheme for boys was decidedly a "character-making movement with a blue-sky method." He wanted his group to do more than just get boys out of the city to practice outdoor arts. He hoped his boys would develop a love for nature and the outdoors. Seton saw boys' most prominent instincts and tendencies in much the same way as contemporary psychologists and educators: "Instinct of play, the gang instinct, the instinct of imitation, the habit of giving nicknames, the love of personal decoration, the craze to make collections, the compulsion of atmosphere, the power of little ceremonies, the love of romance, the magic of the campfire."

Seton's Woodcraft Indians was a loosely knit and informal organization. Its program of Indian lore followed Indian tribal law. He rewarded outdoor skills with a series of coups of daring. As these skills were mastered, the boys were grouped in categories.

Daniel Carter Beard was another well-known nature writer and artist who developed a passion for boys' work. He knew of Seton's Indians; yet he preferred Daniel Boone and formed a group in his name. Later to become the Boy Pioneers, the group shared several aspects of Seton's organization. Boys were ranked according to the number of awards they had earned. Small groups were formed because they could be more easily managed by leaders in addition to giving more opportunities to members. Beard aimed to promote sports, support "healthy wholesome manliness, study woodcraft and outdoor recreation and to teach boys to enjoy protecting and conserving wilderness and wildlife." He thought Seton's Indians were out of touch with the problems of urban citizenship, and hoped that his pioneers would learn ways to cope with life in an industrial city.

The Young Men's Christian Association (YMCA), an English import, also attempted to build boys' character. It differed from Seton's and Beard's groups in that it stressed the religious component. The YMCA gained momentum as it joined the national craze for

the outdoors and nature in the late 1800s. By 1901, that momentum was stepped up by the leadership of newly appointed senior secretary of boys' work Edgar M. Robinson.

In 1908 and 1909, Robinson saw several local YMCAs pick up the idea of Scouting which had become so popular in England. In his February 1910 editorial in Association Boys magazine, YMCA boys' workers read General Robert Baden-Powell's assertion that Scouting for Boys, a handbook for instruction in good citizenship "will bring delight to every worker among boys." Robinson decided that all local troops could better serve their members if they united into one organization. He took this idea to Seton.

In the meantime, Chicago newspaper publisher William Boyce had traveled to England where he was introduced to Scouting's ideals and organization. He returned to America where he planned to organize troops and incorporate them into a nationally chartered group. Unaware of Boyce's actions, Robinson was contacting men he considered influential boys' leaders who would help him combine scattered Scout troops into one American Scouting organization. Seton had responded energetically and they enlisted the help of one of Robinson's YMCA co-workers, John Alexander and began looking for ways to form a national organization.

In February 1910, YMCA colleague J.A. VanDis showed Robinson an article he had found in a Chicago newspaper about Boyce's plan to incorporate the Boy Scouts of America. Robinson wasted little time in arranging to meet with Boyce. On May 3, 1910, he and VanDis, along with a fellow YMCA staff member met with Boyce and explained that there were already several Scout troops in the United States but they needed national leadership to unite them. Boyce confessed he'd had problems promoting Scouting and agreed to join Robinson and his friends.

Valuable resources to the initial organizers were English YMCA leader Charles E. Heald and W.B. Wakefield who had worked with Baden-Powell's Scouts.

On May 10, 1910, Robinson, Seton, Wakefield and Heald responded to a telegram from Boyce and went to Washington to appear before a Congressional committee on Education to advocate Boyce's bill on the organization's national incorporation. The basic idea of the incorporation was to provide a "program for use by local institutions under their own leadership, using their own building for the benefit of their own boys."

By this time, Robinson felt it was time to build an organizational structure. He called together Wakefield, Alexander, play organizer Luther Gulick, Seton and YMCA official William D. Murray to consider leaders suitable for a national Scout organization and to

decide what form the structure would take. Crucial to the establishment of a national Scout organization were the leaders who designed its blueprint bringing their own unique talents, interests and personality that gave the BSA strengths and weaknesses. Seton and Beard were purists when it came to Scouting. Beard's major concern in Scouting's early days was that its American heritage be preserved.

Colin H. Livingstone, Boyce's friend and a Washington banker who had advised Scout incorporation, was elected the first president of BSA by its National Council in 1911. He made the decision to hire James E. West as executive secretary. West was a Washington lawyer who took an active interest in the living conditions of American children. At first, West declined Livingstone's offer. After meeting with the executive committee, he changed his mind and signed on for six months. He set up the organization, made a survey of changes needed to make the movement fit American boy needs, produced necessary literature and put the movement on a "sound organizational basis." He stayed until 1943 when he retired.

Other boys' workers whose input shaped the Scouting movement comprised a lengthy list. They represented the YMCA, Playground Association of America, American Red Cross, Child Welfare Committee, U.S. Army Medical Corps, The Outlook social work magazine, Young Men's Hebrew Association, Big Brother Movement, Settlement Movement, Public School Athletic League, Public Playgrounds, Russell Sage Foundation and progressive magazine writers.

From these individuals, ideas on new training methods were combined in activities for Scouting America integrating the Philosophies of athletics and play, education, citizenship, courage, truthfulness, friendship, kindness, democracy and thrift. More specific aims included the development of resourcefulness and self-reliance in boys and a sense of duty to God and country through woodcraft, campcraft, first aid and lifesaving, health and endurance, chivalry, games and athletics and citizenship.

To make Scouting appealing to boys, founders chose a uniform similar to those worn by American soldiers. A second recruiting plus was the outdoor recreation that replaced military drills predominant in earlier boys' organizations and camps. Scouting America de-emphasized religious proselytizing in the face of its openness to all creeds and races. With the wide array of churches who sponsored Scout troops, Scout organizers called upon members to pledge tolerance of others' religious beliefs.

There existed in the United States a group of men who saw boys' organizations as a way to create an audience for their progressive ideals. One group of organizational leaders wanted to incorporate creative play into boys' activities to teach children the

value of group cooperation. A second group believed that children should be taught to enjoy nature as an alternative to the evils of American city life.

Inherent in what these groups and most of their contemporaries wanted was an organization to uphold the traditional values of frontier America and to preserve an America still living in its rural past.

FOUNDER'S BIOGRAPHY: LORD ROBERT S.S. BADEN-POWELL (1857-1941)

Robert Baden-Powell (B-P) is the acknowledged founder of Scouting. He was born in London, England and grew up in a prosperous Victorian family. Baden-Powell's mother entertained often. As a child, he mixed with famous writers and artists like poet Robert Browning. Baden-Powell himself had a tremendous talent for writing and drawing. At age eight (8), he wrote "Laws For Me When I Am Old."

"I will have the poor people to be rich as we are, and they ought by rights to be as happy as we are, and all who go across the crossings shall give the poor crossings sweepers some money and you ought to thank God for what he has given us and he has made the poor people to be poor and the rich people to be rich, and I can tell you how to be good, now I will tell you. You must pray to God whenever you can but you cannot be good with only praying but you must also try very hard to be good."

After graduating from an exclusive private school, B-P joined the British army where he served for 34 years. He advanced rapidly and traveled extensively throughout Asia and Africa spending many years in India and South Africa. Baden-Powell took up scouting and reconnaissance to fill his spare time. He taught these techniques to his soldiers because they were unable to orienteer or take care of themselves in the world. He wrote Aids to Scouting in 1898 for military use, never dreaming of the popularity the little book would achieve back in England.

In 1899, he achieved national fame for his command of Mafeking, a small South African town besieged by the Dutch during the Boer War. Although outnumbered nine to one, Baden-Powell and the townspeople held Mafeking for 217 days until relieved by the British army. During the siege, one of Baden-Powell's lieutenants formed a boys' Cadet Corps to carry messages and perform other duties relieving more men for battle duty. B-P was quite pleased with the boy's performance. "We made the discovery that boys, when trusted and relied upon, were just as capable as men and just as reliable."

Baden-Powell returned to England a hero in 1902. He was surprised to find that Aids to Scouting was being read and practiced by many British youth, and began to develop a Scouting program for boys because of his concern for them. Children of the once great British Empire were faced with severe unemployment, poverty, crime, malnutrition, unhealthy living conditions and little adult supervision. He wrote that his "...heart sickened at seeing these thousands of boys and young men were pale, narrow-chested, hunched-up, miserable specimens, smoking endless cigarettes, (and) numbers of them

betting.” He compared the fate of the British Empire to Rome, saying, “the main course of the downfall of Rome was the decline of good citizenship among its subjects...”

Baden-Powell based his Scouting program on his previous military experiences, a lifelong love of the outdoors and other youth organizations such as Seton’s Woodcraft Indians. Scouting was designed to build physical fitness and good citizenship through woodcraft, games and service projects. The movement grew beyond his wildest expectations. Nearly 110,000 British youth were registered Scouts by 1910. The movement then began to spread worldwide. Today there are more than 16,000,000 members in more than 150 countries and territories. Scouting is now the largest voluntary youth organization in the world.

Baden-Powell worked tirelessly for the Scouting movement until his death in 1941 at the age of 84.

FOUNDER'S BIOGRAPHY: ERNEST THOMPSON SETON (1860-1946)

Ernest Thompson Seton, a founder and organizer of the Boy Scouts of America held the honorary title of Chief Scout. His importance lies in his early development of an outdoor boys' organization.

Seton was born in England. He grew up in Canada spending much of his lonely childhood in the woods in nature study and Indian fantasy. He made a name for himself as a naturalist, artist, and lecturer. In 1902, he began the Woodcraft Indian Society for boys based on the adventure of outdoor life and the American Indian. It is the first known organization for boys with an outdoor orientation, volunteer adult leadership, a system of honors based on individual achievement, an oath and a code of laws. Members were called braves and grouped into tribes and bands. Baden-Powell borrowed heavily from Seton's program in developing his British Scouting plan.

Like Baden-Powell and Beard, Seton felt the answer to society's problems lay in the outdoors. "To combat the system that has turned such a large portion of our robust, manly, self-reliant boyhood into a lot of flat-chested cigarette smokers, with shaky nerves and doubtful vitality, I began the Woodcraft movement in America..."

Although Seton labored devotedly for Scouting America, he gradually came to differ with other leaders like James West on the proper methods to carry out Scouting's objectives. He publicly scorned "knot-tying in church basements" insisting that the movement should be a selective camping and woodcraft organization. Seton resigned from his position as Chief Scout in 1915 and formed a small movement called the Woodcraft Rangers. Anger subsided on both sides and Seton was awarded a Silver Buffalo in 1926.

Seton wrote that, "...there was sanity in every part of the scheme (Scouting):...because it had picturesqueness; it made the boys govern themselves and it gave them definite things to do. Above all, it never failed to play on the master power of the savage - the love and glory that was always kept in mind. It was used as the lure and the motive power to get boys into different ways of life and thought."

FOUNDER'S BIOGRAPHY: DANIEL CARTER BEARD (1850-1941)

Daniel Beard was one of the founders and initial organizers of Scouting America. He was appointed the first National Commissioner of Scouting and the first Chairman of the National Court of Honor.

Beard was born and raised in Covington, KY. His very active boyhood was spent outdoors. His family had been in America for generations. During the Lincoln-Douglas debates of 1860 the future President smiled at him and he helped build earthworks to protect Cincinnati during the Civil War. He and his brother played and fished between Union and Confederate lines, dodging snipers and stray bullets. At 14, he served as a hospital orderly to wounded soldiers. Beard inherited his family's artistic talent and became a successful artist and illustrator. He was a favorite of Mark Twain who said Beard could illustrate his thoughts and the artist's work graced Twain's popular 1889 novel, *A Connecticut Yankee in King Arthur's Court*.

An outdoorsman since his youth, Beard knew that boys loved the hardy life of the woods. He first became interested in youth work when he saw homeless New York City newsboys living under a statue of Ben Franklin. This encounter, "started me on my lifelong crusade for American boyhood."

In 1882, he published his first book, *American Boy's Handy Book* with the inviting subtitle, "What to do and How to do it". In over 400 pages of colorful "boy talk" and illustrations by the author, Beard described hobbies and crafts such as making kites, fishing, hunting, trapping, taxidermy, knots, boats, camping, wildlife identification, snow activities and puppetry.

In 1905, as editor of *Recreation* magazine, he founded The Sons of Daniel Boone based on the heritage of America's frontiersmen. Beard's boys were grouped into stockades and forts and called tenderfeet or scouts according to their advancement. The main purpose of the organization was to instill a love of the outdoors and to teach good citizenship in the process. He later formed a second boys' group called The Boy Pioneers.

Although Beard saw a decline in the health and self sufficiency of American boys, he did not doubt their basic character. He had "... no faith or patience with the kickers and knockers who in a frantic attempt to get into the spotlight themselves are constantly defaming American patriots and worst of all, American boys, proclaiming that they are worse than boys of Yesterday. Being a boy of Yesterday himself, the writer knows

whereof he speaks when he declares that the boys of Today are a vast improvement upon those of Yesterday. Boys are alright: they need a little encouragement and a worthy example to follow.”

Known affectionately as “Uncle Dan”, Beard was idolized by American Scouts. He served as a figurehead for Scouting America and preached a love of the outdoors until his death in 1941 at age 91. Beard was awarded the Silver Buffalo in 1926.

FOUNDER'S BIOGRAPHY: JAMES EDWARD WEST (1876-1946)

James E. West was the first Chief Scout Executive of the Boy Scouts of America. At the BSA's request, West took a temporary position as executive secretary for the fledgling organization in 1910. He stayed for 33 years. West is largely responsible for the development of the BSA into a nationwide movement. He adapted the British Scouting program, oath and laws to fit American needs. He devised the constitution and by-laws, the regional organization plan and the merit badge program. West kept Scouting running through the difficult years of the Great Depression and World War II and oversaw the first National Jamboree, the formation of local councils and regions, the establishment of the Scouting professional service and the creation of Cub Scouting and Sea Scouting. West also edited Boys' Life for 20 years and the Handbook for Boys for 30 years.

