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## A survey of the Boy Scout movement in its relation to the development of character

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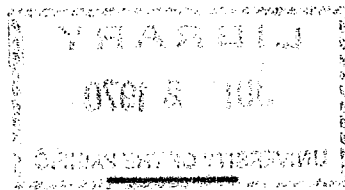
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A  
SURVEY OF THE BOY SCOUT MOVEMENT  
IN ITS RELATION  
TO THE  
DEVELOPMENT OF CHARACTER



By  
Arthur G. Kincaid  
March 25, 1939

Gratefully inscribed and dedicated  
to Dr. J. W. Harris, Dean, School of  
Education, College of the Pacific

A Thesis  
Submitted to the Department of Education  
College of the Pacific

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In partial fulfillment  
of the  
Requirements for the  
Degree of Master of Arts

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APPROVED

Chairman of the Thesis Committee

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INTRODUCTION

The subject "A Survey of the Boy Scout Movement in its Relation to the Development of Character" was selected by the writer because of his interest in scouting and character education. As an educator and a scoutmaster he has had the good fortune to associate with boys and to observe them at close range.

I wish to express my thanks to Dr. J. W. Harris, Dean of the School of Education, College of the Pacific, Stockton, California, for his helpful counsel and guidance. The advice of Dr. Ray O. Wyland, Director of Education, Boy Scouts of America, Mr. Paul Mendenhall, Research Associate, Boy Scouts of America, and Mr. Allan R. Shafer, Scout Executive of Humboldt County, is deeply appreciated.

CHAPTER I  
CHARACTER AND SCOUTING

Since time immemorial leaders and educators have emphasized the elements that go to make up good character. One of these great leaders was Martin Luther. He spoke of character in the following manner:

The prosperity of a country depends not on the abundance of its resources, nor on the strength of its fortifications, nor on the beauty of its public buildings; but it consists in the number of its cultivated citizens, in its men of education, enlightenment, and character; here are to be found its true interest, its chief strength, its real power.<sup>1</sup>

In this day and age character and citizenship are being stressed by such societies and agencies as The Boy Scouts of America, The Camp Fire Girls, The Young Men's Christian Association and the Young Women's Christian Association.

In the scouting program all activities are of a voluntary process. There is an age requirement connected with the scouting program so that a youngster can look forward to the time when he will be twelve years of age and can become a scout. In the first place it is of major importance that the applicant assume it a privilege to become a scout. In the second place, when, in the course of a short ceremony inducting him into the troop, he takes the Scout Oath and repeats the Scout Law, he is made to feel that he is not merely on the threshold of things to do but of things to be. In the third place he finds that he shares with

<sup>1</sup>Samuel Smiles, Character, 14.

a group a code that is not so much his duty as his privilege to guard and keep.

The influencing of ones character is a complex affair. Scouting does its part in helping boys to acquire good habits of conduct. Dr. H. B. Hurt, a writer of many scouting articles and books, speaks of character in the following way:

The character of a human personality is conceived to be the inner, enduring though progressively changing state of his self of which we regard his outward acts as more or less accurately an expression. This self involves habits of thought and action--systems of attitudes, of ends, of ideals--gradually accumulated standards of meaning and relations and value which systems underlie his choices. (The Moral life consists of choices which affect others, indeed it is difficult to conceive of many acts which affect others, indeed it is difficult to conceive of many acts which do not ultimately affect someone else.)

He expresses himself in conduct, he reveals attitudes, he experiences emotions and desires, he makes decisions, he creates ideals, he pursues purposes.

Character is a moving, growing, going, changing creation, adjusting thing--it is alive--it must be caught on the wing--yet it is its relative consistency of direction that is character.

It is an achievement rather than an inheritance--indeed it is an achievement with one's inheritance. It is a growth from within rather than a gift from without. It results from the interplay of one's heredity and one's environment (of which one's training is a part).<sup>1</sup>

In other words with respect to scouting, character may be thought of as a composite of reactions built on experiences. It represents more or less habitual modes of response. It is one's natural way of reacting.

<sup>1</sup>Boy Scouts of America Official Report, 536.



## CHAPTER II

## GENESIS OF THE SCOUTING IDEA

The idea of scouting has been carried on in the world by various individuals and by groups for a long time, but organized scouting for boys started in South Africa in 1893 with the splendid pioneer work of Sir Robert Baden-Powell. He began scout training among the men sent out to him from England.

Lieutenant General Sir Robert S. S. Baden-Powell, as he was then, now Lord Baden-Powell of Gilwell, had a good record in the British Army. In one sense of the word he had been a scout in field service for the British Army and more particularly a leader of the constabulary in South Africa.

He found that the ordinary process of military training was not effective with the men sent out to him from England. In some ways the natives made better soldiers than the regular recruits. The recruits received training in the care of a rifle but none for themselves. Their training did not touch upon such fundamentals in an effective manner, so he set for himself the task, in order to do his job, of developing a method that would train these men so they could be useful in the all-around purposes for which they had been sent to South Africa.