West was born in Washington, D.C. in 1876. When he was six (6), his mother died leaving him without any known relatives and he went to an orphanage. Life there was difficult and not very nurturing for a youngster. The children received little schooling and no cultural opportunities. After about a year, Jimmy was diagnosed with tuberculosis and he spent two (2) years in the hospital much of the time painfully strapped flat on his back. Determining it could do nothing more for him, the hospital returned him to the orphanage which refused to take him back at first. Because he could no longer perform any of the usual boys' chores, eight-year-old Jimmy was made to sew with the girls.

When Jimmy was 12, one of his mother's old friends, Mrs. Ellis Spear, took an interest in his care. He spent time with her family and she introduced him to the world of books. Jimmy became an avid reader and loved learning so much that he convinced the orphanage authorities to allow him the unheard-of-privilege of attending high school. He organized the other children to create a library at the orphanage as well as tutor each other. He forced his nearly useless legs to walk and pedal a bicycle so he could deliver newspapers to pay for his education.

West attended a business high school where he was editor of the school newspaper, librarian and manager of the football team. He was determined to obtain an education and live a life useful to others. At an early age he dedicated himself to helping disadvantaged youth. While still at the orphanage, he organized the younger children for hikes and outings, successfully fought for the children's right to use the orphanage library (formerly off-limits) and paid every child one penny out of his own pocket for each book they read.

West left the orphanage and entered law school in 1897. Completing his degree in 1901, West's experiences in the orphanage ingrained in him a deep interest in children's welfare. When a boy stole his car, attorney West appeared in court to represent the young culprit.

He helped obtain the first juvenile courts and public playgrounds in Washington, D.C., worked for the National Child Rescue League which found homes for 2,000 orphans, and helped organize the first White House Conference on the Care of Dependent Children sponsored by President Theodore Roosevelt in 1909.

West devoted his entire adult life to the Scouting Movement. He was awarded the Silver Buffalo in 1926 and Britain's highest Scouting award, the Silver Wolf. Although hard-driving, serious-minded and extremely demanding, West's work was inspired by a genuine sympathy for and devotion to youth. "Of all the assets this great Country has,...none can be placed higher than youth. What America will be in years to come depends on what happens to our boys and girls today.

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SCOUTING'S HISTORICAL CHRONOLOGY

1883 -

Baden-Powell begins to instruct his soldiers in Scouting techniques and write Aids to Scouting.

1899 -

Baden-Powell organized the youth of Mafeking into a cadet corps to act as messengers.

1900 -

Ernest Thompson Seton holds a camp on his property for neighborhood boys.

1902 -

Seton forms the first Woodcraft Indian tribe at the Fresh Air and Convalescent Home for slum children in Summit, NJ.

1905 -

Daniel Carter Beard founded the Society of the Sons of Daniel Boone.

1907 -

July 29-August 9, Baden-Powell conducts an experimental Scout camp for 21 boys on Brownsea Island off the coast of England.

1908 -

Baden-Powell's Scouting for Boys is published.

1909 -

In August, William D. Boyce, a wealthy American publisher, is supposedly aided by an unknown Scout in London, giving Boyce the idea to start a Scouting movement in America.

1910 -

- February 8 - Boyce incorporates the Boy Scouts of America in Washington, D.C.
- May 3 - Boyce accepts offer of help from YMCA officials in organizing BSA.
- June 1 - the National Office opened in a New York City YMCA.
- June 21 - an organizational meeting was called by YMCA's Edgar M. Robinson.
- Seton and Beard fold their movements into the Boy Scouts of America. Seton becomes Chief Scout while Beard and others become National Scout Commissioners.

- In August, the first BSA manual, Boy Scouts of America: A Handbook of Woodcraft, Scouting and Life-Craft, written by Ernest Thompson Seton, was published.
- August 16 - September 1, the first BSA camp is held at Silver Bay, Lake George, NY.

1811 -

- January 2 - James E. West becomes the first Chief Scout Executive and opens a national office in New York City.
- The Scout Oath and Law, advancement requirements, badges and uniforms are developed in the spring.
- August 31. The first edition of the Handbook for Boys is published. 300,000 copies are printed.
- The first Honor Medal for lifesaving is presented by the National Court of Honor to Charles Scruggs of Cuero, TX.
- Sea Scouting is begun by Arthur A. Carey of Waltham, MA, using his schooner Pioneer (became an official program in 1912).

1912 -

- The First National Good Turn is announced; the promotion of a "Safe and Sane Fourth of July".
- In July, the BSA published its first issue of Boys' Life, a magazine that had been started in March 1911 by a Rhode Island Boy Scout.
- On Labor Day, the first Eagle Scout badge is awarded to Arthur R. Eldred of Troop 1, Oceanside, NY.
- Sea Scouting is established to serve older scouts interested in boating.

1913 -

- April 15, the first issue of Scouting magazine is published.
- Norman Rockwell is hired as an illustrator for Boy's Life.

1914 -

Registration of Scouts begins; the annual fee is 25 cents.

1915 -

- E. Urner Goodman and Carroll A. Edson organizes an honor society at Treasure Island Scout Camp near Philadelphia that will grow to become the Order of the Arrow.
- July 16, the first Order of the Arrow members are inducted.

- The Church of Jesus Christ of Latter-day Saints became the first religious body to adopt Scouting as part of its ministry.

1916 -

- June 15, the BSA is granted a federal charter protecting its name and insignia.
- The first 57 merit badge booklets are published. Topics cover camping, conservation, invention and automobiling.

1917 -

The BSA begins home-front service with the entry of the U.S. into World War I. By the war's end on November 11, 1918, the Boy Scouts had sold more than \$200 million worth of Liberty Loan bonds and war stamps, distributed 30 million pieces of government literature, collected 100 railroad cars of nut hulls and peach pits for gas mask manufacture, located 21 million board feet of black walnut trees for gun stocks and airplane propellers, and planted 12,000 gardens.

1919 -

President Woodrow Wilson establishes National Boy Scout Week.

1920 -

- The BSA sent 301 Scouts and leaders to the first international Jamboree in England. 34 countries are represented at the World Jamboree.
- First National Training Conference held for professional Scouters.
- Rotary International became the first service club to adopt Scouting.

1922 -

Order of the Arrow becomes an official experimental program.

1923 -

The Hibbing Area Council begins organizing canoe trips into the boundary waters that evolve into the Northern Tier High Adventure program.

1924 -

- The Lone Scouts of America, which had been founded by William D. Boyce, in 1915, was absorbed by the BSA.
- The first achievement badges are awarded to physically handicapped Scouts.
- Norman Rockwell paints the first of his Boy Scout calendars, showing a uniformed Scout bandaging a puppy.

1925 -

Membership in the Boy Scouts of America tops 1 million.

1926 -

- The first Silver Buffalo awards are given by the National Council for distinguished service to boyhood.
- Development of a program for younger boys is authorized.

1927 -

- Eight Sea Scouts go with the Borden-Field Museum expedition to the Bering Sea.
- Interracial Service is established to promote Scouting among African Americans and other minorities.

1928 -

- Three Scouts accompany the Martin Johnson expedition to Africa.
- Sea Scout Paul A. Siple goes with the Byrd expedition to Antarctica.

1929 -

In August, the Cubbing program for younger boys began as a pilot project in several cities.

1930 -

April 1, the first Cub Scout pack charters are issued.

1931 -

- Boy Scouts begin depression relief work with local collections of clothing and food.
- First Silver Beaver Awards given for distinguished service to boyhood within local councils.

1932 -

Mortimer L. Schiff Scout Reservation in Mendham, N.J. is donated by the family of the late BSA president.

1933 -

The Explorer Scout program is authorized.

1934 -

- National Good Turn for the Needy at request of President Franklin D. Roosevelt; 1.8 million articles of food, clothing, and furnishings collected.

- The Order of the Arrow becomes an official program of the BSA.

1935 -

- The 5-millionth copy of the Boy Scout Handbook for Boys (now in its third edition) is printed.
- President Franklin D. Roosevelt cancels a planned National Scout Jamboree in Washington D.C. because of a polio epidemic.

1937 -

The first National Jamboree is held in Washington D.C. An earlier one planned in 1935 was cancelled due to an outbreak of polio. 27,232 Scouts and Scouters attended.

1938 -

Waite Phillips, an oilman and philanthropist from Tulsa, Oklahoma, gives 36,000 acres near Cimarron, N.M. for development of Philturn Rocky Mountain Scout Camp (now Philmont Scout Ranch).

1940 -

Experimental projects to bring Scouting to urban low-income areas began with money from the Irving Berlin Fund, which was established with royalties from Berlin's song "God Bless America".

1941 -

- Scouts distribute pledge cards and posters advertising Defense Bonds and Stamps, and collect 10.5 million tons of scrap aluminum and 50 million tons of waste paper.
- After Pearl Harbor, December 7, BSA pledged full support for the war effort. On December 13, Scouts distributed Air Raid posters.
- The Webelos rank is created for older Cub Scouts. The name derives from the three Cub Scout ranks (Wolf, Bear and Lion). It was changed in 1967 to stand for "We'll Be Loyal Scouts" when the Lion rank was dropped.

1942 -

- The Boy Scouts began home-front service for World War II by collecting scrap rubber, metals, wastepaper, used books, and musical instruments for military camps; distributing government posters and circulars, building model planes and ships for military training; and planting Victory Gardens.

1943 -

- The Air Scouting program begins.

- BSA continued home-front service.
- First Silver Antelope awards presented for distinguished service to boyhood within a region.
- James E. West retires as Chief Scout Executive.

1944 -

- BSA continued home-front service.
- World Friendship Fund established originally to aid Scout associations in war-torn nations.

1945 -

BSA continues home-front service; by the end of World War II in August, the BSA had responded to 69 requests from the government.

1948 -

The First American Wood Badge course is run at the Schiff Scout Reservation. Thirty men from 12 states participate.

1949 -

Membership age minimums lowered to 8 for Cub Scouts, 11 for Boy Scouts, and 14 for Explorers. All boys 14 and over are designated as Explorers; they might remain in a Scout troop as members of an Explorer crew or join a separate post.

1950 -

- The Second National Jamboree is held at Valley Forge, PA.
- The BSA establishes the Philmont Training Center to train adult leaders.
- The U.S. Post Office Department issues the first American Boy Scout Stamp. The 3-cent stamp shows three Scouts, the Statue of Liberty, and the Scout Badge.

1951 -

Two million pounds of clothing is collected for foreign and domestic relief.

1952 -

- Thirty million Liberty Bell doorknob hangers are distributed by 1.8 million BSA members in their Get Out the Vote campaign.
- Membership in the BSA tops 3 million.

1953 -

- Third National Jamboree is held at the Irvine Ranch in Southern California.

- Cubmaster Don Murphy creates the pinewood derby. The first event was held in Manhattan Beach, California.

1954 -

- In National Conservation Good Turn, BSA members undertake thousands of projects for conservation of wildlife, forests, soil, and water.
- The Scout unit known as a Webelos Den is created to help maintain interest of 10-year old Cub Scouts and provides a bridge for crossing over to Boy Scouting.

1956 -

BSA members distribute 36 million doorknob hangers and 1.3 million posters in the Get Out the Vote campaign.

1957 -

Fourth National Jamboree is held at Valley Forge, PA.

1958 -

- National Safety Good Turn, BSA members distribute 50,000 posters and deliver 40 million civil defense emergency handbooks.
- Explorer Richard Lee Chappel goes with the National Academy of Sciences team to Antarctica for the International Geophysical Year.

1959 -

Special Interest Exploring begins. Boys 14 and older who remain in Scout troops are again designated Boy Scouts and not Explorers.

1960 -

- The Johnston Historical Museum opens at BSA National Headquarters in New Brunswick, NJ.
- Fifth National Jamboree is held at Colorado Springs, CO.
- BSA holds its third Get Out the Vote.
- On Scouting's 50th birthday, the U.S. Post Office Department issues a 4-cent commemorative stamp.

1961 -

Urban Relationships Service is established to replace Interracial Service; pilot projects begin in public housing.

1962 -

First National Explorer Delegate Conference is held at Ann Arbor, MI.

1964 -

- Sixth National Jamboree is held at Valley Forge, PA.
- The Boy Scout Memorial in Washington, D.C. is dedicated, marking the site of the 1937 National Scout Jamboree.

1965 -

- Inner-City Rural Program is launched.
- BSA reaches two major milestones: The 10-millionth Scout is registered and the 500,000th Eagle Scout badge is presented.

1966 -

Scouting hits the big screen with Walt Disney's movie, "Follow Me Boys!" starring Fred MacMurray.

1967 -

- The BSA hosts the 12th World Jamboree at Farragut State Park, ID.
- The Cub Scouting program is revised; Webelos Scouting is established for 10-year old boys.
- Ernest Thompson Seton Memorial Library and Museum at Philmont Scout Ranch and the Ellsworth H. Augustus International Scout House at national headquarters opened.

1969 -

- Girls are permitted to join special-interest Explorer posts.
- Seventh National Jamboree is held at Farragut State Park, ID.
- Eagle Scout Neil Armstrong becomes the first man to walk on the moon. Armstrong and Buzz Aldrin, Jr. (another former Scout) had earlier radioed a greeting to the Scouts attending the National Scout Jamboree.

1970 -

- First national Explorer Olympics held at Colorado State University.
- Project SOAR (Save Our American Resources), a continuing conservation Good Turn, is launched.

1971 -

- Operation Reach, a national program against drug abuse, is started.
- First National Explorer Presidents Congress is held in Washington, D.C.
- Exploring magazine begins its publication.
- First Silver World awards are presented by BSA for distinguished service to youth on an international scale.

- BSA drops the phrase, “to be square” from the Cub Scout promise after it takes on a negative connotation.

1972 -

- Sweeping revisions of the Boy Scout program are made; outdoor skills are no longer required for advancement to First Class. This only lasts for six years.
- The National Eagle Scout Association (NESA) was founded.

1973 -

Eighth National Jamboree is held at two sites - Moraine State Park, PA and Farragut State Park, ID. This is the first and only time the Jamboree is held in two locations.

1976 -

Seven hundred and fifty Eagle Scouts and leaders camp all summer on the Mall in Washington to observe the nation’s bicentennial.

1977 -

- Ninth National Jamboree is held at Moraine State Park, PA>
- Energy conservation is emphasized in Project SOAR.

1978 -

- Age restrictions are removed for severely handicapped members, permitting them to earn badges beyond the usual age requirements.
- The Boy Scout advancement plan is modified to once again require outdoor skills for First Class rank.
- Eagle Scout Mark Leinmiller accompanies the National Science Foundation team to Antarctica.

1979 -

- National Office moves to Irving, TX after 25 years in New Jersey.
- The ninth edition of the Official Boy Scout Handbook, written by William “Green Bar Bill” Hillcourt, reflecting a return to the outdoor emphasis, is published.
- Florida Sea Base joins the family of Scouting’s national High-adventure programs.

1980 -

- BSA members distribute fliers publicizing the National Census.
- Cub Scouting celebrates its 50th anniversary and registers its 30-millionth Cub Scout.

1981 -

- The Tenth National Jamboree is held at Fort A.P. Hill in Virginia.
- Hispanic Outreach is initiated nationally.

1982 -

- Tiger Cubs, a BSA program for 7-year old boys and adult family members, is initiated.
- Bear Cub Scout advancement is enhanced.
- Career Awareness Exploring becomes official.
- The Prepare for Today program is started for "latchkey children".
- Alexander M. Hols

1983 -

- The 15th World Jamboree is held in the Kananaskis country in Canada from July 4th through the 16th.
- 29th World Conference is held in Detroit, MI.
- Margaret Pope Hovey Award is received for contributions to the handicapped.

1984 -

- Third edition of the Fieldbook is published.
- Introduction to Family Campus is published, and Family Camping Association is launched.
- BSA inaugurates Varsity Scouting, a variation on Boy Scouting that uses sports terminology.

1985 -

- The Boy Scouts of America celebrates its 7th anniversary.
- The Eleventh National Jamboree is held at Fort A.P. Hill, VA.
- The Boy Scouts: An American Adventure is published.
- BSA receives the National Organization on Disability Award.

1986 -

- The National Scouting Museum opens in Murray, KY.
- Boys Life Magazine celebrates its 75th anniversary.
- Biennial meeting of the National Council is held in Louisville, KY.
- Donor Awareness Good Turn program begins.

1987 -

- BSA launches the nation's largest anti-drug campaign, Drugs: A Deadly Game.
- BSA begins a new program to fight child sexual abuse.

- Career Awareness Exploring is promoted to expose high school students to various career fields.

1988 -

- The Scouting for Food program became the largest national Good Turn since World War II.
- Biennial meeting of the National Council is held in San Diego, CA.
- Harold Hook is elected BSA president.

1989 -

- The 12th National Jamboree is held at Fort A.P. Hill in Virginia.
- New Troop Operations Plan begins.
- Cub Scouting begins "Renewal Plan for Separated Cub Scouts".

1990 -

- A National Council contingent travels to the USSR to explore Scouting possibilities.
- The 10th edition of the Handbook is released. The total circulation of the handbook since 1910 reaches 33,860,000.
- Scouting for Food program receives Presidential End Hunger Award.
- Center for Professional Development opens in Westlake, TX.

1991 -

- BSA Learning for Life begins.
- Hispanic emphasis program begins.
- The 17th World Jamboree is held in Korea.

1992 -

- Strategic plan for the 21st century begins.
- BSA begins new Urban Emphasis.
- TRAIL Boss program offers new opportunities in conservation and natural resources education.

1993 -

- Operation First Class initiative begins.
- 13th National Jamboree held at Fort A.P. Hill, VA.
- First Russian Scout Handbook produced.

1994 -

- New Conservation Good Turn initiative begins.

- The National Order of the Arrow Conference is held at Purdue University.
- BSA launches Operation First Class to extend Scouting to greater numbers of disadvantaged minority youth in urban areas.
- Family Life merit badge becomes a requirement for Eagle Scout.
- Cub Scout Leader Basic Training is redesigned and streamlined to attract more leaders.

1995 -

- The National Campaign for Local Council Endowment identifies more than \$86 million in deferred gifts and generates \$51 million in bequests.
- A 1995 study, The Values of Men and Boys in America shows Scouting can positively affect the lives of America's youth.
- Explorer membership reaches an all-time high.
- Cub Scouting launches Supplemental Training for Cub Scout Leaders.

1996 -

- The release of a new Project COPE guidebook puts the BSA at the forefront of challenge-course technology.
- BSA introduces a Crime Prevention program and merit badge.
- New Rural Emphasis materials are introduced to support field staff in non-urban communities.
- BSA begins Operation: Tiger Mania, an effort to increase Tiger Cub membership, which leads to a 6.8 percent increase in membership.
- Membership rises in Cub Scouting, Boy Scouting and Exploring.

1997 -

- The 14th National Jamboree is held at Fort A.P. Hill in Virginia.
- Long-term camping reaches its highest level ever with 57.7 percent of all Boy Scouts and Varsity Scouts participating.
- The percentage of trained Cub Scout leaders rises to 40 percent.

1998 -

- Venturing, a program for 14 to 20 year old men and women, is introduced.
- The 11th edition Boy Scout Handbook is published.
- The National Leadership Training Conference is held in Nashville, TN.
- More than 4.4 million Scouts log a total of 52,908,746 hours of community service as part of America's Promise - The Alliance for Youth.
- 802,880 youth in 39,162 Scouting units collect more than 41 million cans of food to help feed the hungry.

- BSA adopts Leave No Trace as Scouting's guideline for protecting the environment while conducting outdoor activities.
- Wood Badge for the 21st Century is introduced. Focuses on team development and encompasses all branches of Scouting.

2000 -

- 100 millionth youth member is registered.
- Between 1997 and 2000, Scouts performed more than 214,475,151 hours of volunteer community service.
- BSA celebrates its 90th Anniversary.

2001 -

In the wake of 9/11 terrorist attacks, Scouts respond to the nation's call for assistance by collecting gloves, socks, toothbrushes, bottled water and other necessities for rescue workers and victims.

2002 -

The National Scouting Museum opens in a new 50,000 square foot facility next door to the national office in Irving, TX.

2004 -

BSA launches Good Turn America, a national initiative with the Salvation Army, American Red Cross and Habitat for Humanity to address the problems of hunger, homelessness, inadequate housing and poor health.

2005 -

The 16th National Scout Jamboree is held at Fort A.P. Hill, Virginia. President George W. Bush and 43,307 Scouts attend. Increased military usage of Fort A.P. Hill prompts the BSA to consider finding a new site for the National Jamboree.

2007 -

Eagle Scout Philip Goolkasian of Fresno, California wins a national contest to design a logo for the BSA's 100th Anniversary celebration.

2008 -

Through the Arrow Corps project, more than 3,800 Scout volunteers contribute more than \$5 million worth of labor to the national forests.

2009 -

- Anthony Thomas of Lakeville, Minnesota becomes the 2 millionth recipient of the Eagle Scout Award.
- BSA issues the 12th edition of The Boy Scout Handbook printed on recycled paper that was made using environmentally friendly processes.
- BSA purchased 10,500 acres of property adjacent to West Virginia's New River Gorge National River Area in order to create the Summit Bechtel Family National Scout Reserve.

2010 -

- Boy Scouts of America celebrates its centennial. Councils across the USA conduct special events to commemorate its anniversary.
- The 17th National Scout Jamboree is held at Fort A.P. Hill. This is the final National Jamboree to be held at A.P. Hill.

2013 -

The 18th National Jamboree was held for the first time at The Summit Bechtel Reserve.

2017 -

The 19th National Jamboree is held at the Summit.

2018 -

- Lion Cub Scouts becomes an official rank, thereby inviting kindergarten aged youth to join.
- Girls are invited to join Cub Scouts (ages 5-10, grades K-5)
- Philmont Scout Ranch is closed for the 2018 season after two wildfires (Ute Park Fire burns more than 31,000 acres including much of central Philmont and the Morris Creek Fire burns 1,761 acres, a small portion of the southern border of Philmont.) This is the first time in the 85 year history of Philmont that the ranch is closed to backcountry visitors.
- Centennial Wood Badge course is launched with pilot courses offered at Florida Sea Base and Philmont Scout Ranch. National roll-out will occur in late 2019 and early 2020.

2019 -

- Girls invited to join the Boy Scouts program (ages 11-17, grades 6-12).
- Boy Scouts program re-branded to Scouts BSA as all-girl troops are formed in councils all over the USA.
- The World Scout Jamboree will be held at The Summit Bechtel Reserve. 40,000 scouts from over one hundred nations are expected to attend.

2020 -

BSA declares bankruptcy and seeks protection from creditors and a coalition of victims of sexual assault.

2021 -

- Inaugural class of female Eagle Scouts with board of review dates between October, 2020 and February 8, 2021.
- The National Jamboree was canceled due to COVID-19 epidemic.

2022 -

BSA exits bankruptcy.

2023 -

National Jamboree is held at Summit Bechtel Reserve in West Virginia. More than 5,000 flood buckets are produced as part of the BSA National Service Project.

Norman Rockwell and the Boy Scouts of America

“Without thinking too much about it in specific terms, I was showing the America I knew and observed to others who might not have noticed.”

- Norman Rockwell

Born in New York City in 1894, Norman Rockwell always wanted to be an artist. At age 14, Rockwell enrolled in art classes at The New York School of Art (formerly the Chase School of Art). Two years later, in 1910, he left high school to study art at The National Academy of Design. He soon transferred to The Art Students League where he studied with Thomas Fogarty and George Bridgman. Fogarty's instruction in illustration prepared Rockwell for his first commercial commissions. From Bridgman, Rockwell learned the technical skills on which he relied on throughout his long career.

Norman Rockwell was originally hired by the Boy Scouts of America to create a series of pen and ink drawings for The Boy Scouts Hike Book. At the age of nineteen, he was appointed art editor of Boy's Life magazine. At the age of twenty-two, Rockwell resigned his position with the Boy Scouts to work for the Saturday Evening Post where he continued to include BSA images on the covers and in the American Red Cross magazine.

In 1925, Rockwell resumed his work with the Boy Scouts of America leading to a sixty-four year relationship with the organization which was the longest association of his career. Every year but two from 1925 through 1976, Rockwell did a painting for the annual Boy Scout calendar published by Brown and Bigelow.

Joe Csatri and the Boy Scouts of America

“My work may be reminiscent of the Rockwell style, but I'm no Rockwell. Norman was in another league. He was a great storyteller and humorist, a kind of pictorial Mark Twain.”

- Joe Csatri

Born in South River, New Jersey in 1929, Joe Csatri is a realist artist who worked with Norman Rockwell. As a boy, Csatri had painstakingly recreated Saturday Evening Post covers that Rockwell had painted. He studied art at the Academy of Arts, Newark, NJ and also at the Pratt Institute in Brooklyn. In 1953, he became an artist in the layout division in BSA Supply Division's advertising department. In 1958, he became the art

director designing advertising and sales promotional pieces, cover illustrations and posters.

Like his mentor Rockwell, he also served as art director of Boy's Life magazine at the beginning of his career, being named to that position in 1973. This was the time he worked closely with Rockwell. Csatari's job was to come up with possible themes for the paintings and make rough sketches for Rockwell. Csatari often assisted Rockwell on his work at this time as by then Rockwell was aging. In 1976 when Rockwell retired from the calendar commission, the BSA asked Csatari to continue in the Rockwell tradition.

50 NOTABLE SCOUTS

Movie and Television Personalities

- George Takei - actor/director; Star Trek
- Sheldon Leonard (Eagle Scout) - Actor and producer; The Dick Van Dyke Show
- Richard Dean Anderson - actor; MacGyver and Stargate SG-1
- Creek Stewart (Eagle Scout) - survival instructor; host of Fat Guys in the Wood
- Paul Winfield - actor; Second to Die, Sounder
- Ozzie Nelson - actor and band leader; the Adventures of Ozzie and Harriet
- John Ritter - actor; Three's Company
- Jon Heder - actor; Napoleon Dynamite
- Reed Timmer (Eagle Scout) - Storm Chaser
- James Stewart - actor and Brigadier General in United States Air Force Reserve; Mr. Smith Goes to Washington, The Philadelphia Story

Politicians and Military

- Michael Bloomberg (Eagle Scout) - former mayor of New York City from 2002-2013, founder of Bloomberg News
- Mitchell Paige (Eagle Scout) - United States Marine, recipient of Medal of Honor from WWII for halting a Japanese regiment at Battle of Guadalcanal
- Leo K. Thorsness (Eagle Scout)- Member of Washington Senate 1988-1992; received Medal of Honor recipient for air engagement in the Vietnam War.
- Alan Simpson - Chair of the National Commission on Fiscal Responsibility and Reform 2010; visited fellow Scouts in a Japanese-American internment camp and met Norman Mineta during WWII. Helped pass the Japanese-American Compensation Act.
- Norman Y. Mineta - Former Secretary of Transportation, 2001-2006; spent WWII in a Japanese internment camp in Wyoming where he met Alan Simpson.
- Rex Tillerson (Eagle Scout) - Former Secretary of State, 2017-2018; CEO of EXXonMobil 2006-2016.
- Percy Sutton - Former Chairman of the Board of City Broadcasting Corp; 21st Manhattan Borough President, 1966-1977.
- Dr. Benjamin Lewis Salomon (Eagle Scout) - WWII Army front line surgeon, posthumous Medal of Honor recipient for protecting evacuation of hospital at Battle of Saipan.
- James Sanderson (Eagle Scout) - Former U.S. Navy Vice Admiral, 1944-1983.
- Togo West (Eagle Scout) - Former Secretary of the Army and Secretary of Veterans Affairs, 1993-2000.

Journalism and Literature

- Lawrence Ferlinghetti (Eagle Scout) - Poet, A Coney Island of the Mind
- Paul Theroux (Eagle Scout) - Author, The Great Railway Bazaar
- Howard K. Smith - Journalist and TV newsman; author of Last Train from Berlin: An Eye-Witness Account of Germany at War
- Milton A. Caniff (Eagle Scout) - Comic strip artist "Steve Canyon"
- Wallace Stegner - Author, Winner of Pulitzer Prize for Angle of Repose

Science and Religion

- William DeVries, M.D. - Transplanted first artificial heart
- William Henry Keeler - Archbishop of Baltimore; 1989-2007
- Steven W. Lindsey (Eagle Scout) - Astronaut, pilot for five space flights including STS-87 and ST-133
- Paul Siple (Eagle Scout) - Antarctic explorer and geographer, first participated as representative of the Boy Scouts of America; later helped develop the principle of wind chill
- Francis J. Parameter (Eagle Scout) - nominated for Sainthood by the Diocese of Richmond, VA.

Sports and Competition

- Peter Ueberroth - Former President of the United States Olympic Committee; 2004-2008
- Steven Fossett (Eagle Scout) - Flew solo nonstop around the world in a hot air balloon and in an ultralight airplane.
- Steve Holcomb (Eagle Scout) - Olympic Gold Medal winner in 4-man bobsled.
- Steve Young - NFL Quarterback
- Willie Banks (Eagle Scout) - Olympic track star
- Albert Belle (Eagle Scout) - Baseball player
- Merlin Olsen - NFL player and sportscaster
- Mark Spitz - winner of 7 Olympic Gold Medals in Swimming, 1972, one of five contestants to achieve 9 or more Gold Medals in lifetime.
- Michael Jordan - Professional basketball player.
- Alan Engen (Eagle Scout) - Skier; inducted into the U.S. National Ski Hall of Fame in 2004.

Business

- Hank Paulson (Eagle Scout) - CEO of Goldman Sachs; former U.S. Treasury Secretary

- John Edward Anderson (Eagle Scout) - Chairman and CEO of Marriott International
- Charles F. Dolan (Eagle Scout) - Founder of HBO and Cablevision
- Walter Scott Jr. (Eagle Scout) - Former CEO of Peter Kiewit and Sons
- Buey Ray Tut (Eagle Scout) - Co-Founder of Aqu-Africa
- Charles F. Barber - former CEO of American Smelting and Refining
- T. Gary Rogers (Eagle Scout) - Former CEO of Dreyer's Ice Cream
- Scott Oki (Eagle Scout) - Founder and Chairman of Oki Developments, Inc.
- Stephen David Bechtel, Jr. (Eagle Scout) - Former CEO of Bechtel Corporation; built the Channel Tunnel.
- Larry Kellner (Eagle Scout) - Former CEO of Continental Airlines.

And more notables that were involved with Scouting....

U.S. Presidents (a selection)

- Theodore Roosevelt - 26th President, 1901-1909; following his term, he served as a troop committeeman for his local Boy Scout Troop 39, Oyster Bay, NY, and was the first commissioner of the Nassau County Council.
- Franklin D. Roosevelt - 32nd President, 1933-1945; the first elected president who had also served as a Scout leader with the Boy Scouts of America. Upon his death, he had a 24-year record of serving in the Scouts.
- John F. Kennedy - 35th President, 1961-1963; JFK was the first official Boy Scout to rise to the office of president. He served in a troop in Bronxville, New York, from 1929-1931.
- Lyndon B. Johnson - 36th President, 1963-1969; an active Scout leader in Austin, Texas before becoming president and also helped organize Post 1200 in Washington D.D. which was for page boys working in Congress.
- Gerald Ford (Eagle Scout) - 38th President, 1974-1977; has the distinction of being the first (and only) Eagle Scout to eventually become president.
- James Carter - 39th President, 1977-1981; was deeply involved in scouting. He was an Explorer Advisor and Scoutmaster, his wife was a Den Mother and Cubmaster, and all three of his sons participated in Scouts.
- Bill Clinton - 42nd President, 1993-2001; former Cub Scout
- George W. Bush - 43rd President, 2001-2009; former Cub Scout

Astronauts

At least forty astronauts earned the rank of Eagle Scout. In fact, only two Apollo moonwalkers did: Neil Armstrong and Charles Duke. Most were Boy Scouts.

- Eagle Scouts: Neil Armstrong (Apollo 11) and Charles Duke (Apollo 16)

- Life Scouts: Edgar Mitchell (Apollo 14) and David Scott (Apollo 15)
- First Class Scouts: Alan Bean (Apollo 12) and Alan Shepard (Apollo 14)
- Second Class Scouts: John Young (Apollo 16) and Eugene Cernan (Apollo 17)
- Tenderfoot Scouts: Edwin “Buzz” Aldrin (Apollo 11) and Harrison Schmitt (Apollo 17)
- Cub Scouts: Charles “Pete” Conrad (Apollo 12)
- Not A Scout: James Irwin (Apollo 15)

TV and Entertainment

- Mike Rowe (Eagle Scout): Television host/narrator, Dirty Jobs
- Steven Spielberg (Eagle Scout): Director/Producer/Screenwriter, Academy Award for Best Director of Schindler’s List and Saving Private Ryan
- John Wayne: actor and filmmaker known as the “Duke”, Academy Award winner for True Grit
- Harrison Ford: actor, writer and film producer starring roles as Han Solo in the Star Wars film series and as the title character of the Indiana Jones series.
- Richard Gere: actor and humanitarian activist, many movies including Chicago, Looking for Mr. Goodbar, Pretty Woman
- George Strait: singer, songwriter, actor, and music producer known as the “King of Country” (Cub Scout)
- Jimmy Buffet: musician, songwriter, author, actor and businessman known for Margaritaville (Life Scout)
- McCartney: Paul English singer-songwriter/multi-instrumentalist/composer, Beatles bass guitarist, formed the band Wings with his wife.
- Keith Richards: English musician/songwriter, Rolling STones founding member and guitarist
- Jim Morrison: Singer/songwriter, Riders on the Storm, Light My Fire

Sports

- Hank Aaron: retired American Major League Baseball right fielder who serves as SVP of the Atlanta Braves; played 21 seasons for the Milwaukee/Atlanta Braves in the National League and two seasons for the Milwaukee Brewers in the American League. Aaron held the MLB record for career home runs for 33 years, and he still holds several MLB offensive records.
- David Beckham: English retired professional footballer and current President of Inter Miami CF. He retired in May 2013 after a 20-year career during which he won 19 major trophies.

Other Professions

- Stephen Breyer: lawyer, professor and jurist serving as an Associate Justice of the Supreme Court of the United States since 1994.
- Martin Luther King, Jr.: Baptist minister and activist who became the most visible spokesperson and leader in the civil rights movement from 1954 until his death in 1968.
- Iron Eyes Cody: Italian-American actor who portrayed Native Americans in Hollywood films, famously as Chief Iron Eyes in Bob Hope's *The Paleface* (1948).
- Bill Gates: business magnate, investor, author, philanthropist, humanitarian, and principal founder of Microsoft Corporation.

BSA AT A GLANCE

Overview

The Boy Scouts of America provides the nation's foremost youth program of character development and values-based leadership training which helps young people be "Prepared For Life". The Scouting organization is composed of more than 2.3 million youth members between the ages of 5 and 21 and nearly 1 million adult volunteers in local councils throughout the United States and its territories.

Value

Scouting provides unique and life-changing experiences youth can't get anywhere else.

Mission

The mission of Scouting America is to prepare young people to make ethical and moral choices over their lifetimes by instilling in them the values of the Scout Oath and Scout Law.

Vision

Scouting America will prepare every eligible youth in America to become a responsible, participating citizen and leader who is guided by the Scout Oath and Law.

Scout Oath

On my honor I will do my best
To do my duty to God and my country
and to obey the Scout Law;
To help other people at all times;
To keep myself physically strong,
mentally awake, and morally straight.

Scout Law

A Scout is trustworthy, loyal, helpful, friendly, courteous, kind, obedient, cheerful, thrifty, brave, clean and reverent.

Order of the Arrow

Order of the Arrow is Scouting's National Honor Camping Society. It recognizes those who best exemplify the Scout Oath and Scout Law in their daily lives and who promote camping, responsible outdoor adventure, leadership development, and cheerful service

to others. Order of the Arrow includes more than 160,000 youth and adult members in 270 plus local councils throughout the United States and its territories.

Programs

Scouting America offers character-building programs that foster ethical decision-making skills while engaging in fun outdoor activities with friends and adult leaders.

Cub Scouts and Scouts BSA emphasize shared leadership experiences, citizenship, fun, adventure, fitness and respect. These programs include children and young adults in kindergarten through 18 years of age.

Venturers and Sea Scouts are co-ed programs for young people from 14 to 20 building character through meaningful activities and high-adventure.

Exploring provides males and females aged 10-20 the opportunity to learn about career fields, network with business leaders and gain hands-on experience in a fun environment.

Cub Scouts

Cub Scouts is a year-round program whose mission is to develop character and ethical decision-making skills for boys and girls in kindergarten through fifth grades (5 to 10 years old). Cub Scouting is organized into groups called packs and dens. Each is led by dedicated volunteer leaders who teach Cub Scouts fun, valuable lessons, help learn citizenship and develop physical fitness.

Scouts BSA

Scouts BSA is a year-round program for boys and girls 11-17 designed to build character, citizenship and personal fitness through a vigorous outdoor program and peer group leadership with the counsel of an adult Scoutmaster. Scouting is the ultimate form of learning by doing. Scouts BSA explore their interests and improve skills while working toward Scouting's highest rank: Eagle.

Sea Scouts

Sea Scouts is a year-round program for young men and women who are 14 (or 13 years of age and have completed the eighth grade) through 21 years of age. Sea Scouting builds character through high-adventure military and maritime career exploration. The program uses the ship as the fundamental unit of Sea Scouting consisting of five or more youth and their adult leaders. The program promotes better citizenship and seamanship through instruction and practice in water safety, boating skills, outdoor activities and social interactions.

Venturing

Venturing is a year-round program for young men and women who are 14 years of age (or 13 years of age and have completed the eighth grade) and up to 21 years of age. Venturing provides positive youth-led experiences to help young people mature and to prepare them to become responsible and caring adults, with an emphasis on adventure, leadership, personal growth and service.

Exploring

Exploring is a year-round co-ed career exploration program for young men and women from ages 10-20. Exploring provides students with an opportunity to learn about a wide variety of career fields and network with professionals already working in those fields. Participants get hands-on experience to determine whether or not a particular career field is right for them. They also develop valuable networking contacts with professionals working in their selected career fields while getting to know other youth with similar interests and aspirations.

Chartered Organizations

The Scouting program is delivered through civic, faith-based, and educational organizations called chartered organizations which operate Scouting units to deliver the programs to their youth members as well as the community at large.

Responsibilities of chartered organizations include providing quality leadership and adequate meeting facilities for the Scouting unit as well as appointing a chartered organization representative to coordinate all Scouting unit operations within the organization.

More than 100,000 Scouting units are owned and operated by chartered organizations. Approximately 70 percent are chartered to faith-based organizations, 22 percent of all units are chartered to civic organizations and nearly 8 percent of all units are chartered to educational organizations.

High Adventure

A high-adventure experience includes several days of trekking in the wilderness and other rugged and remote locations. Scouting America operates four national high-adventure facilities and numerous local council high adventure bases that provide outdoor adventure opportunities for older Scouts and Venturers.

Paul R. Christen National High Adventure Base at the Summit Bechtel Family National Scout Reserve

Programs at the Paul R. Christen National High Adventure Base at the Summit Bechtel Family National Scout Reserve began in the summer of 2014. Activities revolve around four program tracks: the River featuring rafting and kayaking; Helmets and Harnesses which offers climbing, zip, and ropes courses; the Marksman featuring a range of shooting sports; and Wheels where participants can experience mountain biking, skateboarding and BMX.

High-adventure participants also experience activities centered on the Summit Bechtel Reserve's core mission areas: adventure, sustainability, leadership and service.

Located in the New River Gorge region of West Virginia, the family sits on 14,000 acres of forested mountains adjacent to more than 70,000 acres of the New River Gorge National River area.

Beginning in 2013, the Summit Bechtel Reserve became the permanent home of the Scouting America's national jamboree which serves as Scouting's premier event every four years. The Summit also will host the 2019 World Scout Jamboree where an estimated 40,000 Scouts and adult volunteers from around the world will attend the first-ever world jamboree to be jointly hosted by three countries: Canada, Mexico and the United States.

Philmont Scout Ranch

Founded in 1938 as Philturn Rocky Mountain Scout Camp, today's Philmont Scout Ranch is a bustling center for high-adventure and training opportunities. Philmont - which has served as a famous stop on the Santa Fe Trail, the home of Jicarilla Apache and Moache Ute Indians, a prospecting community and a working cattle ranch over the years - is Scouting America's largest national High-Adventure base.

Its 35 staffed camps and 55 trail camps provide an unforgettable adventure in the high country along hundreds of miles of rugged and rocky trails. Since its founding, more than 1 million participants have participated in the trek programs offered at the ranch.

Philmont also is the home to the Philmont Training Center, which is the national volunteer training facility for Scouting America. Participants can attend weeklong courses throughout the summer while their family members join in through a staff-developed family program.

Today, youth and adults take advantage of the ranch's camping, training and work programs. Most activity takes place during the summer but Philmont also hosts events and conferences throughout the year including Autumn Adventure and Winter Adventure programs.

Sea BaseFlorida

Since 1980, the Florida Sea Base has provided Scouts and Scouters from across America aquatic adventures that can't be found anywhere else. As Scouting's most complete aquatic facility, Sea Base operates 15 different adventures ranging from scuba diving to sailing tall ships out of four locations: two in the Florida Keys, one in the U.S. Virgin Islands, and one in Marsh Harbour, Bahamas.

During their time at the base, participants have the opportunity to swim, snorkel and fish among the most beautiful coral reefs in the northern hemisphere.

Northern Tier

Northern Tier is Scouting America's gateway to adventure in the Great Northwoods. As the organization's oldest national High-Adventure facility, Northern Tier has been outfitting Scouting groups for canoe trips since the summer of 1923. Charles L. Sommers Base has been home to the program since 1941.

In the summer, Scouts from Northern Tier's three wilderness canoe bases explore millions of acres of pristine lakes, meandering rivers, dense forests and wetlands in northern Minnesota, northwest Ontario, and northeast Manitoba. In the winter, Northern Tier is home to the OKPIK Cold-Weather Camping program that is Scouting America's premier winter high-adventure program. Fall and spring programming also is available.

Local Council High-Adventure Bases

Local councils operate several high-adventure bases across the country which are available to older Boy Scouts and Venturers. Activities may include backpacking, canoeing, mountain biking, horse packing, mountain climbing, ski touring, rafting, kayaking or a host of other outdoor adventures.

High-Adventure Base Attendance

Nearly 1.1 million Scouting members attended a day or extended stay council-sponsored camp as well as one of the national high adventure camps shown here.

How Scouting is Funded

Packs, Troops, Crews and Ships

Units can use a variety of fund-raising methods as long as they meet the guidelines set by the National Council and their local council and are approved by their unit committee and chartered organization. Most commonly, units are funded through:

- Weekly or monthly dues paid by the member
- Unit product sales such as popcorn
- Chartered organization contributions
- Other money-earning projects approved by the chartered organization

Units can use the funds they raise for any activities that are within the national and local council guidelines and that their unit committee and chartered organization approve.

Most commonly, units use their funds for:

- Unit activities such as camping and other activities
- Program supplies for unit activities
- Equipment such as tents, camp stoves and Pinewood Derby tracks
- Advancements and awards such as rank emblems and merit badges
- Boys' Life magazine subscriptions

Local Councils

Local councils are funded through:

- Friends of Scouting donations
- Special events
- Product sales such as popcorn
- Legacies and bequests
- Foundation grants
- Local United Ways
- Activity fees from summer camp, camporees, etc.
- Investment income and endowments

Local councils provide support for units in their service area; therefore, funds are typically used to:

- Maintain camp properties and the council service center
- Provide insurance
- Maintain membership records
- Pay salaries and benefits to employees
- Purchase program supplies for youth activities sponsored by the council

- Provide volunteer training

National Council

The National Council is funded by:

- Scout supply sales
- Membership fees
- Grants from foundations
- Legacies and bequests
- Corporate sponsorships

The National Council provides program materials and support for local councils. The National Council uses its funds for:

- Development of program materials and resources
- Infrastructure support for local councils such as maintaining membership databases and reporting functions.
- Development of professional and volunteer training materials
- Salaries and benefits for employees

MAGAZINES

Scout Life magazine is a general-interest youth magazine published monthly in print and digital versions for 1 million subscribers in two demographic editions: one for Cub Scout age youth age 6-10 and one for Boy Scout age youth age 11 and older.

Scouting magazine is produced five times a year in print and digital versions for 1 million adults 18 and over registered in Cub Scouting, Boy Scouting, Varsity Scouting and Venturing.

Eagles' Call magazine is produced four times a year in print for 135,000 adult Eagle Scouts.

Sustainability and Scouting

Sustainability is a consideration in both design and day-to-day actions. It means thinking about people, the environment and systems, and how they're all interdependent. It means not shortchanging tomorrow by just thinking about today.

For more than a century, Scouting America has been a leader in conservation. In the next 100 years, Scouting is taking the initiative to a new level - from stewardship to sustainability and from "leave no trace" to leaving the world a better place.

So, what guides sustainable thinking at Scouting America?

- Demonstrating practices consistent with Scouting America's organizational values of thrift and resourcefulness by reducing the energy and water our activities require
- Practicing good stewardship of human communities by providing healthy and attractive workplaces for our employees and volunteers.
- Practicing good stewardship of the natural communities in which Scouting America operates by enhancing natural system function and biodiversity
- Expanding the principles of Leave No Trace camping by carefully considering how the BSA uses materials and reduces waste within its operations.
- Respecting the generosity of donors through the design of facilities that reduce or eliminate long-term operating costs to the organization.
- Demonstrating leadership in sustainability through measurements and verification of their efforts, communication of their practices, and continual improvement.

INAUGURAL CLASS OF FEMALE EAGLE SCOUTS

The window for Eagle boards of review of the Inaugural Class of Female Eagle Scouts is from October 1, 2020 to February 8, 2021. As such, all Eagle Scout credentials will be dated February 8, 2021 so that we commemorate this milestone alongside the recognized “birthday” of Scouting America.

This adjustment was implemented so that Scouts were not unfairly prohibited from being part of the Inaugural Class due to COVID-19. We recognize that the extended window means that participating Scouts could experience a delay in receiving their Eagle Scout credentials if we waited to process all of the applications as originally planned.

After receiving significant feedback confirming that concern, we have decided to administratively adapt the plan so that the national organization will process the credentials of the Inaugural Class in batches on a rolling basis starting in October as they are received.

This update:

- Ensures Scouts can reference their Eagle Scout rank for academic, vocational and military recognition including scholarships and advanced enlistment grade
- Enables Scouts earning the Eagle Scout rank to hold their Eagle Courts of Honor right away after getting their credentials so that they do not have to wait to celebrate the achievement until February 2021
- Allows Scouting America to retain the collective completion date as planned as one Inaugural Class of Female Eagle Scouts and to align with February 8th, the recognized “birthday” of Scouting America.

THE HISTORY OF FIRE MOUNTAIN SCOUT CAMP

The area now known as Fire Mountain Scout Reservation was settled and farmed by William Gaches from La Connor in the Early 1900's. He built the farmhouse and farmed 300 acres, planting the orchard as well as hay in the field which is now Lake Challenge.

In the early 50's, the land was sold to Lloyd Nelson who raised cattle on the property. In 1971, the 300 acres owned by the Nelson's as well as the additional 140 acres of the neighboring Walking M Ranch, were purchased by the Evergreen Area Council. The 440 acres were named Fire Mountain Scout Reservation by Council Scouter Bob Overstreet who, as a young man, had fought one of the several fires on Cultus Mountain.

Hundreds of volunteers as well as the Army Reserve, Navy Seabees, and Marine Reserves worked frantically to turn the hay fields into the beautiful 37 acre Lake Challenge, build the dining hall, campfire bowl and campsites so Fire Mountain would become a reality for hundreds of Snohomish County Scouts.

Over the years, generous donors have financed three (3) additions to the dining hall, the building of Salishan Lodge and many other projects. In 1988, the Council Executive Board made a commitment to undertake a capital campaign to make Fire Mountain into a premier camping and training facility.

In 1988, there was the completion of a new commissary and separate meeting room addition to the dining hall, construction of a new bunkhouse with a lounge for the summer camp staff, the completion of two new troop campsites and the acquisition of 225 additional acres bringing the total reservation to 665 acres.

From 1990 onwards, the expansion has continued with new plumbing and toilet facilities in each campsite and the opening of Cub Adventure Land to host resident camping programs for Cubs and Webelos Scouts. It featured a tipi campsite, a complete BB gun/Archery range complex, aquatics area and the Wild West style Fort Boeing. Fire Mountain has continued to grow and has expanded its services and program support to thousands of Scouts and adult leaders each year. Such is the demand that the whole camp is used for scout camp with the Cub and Webelos camping run in other weeks.

The Everett Council was chartered in 1918 and was active until 1941 at which time it became the Evergreen Area Council. The Evergreen Area Council ran from 1941-1994.

The Bellingham Council was chartered in 1918 and was active until 1926 when it became the Whatcom Council. It merged with the Skagit County Council in 1929 to form the Mount Baker Area Council. Mount Baker Area Council ran from 1929-1994.

The Skagit County Council was chartered in 1923 and was active until 1929 when it merged with the Whatcom Council to form the Mount Baker Area Council. Mount Baker Area Council ran from 1929-1994.

The Evergreen Area Council and the Mount Baker Area Council merged in 1994 to form our current Mount Baker Council.

It appears that all (3) three councils operating in our area at the time, Whatcom Council, Skagit County Council and Everett Council had their own camps every summer.

As mergers occurred over the years, the councils went from (3) three camps each summer to (2) two camps each summer and now to our current (1) one camp each summer.

Some continued to run concurrently for a short period of time. Camp Cyprus ran a short time while the council used Camp Black Mountain. Camp Mathews ran a short time after Camp Sevenich opened and Camp Black Mountain operated many years alongside Fire Mountain Scout Camp.

Camp Tyree 1916-1920
Everett Council

Camp Black Mountain 1918-2012 (Operated as Camp H.P. Jukes in 1925)
Bellingham, Whatcom, Mount Baker Area, and Mount Baker Councils.

Camp 22 1920-1921
Everett Council

Camp Kelcema 1922-1942
Everett and Evergreen Area Councils

Camp Cypress 1926-1938
Skagit and Mount Baker Area Councils

Camp Mathews 1943-1947

Evergreen Area Council

Camp Sevenich 1948-1971

Evergreen Area Council

Fire Mountain Scout Camp 1972-Today

Evergreen Area and Mount Baker Councils

Camp Tyree 1916-1920

We went up to Tyree on the Monte Cristo Loop, which was on the Buchanan Farm. We had a very nice camp there; good swimming, a nice cookhouse and a good sized tent. Mr. Kelly lined it up and put Mr. I.P. Hewett in charge. Mr. Kelly was there part of the time because he was our Executive. Later I.P. became our Executive. There was a big tent for medical and a tent for each patrol. We built our frames and bunks. It worked out really well.

Every morning we'd have reveille, do a little exercise, have a talk and then have breakfast. We'd do whatever they had lined up for us, hiking or scouting skills but mainly swimming. Seems to me there were about 80 boys in camp. One of the highlights was the bus which came every day on the railroad tracks bringing mail and supplies.

Camp Tyree, the fire camp, was used for three or four years.

Camp H.P. Jukes 1918-1927

Interviews with Hugh Eldridge Carr and General Floyd Hansen, Bellingham Eagle Scouts from the early 1920's indicate the camp was active prior to 1919.

The Camp Black Mountain property was owned by HP Jukes, the council treasurer. My discussions with General Floyd Hansen and Hugh "Brick" Eldridge-Carr told me that their troop, Bellingham Troop 5, camped there as early as 1918. FYI, both were members of my troop and attended my Eagle Court of Honor. At the time they camped there, it was not an organized camp. I believe 1927 was the first year the camp ran a council sponsored program under the name Camp HP Jukes. I actually own a flier promoting the camp for this year. - Frank Kern

Camp 22 1920-1921

Camp 22 located at Lake 22 just southeast of Verlot was owned by the YMCA. This camp was used by the Scouts of Snohomish County after Camp Tyree. Sleeping in big tents on Army cots, Scouts spent two weeks hiking the trails of the area and putting their Scouting skills to use. Formal Scouting use of Camp 22 ended with the formation of a new camp on leased Forest Service property at Lake Kelcema.

Camp Kelcema 1923-1942

In 1922, through the efforts of S.E. Bargreen, the Council acquired a lease on (4) four acres of Forest Service land at Lake Kelcema. Over the years a lodge, several adirondacks were built and a swim beach developed. In 1942, longtime Scout Executive Camp. R.G. Mathews retired. In his honor the camp was renamed Camp Mathews. In 1945, the Council's Order of the Arrow Lodge was born.

The summer camp at Lake Kelcema opened on July 27 with a ten day period of 70 scouts, a seven day period, August 6-13, with 44 Cub Scouts and a Den Chief Staff of (9) nine. The view, previously held that Camp Kelcema with its beautiful surroundings, safe bathing facilities, comfortable lodge and adequate sleeping accommodations made a desirable summer camp location for both Scouts and Cub Scouts was confirmed by the success of the first season.

Camp Black Mountain 1928-2012

Camp Black Mountain, located on the beautiful shores of Silver Lake an hour drive east of Bellingham, is the oldest existing camp in Washington State. The land was used by permission of owner H.P. Jukes (the council treasurer) prior to transferring ownership to the resort in 1925. During the 1920's, the camp was supported by the Order of the Blue Knot, an honor camper's society that in 1945 became Quilshan Lodge in the Order of the Arrow. Programs for the 1925 and 1926 seasons provide insight into early camp activities and vintage photographs of this cherished property the BSA in 1927. It was originally used by the Bellingham Council as Camp H.P. Jukes have been in continuous use since that time, with the exception of two seasons during WWII (1943 and 1944). Upon first use the camp was used for troop and district events, but became fully organized.

1927 was the first year the camp ran a council sponsored program under the name Camp HP Jukes. The following year, 1928, the camp was renamed Black Mountain. Dad attended the camp in the late 1930's and told me that it was rare to see scouts in uniform due to the depression, so I don't think anything else was made until after WWII.

Note that the camp closed during WWII since adult leadership was away at war. My discussions with Tom Winsor, father of Quilshan Lodge, told me that camp re-opened in 1945. - Frank Kern

Camp Mathews 1943-1947

In 1942 longtime Scout Executive Camp. R.G. Mathews retired. In his honor Camp Kelcema was renamed Camp Mathews. In 1945 the Council's Order of the Arrow Lodge was born. After camp Sevenich opened in 1948. Camp Mathews continued to operate as a summer camp for Explorer Scouts until the mid-1950's.

Camp Sevenich 1948-1971

Camp Sevenich was located at Lake Conner a few miles east of Lake Stevens. Originally designed as a lowland camp for younger Scouts, Camp Sevenich slowly became the main council camp as increasing vandalism eventually closed Camp Mathews.

Fire Mountain Scout Camp 1972-Today

The Camp Black Mountain property was owned by HP Jukes, the council treasurer. My discussions with General Floyd Hansen and Hugh "Brick" Eldridge-Carr told me that their troop, Bellingham Troop 5, camped there as early as 1918. FYI, both were members of my troop and attended my Eagle Court of Honor. At the time they camped there, it was not an organized camp. I believe 1927 was the first year the camp ran a council sponsored program under the name Camp HP Jukes. I actually own a flier promoting the camp for this year. The following year, the camp was renamed Black Mountain. I also have the flier for this second year. In terms of patches, I have an undated round felt from 1929. The felt arc from your photo was issued around 1933. There is also an "honor camper" dome from the early 1930's without the camper name. Dad attended the camp in the late 1930's and told me that it was rare to see scouts in uniform due to the depression, so I don't think anything else was made until after WWII. Note that the camp closed during WWII since adult leadership was away at war. My discussions with Tom Winsor, father of Quilshan Lodge, told me that camp re-opened in 1945. This is when the blue round from your photo was made. He also indicated that the Order of the Blue Knot was formed this year as an honored camper society. It was quickly replaced by Quilshan Lodge. FYI, the rectangular patch that resembles the national camp school was used in the late 1940's (yellow edge). The similar patch in green was used in the early 1950's (there is a 1953 segment). After this patch, the

camp switched to using neckerchiefs. FYI, there should be a pile of neckerchiefs to go with the patches. I donated all of this stuff to the museum back in the early 1990's.

I have very little info on Camp 22 or Camp Tyree and have never seen a patch from either. FYI, Mount Baker Area had a camp on Cyprus Point that was leased from the state. Somewhere, I have an activity patch for a camporee held at this camp. I suspect that none of these camps had a council sponsored program and they were strictly used for troop camping.

I suspect Kelcema had a patch for every year from conception until the name changed to Matthews. I am lucky to have 1927, 1929 and 1937-42. These are all very rare with (at most) 3 examples known of each.

Regarding your question about when camp patches first appeared... well, they pretty much coincided with when camps started appearing in the teens.

Frank Kern

FIRE MOUNTAIN HISTORICAL TIMELINE

1971

Last Summer Camp at Camp Sevenich

Fire Mountain property purchased and clearing begins to build a new camp

1972

Dikes formed, lake filled, campsites established

Major camp buildings built - dining hall/kitchen, shower house, trading post, hodag (Kan-do)

10 patrol campsites with canvas tents and a canvas dining fly over a wooden frame

1975

Webelos Shelter built

1976-1989

Salishan, Staff area, duplex, Fire Mountain Telephone Company, Skagit Shelter, outpost sites

1990

Fort Boeing

1992

Knoll Lodge

1994

Camas Lodge

Archery Range moved, trading post expanded, Ranger house built, Red Cloud TeePee site.

2000's

East and West Showerhouses

2001

Adirondacks added, Climbing Tower

2007

Dining hall expanded

2009

Road through main camp moved
New seating in Campfire Bowl

2011

Skagit and Snohomish Campsites

2012

New Shower House
New War Eagle Campsite

2015

Oceola removed - OA Ceremony site built
McKinley Museum

2017

Parking Lot

2018

Administration Building
Seadog Marina
Becvar Eagle's Nest
Gate

2019

Gatches Farm House removed

2020

Zip Line
Storage building and shop
Turner General Store

Letter from Camp Director Hovis

In 1971, visionary Scout Leaders of the Evergreen Area Council invested in the future for thousands of Scouts to come, by purchasing a family farm at the end of Walker Valley Road in Mt. Vernon, Washington. With the help of hundreds of volunteers and the military, Fire Mountain was born.

With limited and rustic facilities to start, camp opened in June with a dedicated staff and a strong Scouting Program. Since that day the facilities have continued to change . Program has changed. But one thing has remained constant, the need for a dedicated Staff.

All camps offer the same basic programs. Some are able to offer unique or high adventure programs like Climbing Walls, Mountain Bikes, Horsemanship or C.O.P.E.. But what really sets one camp apart from another is the staff. The one thing we have at Fire Mountain that no other camp will ever have is our Staff.

In the years I have been associated with camp, it has been the Staff and the traditions and standards they recognize that has set Fire Mountain apart from other camps. Each year the bar is raised and each year met. Camps reflect the personality of their Staff and that is what makes Fire Mountain a premier camp.

Each and every one of you, as Staff, has left your mark on Fire Mountain and the Staffs to come. Traditions started byk you that enhance camp continue to be observed and new traditions are added to raise the standard and add to the personality of camp. Many changes will continue to be made at camp, but your impact can never be changed. You should be proud of the legacy you have left for those Scouts who have yet to come to Fire Mountain.

I hope you will continue to add to that legacy by continuing to support camp through the Alumni Association, work parties and special projects. You have the ability to continue your contribution from the past into the future. I hope that you feel that once you have been a member of Fire Mountain Staff, you are always a member of Fire Mountain Staff. In that tradition you will always be welcome at Fire Mountain. Thank you for your contribution.

Jim Hovis
Camp Director 2001
Fire Mountain Scout Camp

CAMP PROJECTS TIMELINE

1971 - Camp property acquired

1972 - Chapel
Duplex
Trading Post

1974 - Webelos Shelter

1978 - Shower house addition

1980 - Brotherhood Lodge Addition

1987 - New Hodag shop and open pole building

1988 - Brotherhood Lodge, Potlatch Room and Commissary
Old Hodag rebuilt as Bunkhouse

1990 - Camas Lodge began
Fort Boeing
New Water Tank

1991 - Aquatic Docks Replaced (3)
Tipi platforms built in Red Cloud

1992 - Brotherhood Lodge kitchen remodel
Knoll Lodge
Ranger's house
Camas Lodge completed

1993 - Osceola adirondacks

1994 - Outpost Campsites, steel roofs started
Steel roofed Dina shelters started

1996 - Campfire Stage rebuilt
Craft shelter

1997 - Skagit Shelter addition and new roof

1998 - Stent construction started

1999 - Chinook Beach Shelter
Scoutcraft Shelter

2001 - Archery Range Shelter
Shotgun Range Shelter
Climbing Tower
Rifle Range Extension

2002 - Webelos Shelter Remodeled into Metalshop
Expansion of Camas Lodge

2007 - Dining Hall Expansion
Road through main camp moved

2009? - New seating in campfire bowl
East and West shower houses built

2011 - Skagit and Snohomish campsites

2012 - New Shower house in main camp

New War Eagle campsite

2015 - Order of the Arrow Ceremony site
McKinley Museum

2017 - Parking lot and gate

2018 - Administrative building
Becvar Eagles Nest
Seadog Marina
Entrance gate

2019 - Gatches Farmhouse burned down

2020 - Turner General Store
Zip Line
Storage building and shop

MOUNT CULTUS

The Native American word “cultus” means “bad, useless, of little value.” The Natives considered the mountain a bad useless place because of the eeriness of the Devil’s Garden area and the long history of natural fires. These fires, started by lightning, smoldered on the mountain from time to time and occasionally broke into major blazes to be seen for miles. The last major fire was in 1955. The fire wiped out the entire logging operation on the mountain. The scar of this fire can still be seen today.

In 1971 when the council obtained the property at the foot of the mountain a contest was held to find a suitable name for the new camp. Bob Overstreet was a Scouter in 1971. In 1955, he was a firefighter on Mount Cultus. He knew the history of the mountain and the Native American meaning of cultus. Putting these two together he suggested Fire Mountain.

LEGEND OF THE TALKING STICK

The Talking Stick was a powerful tool used by the Native Americans as a means of communication and has been used by many tribes of different nations for many years. Its origins lie within the start of the Native American people. Old and wise Chiefs have used it in conferences, war parties and even when negotiating with the United States Government.

The Talking Stick is used to give the speaker an attentive audience. During the conference loud voices, yelling and grandstanding did not allow the Chief to make an informed decision about the future of his tribe. It was then decided that the Talking Stick would be implemented. The rules were simple, whoever had the Talking Stick could talk and nobody else could. The speaker could speak freely and without repercussions. What was said with the Talking Stick could not be repeated outside of the circle. What happened was astonishing. The Talking Stick became a symbol of power for even the lowest brave could be heard and his opinion given. What the chiefs discovered was that the power lay not within the speaker, for there are powerful speakers and weak ones, but rather the power lied in the silence of the audience listening. Thus was born the tradition of the Talking Stick. A symbol of power, of honor and integrity among the Native American people.

WALKING STICK CHALLENGE A LEGEND

Before human-beings, before time, when the rivers, mountains and trees roamed the earth freely and the animals walked upright and talked to one another, this place we call Fire Mountain was a very different place. It was a valley with a large meadow that stretched as far as the eye could see. In this meadow lived the Fox and the Eagle.

There they lived and enjoyed life until one day the Eagle came to Fox and said "Fox this is a beautiful meadow but when I am soaring high above the ground it all looks alike. I want to fly high over mountains and trees and maybe even water."

"I too would enjoy running through the forest and up and down the hills", said the Fox, but I do not want to leave this beautiful meadow. What can we do"? So they gave this a lot of thought. It was decided that they must go out into the world and bring back the

mountains and the forest and water too; and so they took up their walking sticks. IT is through their walking sticks that they will be guided by the wisdom of the Great Spirit.

They traveled until they came upon many Mountains who had gathered for a potlatch. Because he was so cunning, the Fox would do all of the talking. He was sure he could convince the Mountains to come to their meadow. "What a big beautiful family", Fox said to Father Mountain. "Why yes", said Father Mountain. "We are beautiful and majestic, aren't we?" Fox knew that Mountains were vain and he had a plan. "My brother, the Eagle and I live in a big beautiful meadow not far from here. You and your family should come and live with us. There you would tower over everything like giants and then everyone would see how beautiful and grand you are" said Fox. So the Mountains went with the Fox and Eagle

At first the Mountains loved the meadow because they towered over everything and nothing was as majestic as they. Soon they grew unhappy. "We need a big mirror so we can see how beautiful we are", said the Mountains. "Everyone else gets to see our great beauty but us. We want to see how grand we are ourselves".

Once again Fox and Eagle headed out into the world, this time to find the Mountains a mirror. Eagle knew what would work if only they could find it. They traveled for days until they finally met a Water Spirit.

This Water Spirit was very unhappy. "Why are you so unhappy Water"? asked Eagle. "Because" the Spirit said. "The ground here is very flat and I can not move fast. My wife and I have many children. We must get to our cousin the Ocean before they dry up and die".

"We know a place with mountains", suggested Eagle "where you can run down hill off of mountains all the way to your cousins the Ocean. There, your children will be safe. Follow us". So off they went to Eagle and Fox's meadow.

On their way home, as the rest camped for the night, Eagle and Fox set out to find their cousin Beaver and his friends the Trees. When they found them Eagle told them of their plan and both agreed to help. The following morning, they were back in camp with the Water family and soon after they arrived at the meadow. The Water Spirit was overjoyed. His wife and children ran up the mountain and slid back down again and again. Father Water lay in the meadow and relaxed. They weren't far from cousin Ocean now and he was sure everything was going to be okay.

This whole scene only served to irritate the Mountains even more. They did not want to be played on by Water's children. They were very angry and told Fox and Eagle that they would be leaving in the morning.

But in the night, Beaver and the Trees built a dam to the north and the south of the Water. When the sun rose in the morning, the Mountains looked down on their own images. "Glorious", said the Mountains. "Now we can stay here forever and see how beautiful we are all day long".

Water protested. "If my children don't reach our cousin the Ocean, they could die". "Fear not Water", said Fox. "We will release your children to go to your cousin the Ocean each time you and your wife have another child. That way none of them will die and you will always be with your family". This idea appealed to Father Water.

The meadow was now transformed into a beautiful valley. It was so beautiful that Beaver and his friend the trees decided to stay. Soon, many other animal and bird spirits visited and stayed. Everyone was happy, especially Fox and Eagle.

Then one day the Great Spirit came to the valley. He told of a new animal coming, the Human-being. He said the Mountains and the trees would no longer roam. Animals would have to stop talking in words the Human-beings could understand. To flee, the Human-beings would have to run on all fours. Worst of all, the Human-beings could change the Earth forever.

A big council campfire was called to see what could be done. Many wanted to flee. Some wanted to fight. All of them spoke in turn. Finally, it was the Eagle's turn to speak.

"We can not run from the Human-beings. We can not hide from them or fight them. There are too many of them. We must teach them the ways of Mother Earth. We must teach them the way of the Water and the Mountains. They must learn to understand the forest and all of the creatures that live there. They must come to know the animals and birds. Each of us must take the time to show them our ways. We will give them a walking stick. As they learn the way and the legends of each spirit, each will put their mark on the walking stick. When they have gathered all of the marks, they will be one with the spirit of the earth. We will challenge them to earn the Walking Stick!"

FIRE MOUNTAIN LORE AND LEGEND
Presented By
ORDER OF THE ARROW
Kelema Lodge No. 305
EVERGREEN AREA COUNCIL, BSA

INTRODUCTION

Since the early days of the Order, Arrowman has been interested in the lore, legends and pageantry of Native Americans. It has become a part of our traditions and we have always tried to preserve the heritage of these peoples and to respect their customs. Because the Indians had no written language, their history as peoples has been passed from generation to generation in the form of stories and legends. These stories present us with many opportunities to examine the history of our countryside as well as the history of various tribes and bands who lived on these lands for centuries before European colonization.

A great many of the legends take the form of moral lessons as a method of passing along the culture and traditions of the various tribes. For many, the lessons to be learned are as important to us as they have been for centuries to the Indian families.

It is in this spirit that we wish to acquaint our readers with some of the rich heritage of the Northwest that has come to us from the Native American traditions. We will be particularly interested here in the legends, stories and history of the peoples who lived along the Puget Sound. These peoples have been grouped into a large category called the Coast Salish by anthropologists. They include the Duwamish, Suquamish, Snoqualmie, Snohomish, Stillaguamish, Skagit, Swinomish, Sauk-Suiattle, Lummi and Nooksack tribes as well as many other bands and smaller tribes associated with them. These peoples lived in the areas of King, Snohomish, Skagit, Whatcom and Island Counties.

We have included here a brief history of the Skagit Indian tribes who lived in the area we know as Fire Mountain as well as some information, stories and material we hope will be of interest. There are numerous opportunities for those who may be interested in visiting state, local and tribal museums to gain a broader picture of this rich treasure of the Native American heritage along the Northwest Coast.

We begin with material generally attributed to Chief Seattle of the Duwamish tribe. At the time of the Point Elliott Treaty in 1855, Seattle was considered the most powerful and eloquent statesman of the native peoples.

WHERE IS THE EAGLE? **GONE**

The Great Chief in Washington sends word that he wishes to buy our land. How can you buy or sell the sky...the warmth of the land? The idea is strange to us. Yet we do not own the freshness of the air or the sparkle of the water. How can you buy them from us? Every part of this earth is sacred to my people...

We know that the white man does not understand our ways... One portion of the land is the same to him as the next, for he is a stranger who comes in the night and takes from the land whatever he needs. The earth is not his brother but his enemy and when he has conquered it he moves on. He leaves his fathers' graves and his children's birthright is forgotten.

There is no quiet place in the white man's cities... No place to hear the leaves of spring or the rustle of insect wings... But perhaps because I am savage and do not understand,... the clatter only seems to insult the ears. What is there to life if a man cannot hear the lonely cry of the whippoorwill or the arguments of the frog around the pond at night.

The whites too, shall pass... perhaps sooner than other tribes. Continue to contaminate your bed and you will one night suffocate in your own waste. When the buffalo are all slaughtered, the wild horses all tamed, the secret corners of the forest heavy with the scent of many men and the view of the ripe hills blotted by talking wires. Where is the thicket? Gone. Where is the Eagle? Gone. And what is it to say good-bye to the swift and the hunt, the end of living and the beginning of survival...

Chief Seattle to President Franklin Pierce 1855

EXCERPTS FROM AN ORATION BY CHIEF SEATTLE

Yonder sky that has wept tears of compassion upon our fathers for centuries untold and which to us looks eternal, may change. Today, it is fair, tomorrow it may be overcast with clouds.

My words are like the stars that never set. What Seattle says the Great Chief at Washington can rely upon with as much certainty as our paleface brothers can rely upon the return of the seasons.

The son of the White Chief says his father sends us greetings of friendship and goodwill. This is kind of him, for we know he has little need of our friendship in return because his people are many. They are like the grass that covers the vast prairies while my people are few; they resemble the scattering trees of a storm-swept plain.

The Great—and I presume—good White Chief, sends us word that he wants to buy our lands but is willing to allow us to reserve enough to live on comfortably. This indeed appears generous, for the Red Man no longer has rights that he needs respect. The offer may be wise, also, for we are no longer in need of a great country.

There was a time when our people covered the whole land as the waves of a wind-ruffled sea covers its shell-paved floor, but that time has long since passed away with the greatness of tribes now almost forgotten. I will not dwell on nor mourn over our untimely decay, nor reproach my paleface brothers with hastening it, for we, too, may have been somewhat to blame...

My people are ebbing away like a fast-receding tide that will never flow again. The white man's God cannot love His red children or He would protect them. We seem to be orphans who can look nowhere for help...

Your God seems to us to be partial. He came to the white man. We never saw Him, never heard His voice. He gave the white man laws, but had no word for His red children whose teeming millions once filled this vast continent as the stars fill the firmament.

No. We are two distinct races and must ever remain so with separate origins and separate destinies. There is little in common between us.

To us the ashes of our ancestors are sacred and their final resting place is hallowed ground, while you wander far from the graves of your ancestors and seemingly without regret.

Your religion was written on tablets of stone by the iron finger of an angry God, lest you might forget it. The Red Man could never comprehend nor remember it.

Our religion is the traditions of our ancestors—the dreams of our old men, given to them in the solemn hours of night by the Great Spirit, and the visions of our Sachems and is written in the hearts of our people.

Your dead cease to love you and the land of their nativity as soon as they pass the portals of the tomb—they wander far away beyond the stars, are soon forgotten and never return.

Our dead never forget this beautiful world that gave them being. They still love its winding rivers, its great mountains and its sequestered vales. They ever yearn in tender affection over the lonely-hearted living. Often returning to visit, guide and comfort them.

A few more moons, a few more winters—and not one of all the mighty hosts that once filled this broad land and that now roam in fragmentary bands through these vast solitudes or lived in happy homes, protected by the Great Spirit will remain to weep over the graves of a people once as powerful and as hopeful as your own!

But why should I repine? Why should I murmur at the fate of my people? Tribes are made up of individuals and are no better than they. Men come and go like the waves of the sea. A tear, a tamanamus, a dirge and they are gone from our longing eyes forever. It is the order of Nature. Even the white man, whose God walked and talked with him as friend to friend, is not exempt from the common destiny. We may be brothers after all. We will see.

We will ponder your proposition and when we decide we will tell you. But should we accept it, I here and now make this the first condition—that we will not be denied the privilege, without molestation, of visiting at will the graves of our ancestors, friends and children.

Every part of this country is sacred to my people. Every hillside, every valley, every plain and grove has been hallowed by some fond memory or some sad experience of my tribe. Even the rocks which seem to lie dumb as they swelter in the sun along the

silent sea shore in solemn grandeur thrill with memories of past events connected with the lives of my people.

The very dust under your feet responds more livingly to our footsteps than to yours because it is the ashes of our ancestors and our bare feet are conscious of the sympathetic touch for the soil is rich with the life of our kindred.

The noble braves, fond mothers, glad, happy-hearted maidens and even the little children who lived and rejoiced here for a brief season and whose very names are not forgotten still love these sombre solitudes and their deep fastnesses which, at eventide, grow shadowy with the presence of dusky spirits.

When the last Red Man shall have perished from the earth and his memory among the white men shall have become a myth, these shores will swarm with the invisible dead of my tribe. When your children's children shall think themselves alone in the fields, the store, the shop, upon the highway, or in the silence of the pathless woods, they will not be alone. In all the earth there is no place dedicated to solitude.

At night, when the streets of your cities and villages will be silent and you think they are deserted, they will throng with the returning hosts that once filled and still love this beautiful land.

The white man will never be alone. Let him be just and deal kindly with my people for the dead are not powerless. Dead—did I say? There is no death. Only a change of worlds!

Upon the occasion of the first visit to Seattle
By Governor Isaac Stevens

A BRIEF HISTORY OF THE NOO-QUA-CHA-MISH

The Indian tribes we now refer to as the Skagit once numbered more than a dozen different bands and occupied various parts of Skagit, Island, Snohomish and Whatcom Counties. One of the larger lands was called the Noo-Qua-Cha-Mish and inhabited the lands around Mt. Vernon, Big Lake, Clearlake and along the Skagit River upstream toward Lyman. Their major village was located on the Nookachamps River where it enters Barney Lake. Another longhouse was located on the Skagit River between Mt. Vernon and Sedro-Woolley. The name "Nookachamps" comes from this tribe.

The Noo-qua-cha-mish lived in large cedar longhouses which provided shelter for many families. They ate primarily fish, the meat of forest animals, berries and camus roots as did most of the Salish tribes of western Washington. As an inland tribe they did not have much access to the sea and to the wealth of whales and fur seals that is characteristic of the coastal tribes of British Columbia. Their art, crafts and ceremonies were probably not as elaborate as those more Northern tribes. They did have a rich tradition of legends and stories (like all tribes) to explain their origins and to pass on the heritage and culture of their tribe from one generation to the next. There are several legends among the Skagit peoples which owe their history to the Nooqua-cha-mish. The late Chief Martin J. Sampson of the Swinomish Reservation recorded many of them in his history, INDIANS OF SKAGIT COUNTY.

In addition to their native language, the Noo-qua-cha-mish also utilized the Chinook Jargon, a language which predates the time of the white-man and was a trade language among the western Indians from California to Alaska and as far inland as the Rocky Mountains. The origin of this language is with the Chinook tribe of the Columbia River. They were among the first to trade widely along the coast and so had a need to communicate with many different tribes. As the white man came, many French, English and even Russian words were added to the Jargon. Its usage among the Indians lasted into the twentieth century and was documented by various scholars for nearly two hundred years. Many local words and phrases come from the Jargon.

A SASQUATCH LEGEND OF THE SKAGIT INDIANS

There are many, many legends about the Sasquatch. The Noo-Qua-Cha-Mish band of the Skagit tribes who lived in the Big Lake and Clear Lake areas called them See-Atco and explained their origin with this legend.

Sometime in the dim past, a war party from the Noo-Qua-cha-Mish came down from the hills and attacked the Utsuladdy, a peaceful tribe who lived in the area we call Stanwood and Camano Island. The fierce Nooquachamish warriors killed many Utsuladdy and forced the survivors to flee from their village across the bay to what is now the Oak Harbor area on Whidbey Island.

Here they joined with a few Skagit Indians and developed a mysterious form of self-hypnosis that gave them the ability to see in the dark. During the daylight hours they would cast a spell on themselves so that they became invisible to all but their own people.

They studied and perfected this secret practice and slowly evolved into different people. Their appearance became almost ape-like and they grew bigger and stronger. They were not hostile people because they retained the peaceful disposition of the Utsuladdy.

Because they had been attacked by war parties so often, and because they were ashamed of their animal features, the people would run and hide if they saw a stranger. Sometimes they became so frightened they would make themselves invisible for days.

When the white men came to the island, the See-Atco fled into the most remote areas of the Cascade Mountains. They have become very powerful and can easily uproot the tallest trees and move the largest boulders. For those who go into the See-Atco country, be advised against molesting them. For even though they follow the peaceful ways of their Utsuladdy ancestors, one never knows what a See-Atco might do.

From: Legends of the Great Chiefs

THE LORD'S PRAYER

(in Chinook Jargon)

NESIKA PAPA KLAKSTA MITLITE KOPA SAGHALIE, KLOSHE KOPA
Our Father who dwellest in the above, sacred in

NESIKA TUMTUM MIKA NEM. NESIKA HIYU TICKY
Our hearts (be) Thy name. We greatly long for

CHAKO MIKA ILLAHEE. MAMOOK MIKA KLOSHE TUMTUM
The coming of Thy kingdom. Do Thy good will

KOPA OKOKE ILLAHEE, KAHKWA KOPA SAGHALIE. POTLATCH
With this world, as also in the heavens. Give (us)

KONAWAY SUN NESIKA MUCKAMUCK, PE MAHALIE
Day by day our bread, and remember not

KONAWAY NESIKA MESCHIE, KAHKWA NESIKA MAMOOK
All our wickedness, even as we do also

KOPA KLASKA SPOSE MAMOOK MESACHIE KOPA NESIKA.
With others if they do evil unto ourselves.

WAKE LOLO NESIKA KOPA PESHAK, PE MAHSH SIAH
Not bring us into danger, but put far away

KOPA NESIKA KONOWAY MESACHIE.
From us all evil.

KLOSHE KAHKWA
So may it be.

From: CHINOOK, A History and Dictionary

RESOURCES

LEGENDS

CLARK, Ella E., INDIAN LEGENDS OF THE PACIFIC NORTHWEST, c. 1953,
University of California Press, Berkeley, CA.
Lots of legends from Washington, Oregon, B.C. and Alaska

MATSON, Emerson N., LEGENDS OF THE GREAT CHIEFS, c. 1972,
The Storypole Press, Tacoma, WA.
Good stuff from tribes of major Chiefs. Two chapters of Snohomish and Skagit as well as other Puget Sound peoples.

SAMPSON, Martin J., INDIANS OF SKAGIT COUNTY, c. 1972, Skagit County Historical Society, LaConnor, WA. \$10 at the museum only.
Best info on Skagit Indians, many legends in back.

LANGUAGE

THOMAS, Edward Harper, CHINOOK, A HISTORY AND DICTIONARY, c. 1970,
Binfords and Mort, Publishers, Portland, OR
Good info on Chinook Jargon, some stories and material is both the Jargon and English.

LORE

STEWART, Hilary, CEDAR, c. 1984, Douglas & McIntyre, Vancouver, B.C.
One of the best books ever about the Northwest Coast peoples and their utilization of the Cedar—the Tree of Life.

For general gooks on the various tribes of Washington and the Northwest Coast, see the public library collections. In the ARTS section you will find many excellent books on the arts and crafts of these peoples.

PLACES TO GO

The Thomas Burke Memorial Washington State Museum, University of Washington, Seattle, WA

A premier collection of Northwest Indian art and artifacts from the Columbia River to Alaska.

Pacific Science Center, Longhouse exhibit, Seattle Center, Seattle, WA

A re-created longhouse with lots of artifacts on display, hands-on things to do and audio-video materials.

The Museum of Anthropology, University of British Columbia, Vancouver, B.C., Canada

A gigantic collection of material and displays on the Northwest Coast tribes. Also see Stanley Park in downtown Vancouver for Totem pole displays.

The Provincial Museum, Victoria, B.C., Canada

Excellent material though not as extensive as that in the UBC Museum.

THE BRUCE CHRISTIAN MEMORIAL CHAPEL

By Dr. Leon F. Aller Jr. MD, Scoutmaster Troop 50, Snohomish

Bruce Christian - Pro Deo Et Patria Award, Eagle Scout Award with Bronze Palm, Junior Leader in Scout Troop 50, Explorer Post 50 and in 1964 National Jamboree Troop 42.

From childhood and Cub Scouts to adulthood and U.S. Army Engineer service in Vietnam, Bruce grew in service to God, service to his country and others, and service to self as he lived the Scout Oath and Law. In September 1968, a few days before he was to return to the United States from Vietnam, he was killed by an enemy rocket. "Greater love has no one than this, that one lays down his life for his friends." John 15:16

Our translation of his death into living came with the construction of the Memorial Chapel bearing his name. As a place of worship, our troop, post and sponsoring Charter Organization, Snohomish First Presbyterian Church dedicated the Bruce Christian Memorial Chapel in 1971 to serve all young men in bringing them closer to God through the Scouting program. "God above others, others above me, I must remember, Lord, to love all three."

BJORN'S ISLAND

Bjorn's Island, located at the southeast end of Lake Challenge, was born from the belief of Bjorn Swendsen (a member of the Sunnybrook Associates who traded the land) that every lake needed an island. Bjorn's belief was so strong that he took it upon himself to plow up an island so that the lake would be complete.

With the island in place, the dikes were completed and all that was left before Lake Challenge was to be born was one last to make sure everything was right. The engineer checked the dikes and water intake and outtake systems as well as what the final water level would be. It was then they discovered that Bjorn's island would actually be Bjorn's Reef. The top of the island would be a full two feet below the water level.

With visions of shipwrecked canoes stranded in the middle of the lake, Bjorn got out with his bulldozer and built the island up to its present size.

DEDICATION OF THE FIRE MOUNTAIN SCOUT TOTEM POLE August 10, 1973

Nowhere in any civilization since the beginning of time has any culture carved totems such as those carved by the Pacific Northwest Indian. The coastal Indians' longhouses and totem pole carvings extend from Alaska south to include Haida, Kwakiutal, Tsimshian and Salish tribes of B.C., Canada south to include Washington and Oregon to a lesser degree. Other tribes were involved inland but the great carvings of totem poles are found in the Pacific Northwest.

Though early missionaries often thought otherwise and burnt them, the totem pole figures were not Gods to the Indians but a way to record a man's stature and clan in a society that had no written language. The Indian did not use books to record for generations how he felt about himself, other people, deeds, happenings, events and things. He ingeniously turned to carving about his culture on cedar poles. He created each totem pole figure with stories and each figure gained great significance as a crest such as a family coat of arms. The crest was passed from one generation to another on the mother's side. The totem pole is the physical evidence serving as a cedar library about the expressions of the Pacific Northwest Indian.

It is only fitting that we pay homage to the great Indian culture and history of this area that is preserved in cedar by their carvers. We honor the scouting movement by bringing to the "Fire Mountain Scout Reservation" a pole representing key Indian Historical crests. These crests have a special meaning and each is adapted to the philosophy of scouting for this special purpose.

If God were to speak to a Scout at Fire Mountain Scout Reserve, the crest of a cedar pole would be the Indian symbols that he might have used on the pole:

1. Thunderbird - a mythical weatherman over a band of thunder, lightning, rain and airborne phenomena that often greet scouts on location.
2. Eagle - Symbolizing the guiding spirit and high idealism, he prods scouts to strive for distinction, especially contained in Scouting's highest rank, Eagle.
3. Whale - Symbol of strength through unison, for scouts a figure of international bonds through scouting activities.
4. Bear - Symbol of the love and complexity of nature, a reminder scouts that nature should be enjoyed not abused.

5. Raven - Guardian of other natural elements such as stars, sunshine, and a puckish trickster who put black on the back of the skunk by directing him through a coalfield and putting pine needles in the sleeping bags of scouts.
6. O'Lady of the Woods - A disciplinarian who forced the wind through the trees and awaited Indian children who dared to stray too far afield. At scout camp, the invisible discipline needed to keep activity humming.
7. Beaver - like Eagle, another future of idealism and for scouts the symbol of the order of the Arrow whose spirit remains with scouts always.

This "Fire Mountain Scout Totem Pole" is then dedicated to the Indian culture of the Pacific Northwest Indian, their carvers, the great master carver, to the scout Order of the Arrow that typifies the joy, freedom, love, devotion and protection of the outdoor and to all boys that strive within themselves to develop high principle of scouting in daily living.

In conclusion of the dedication of the "Fire Mountain Scout Totem Pole" I wish to thank Eagle and beaver for inspiring scouts and friends of scouts for carving me and erecting me at your campsite. As you go through your camping activity and life, may the Great Spirit maker of all things will always be with you.

Jake A. Monlux. P.
St. Thomas More
Troop 363

LES TRACY, CAMP RANGER, ALONG WITH HIS WIFE, ALICE

Les Tracy, Camp Ranger, along with his wife, Alice lived at the “end of the road” long before Fire Mountain was a thought. As a matter of fact, Les was born at camp (before it became a camp) and has lived there all of his life except for the time he was in the service. Part of the camp property is his former old homestead.

If my memory serves me right, regular running water came into their home, with the Fire Mountain Water System. Les and Alice had a small wood frame house, cattle, chickens, cats and dogs. Alice knew exactly where to find the real blackberries and although she would not reveal their hiding places, she was always willing to share her pies and great cups of coffee. Les and Alice purchased a Mobile Home during his tenure as Camp Ranger. Les is a hard worker and he spent many hours helping to make a great camp.

Les lost Alice a few years ago, but he continues to live at the end of Walker Valley Road. The Council was very lucky when they found and hired Les Tracy, without his expertise many projects would have taken longer and been harder to do.

In one of the Council's Timber Topics (Evergreen Area Council Newsletter), a column called “Spotlight On Service” highlighted Les Tracy: Here are a few of the comments made by adults and youths, when asked “What is your best memory of Les or most significant thing you can remember?”

“He’s really committed to the boys, the program and the camp. Always friendly and nice. I remember the stories of the history of the camp while sitting in his living room.”

“His friendliness. You can always hear the tractor doing something, somewhere which shows Les is so dedicated to the camp and his attitude rubs off onto others. Alice’s too.”

“When I was a Scout, I remember Les all over the place, taking care of the camp.”

“The coffee and late hours just talking with Les and Alice. We have become great friends.”

“I guess it’s him riding around on the tractor fixing everything in camp. Too many to choose from.”

The feelings expressed were only a few of the many given as to how valuable Les and Alice, his wife, were to the success of Scouting in our Council.

FIRE MOUNTAIN MEMORIES

CRAIG ADAMS

One balmy day in the spring of 1986, as I sat in an upstairs office somewhere in Everett, I was being asked interview questions by Tim Nicholson and Jay Miller. They wanted to know why I wished to be on the Fire Mountain camp staff and what Fire Mountain meant to me. At the end of the interview they asked about my tee-shirt size, so I figured I answered the questions to their liking - they never knew what they unleashed as they hired me!

Indeed, what does Fire Mountain and more specifically, camp staff mean to me? In eight years as a staffer, I have started to get a better feel for this, but certainly there will always be more awaiting me at the end of Walker Valley Road. Being a staffer is the best experience a person could have and yet some say it has its down sides - long workdays often spilling into night, little sleep, and camp food (even the best food can only be eaten so many times!) - although I'm not convinced. What would Fire Mountain be without these things? They are all important parts of the experience. Many times I have heard complaints regarding the pay-scale. I don't think most people understand the Fire Mountain method of payment. One of my favorite songs has a line, "There's something in a mountain that a dollar can't give" and this is so true of being a staffer. How big would the check need to be to compensate for the feeling of watching a Scout's response after teaching him to shoot a bulls-eye, or swamp a canoe and right it with a buddy, or meeting a young Webelos and seeing him grow into a man and a great staffer? Fire Mountain has definitely repaid me more than the check writer's in the office could stomach if they really knew.

Being a staffer is about family, camaraderie, and fun (of course everything about Fire Mountain is fun!) After 1986, I swore I'd be on staff for at least a year - seven or eight weeks at a time, and I did accomplish this a few years ago. There is a certain closeness felt between people living, working and breathing Scouting that is not present in other endeavors. Lasting friendships are built, jokes go back and forth (what about the time the canoe that was found in the trading post made its way to the top of the climbing tower!) We have great times like at Christmas in July or Independence Day celebrations, and in the process, the lives of boys are changed forever - mine was, and I still remember many of the staffers who did it.

Everyone has their favorite part of being a staffer, and it usually isn't putting up tents in the rain or assembling patrol boxes, (the most hated job in all of camp, generally falling

far behind show house clean-up). I love leading songs and being in campfire programs. If I had a crowd (well, I must confess, I often do it all alone too), I'd sing, "A Swiss Boy Went Yodeling" and "Mow the Meadow" until I couldn't anymore - and I probably will. And what about "The King, the Queen, and the Gate" or Fire Mountain Staffer" for all-time skits? I loved being in Order of the Arrow ceremonies, hiking and the old Wednesday Hike Days (and the Tuesday night sack lunch preparation parties), flippin' chicken on Fridays, and I loved being Program Director.

As Program Director, I was in a position where my decisions would truly have an impact on every person crossing the Fire Mountain gate - camper and staffer alike. This was a responsibility I took very seriously. I constantly reminded myself of that which was at the root of what I was doing, and this became my mantra to pull me through stressful times such as lost or injured campers and program delays. "We are here for the boys and to strengthen the unit. Everything we do is program. Everything should have an element of fun and we'll secretly change the lives of these young men!" I was there for the boys. EACH one, regardless of age or rank, was very important to me. More than once I interrupted a conversation with an adult leader, much to their chagrin, to deal with the concern of a Scout. It is at the root of Scouting and the spirit of Fire Mountain to let 11 year olds know they are important people with worthwhile ideas and concerns.

Back in the days when canoe swamping contests were traditional, the fun competition between boys somehow evolved into an event involving staffers and campers. Of course with an age and practice advantage for the staffers, the competition results were always skewed. I often thought about this dominance and if I was there to prove something to the Scouts. Of course I wasn't, and when I realized this my attitude quickly changed. I decided one time as I went up against some Scouts who were out to get wet and have a good time, that I would show them. I gave it my all to have a fair bout. Well, as I came up the loser and got wet, the boys and I all had huge smiles on our faces and laughter as opposed to resentment filled that game.

Fire Mountain always has, and always will hold a special place in my heart. It affected my life in so many ways as a Scout and I've tried to give back just a little of what was given to me, which is a theme common to many staffers. But every summer spent immersed in Scouting at Fire Mountain has only given me more. Fire Mountain is a place of giving and everyone who comes into contact with it goes away a little better, and so the cycle continues....

MINING AT FIRE MOUNTAIN SCOUT CAMP

Walker Valley's unique geology has attracted mining prospectors since the 1880's. Early prospectors found coal along the sides of the Cultus Mountains and made small shafts. Later, lumber companies building railroad grades through the area struck coal seams, which led to the establishment of the Blumont Coal Mine on property adjacent to the entrance of Fire Mountain. Although large-scale mining never took place in the Walker Valley, the legacy of Fire Mountain's mining days are evident to campers through the "prospect tunnel," the "Miner's Cabin," and the "Blumont Mine".

Prospect Tunnel

Located just below the water tower on the eastern edge of camp is an old mining shaft. The trail up to Cultus Mountain and Split Rock passes the shaft opening, which until 2001 was enclosed in a second-growth forest. This mining shaft is very likely the one referred to in 1920's documentation as the "old prospect tunnel" located in the southwest quarter of the northwest quarter of Section 10, Township 33 N, Range 5 E. This was a coal prospect done by the Pacific Coast Steamship Company in the late 1800's located adjacent to a section of the Day Lumber Company railroad grade - still obvious just below the existing trail.

Miner's Cabin

Early visitors to the Walker Valley noted that coal was uncovered in many of the ravines in the hillsides south of the above-mentioned mining shaft and in the Cultus Mountains. Along the "Settler's Trail" route up Cultus Mountain are the collapsed ruins of an old prospector's shack referred to at camp as the "Miner's Cabin." This structure was still standing until 1986, though there is very little to look at today apart from collapsed timbers. A few hundred meters up the trail from the Miner's Cabin are several old pans that may have been used in prospecting. Down the trail from the Miner's Cabin is an old trestle bridge across the Nookachamps River.

Blumont Coal Mine

The Blumont Coal Mine was located at SW ¼, SW ¼, Sec. 33, T. 34 N, R. 5 E on the land of John B. Peterson. A coal vein was discovered here when the Day Lumber Company was constructing a railroad grade through the property in 1916. Later, the Sedro Woolley Coal Company began to sink an incline shaft on the coal outcrop. By the mid-1920's the mining shaft here was over 200 feet long and at a very steep angle. The complicated layout of the mine was necessitated because of the natural rock formations and faulting in the area.