He found that they lacked character values such as dependability, initiative and resourcefulness.

Their outlook on life was such that, figuratively, they expected to be tucked in at night. The men had never been through the experience of

pioneering; they did not know the ways of outdoor life and woodcraft. He therefore, undertook to deal with the situation by working out a scheme which he called "Stunts in Scouting" to develop in the men, through their own initiative and through practice, those qualities in which they were so sadly lacking.

Speaking of this in the "Headquarters Gazette" for January 1914, he said:

"When I was adjutant of my regiment in 1883, I wrote my first handbook on training soldiers by means which were attractive to them, developing their character for campaigning as much as their drill ability. This was followed by another and yet a third in 1898."<sup>1</sup>

He corrected the proofs of the book, "Aids to Scouting" while he was besieged in Mafeking in 1899. It was intended to help the leaders of these men to put into their daily programs the activities which come from learning by doing. The book became popular and many copies of it were sold. He suggested the division of men into patrols of six or eight, so that the leader might come in personal contact with his men.

When he returned to England in 1903, he found, to his surprise, that the thing he had worked out for men, was being adapted and used in schools for boys.

He was approached by the leaders of these boys' schools, who appealed to him to put the program that he worked out for men, in such shape that it would be serviceable to boys. Then he set about the task of qualifying himself for this work.

A special library of books about boys was mobilized from all parts of the world. He drew especially from the work of Seton and Beard in America.

<sup>1</sup>William D. Murray, The History of the Boy Scouts of America, 2.

Speaking of his efforts to learn about Scouting for boys, he said:

The whole scheme is an evolution of ideas gathered from all sources, of which the following are a few:

Doctor Hahn  
 Cuhulain and his Boy Knights  
 Codes of the Zulus, Red Indians,  
 Pacific Islanders, etc., and their customs  
 Kenelm Leighby's 'Broadstone of Honour'  
 Code of King Arthur  
 Sir W. A. Smith and the Boys' Brigade Organization  
 Dean Beard's Pioneer Work  
 Seton's Camp Games, and so on, but mainly from my own experience  
 in training young soldiers and the South African Constabulary.<sup>1</sup>

He also looked into the Bushido of the Japanese as well as the more modern method of John Rounds for dealing with boys.

In 1906 after his years of study, he sent out to a number of men who might be interested in his project a document which was headed:

"Boy Scouts--A suggestion".<sup>2</sup>

He stated that the purpose of the new scheme was to help in making the rising generation of whatever class or creed, into good citizens at home or in the colonies.

The replies were so favorable that Baden-Powell decided, before putting the scheme in book form to try it on an experimental camp of Boy Scouts, which he held on Brounsea Island in August 1907. The members of this Troop of twenty-one scouts enrolled in four Patrols, with Baden-Powell as Scoutmaster, were really the first Boy Scouts. The results of this adventure finally appeared in book form in March 1908, as the world famous book, "Scouting for Boys".

<sup>1</sup> Ibid. 5.

<sup>2</sup> Ibid. 6.

He spoke of the experiment in the following manner:

In 1907 therefore, I carried out a trial camp for scout training for boys at Brounsea Island at which we had boys from every kind of school to experiment upon. With a few good men to take charge, we set to work to camp them on the island in patrols of five, with a boy patrol leader for each group. Here for a happy fortnight we cooked and camped, carried out sea and land scouting, tracking, nature study, swimming, and woodwork, living under orderly discipline the while. And the experiment worked. We lived all together in friendly fashion like a band of elder and younger brothers rather than a soldierly corps of officers and privates. We found that the boys did not need orders or punishment to insure discipline. They caught of handicraft; services for others and for state; physical development and health knowledge. The activities and practice of scouting were, therefore, formed as far as possible to develop these attributes. <sup>1</sup>

In the Y. M. C. A. Building at Birkenhead, England, is a tablet inscribed:

In this hall the Boy Scout Movement was Publicly Inaugurated by Lieut. General Sir Robert S. S. Baden-Powell. General K. C. B., on January 24, 1908. <sup>2</sup>

In later years, when he unveiled this tablet he said that his purpose in the Movement was to make boys "good and useful citizens".

The word scout has a long history. Milton Couper, Shakespeare, Walter Scott, and many others used it many years ago. Seton, Beard, and other outdoor men used it in their writings. Our records of Indian wars used the term constantly.

The word scout means one who listens. Escouter, from escouter, to listen. In our early days in America a scout was a man who was always on the lookout to protect others from possible harm, and he used his knowledge about nature and his out-of-door skill to help him in his work.

There were scouts even before Moses and Joshua, and there have been boys who were scouts ever since they were boys.

In his book, "Lessons of a Life Time", Baden-Powell tells us more

<sup>1</sup> Boy Scouts of America, Handbook for Scoutmasters, 478.

<sup>2</sup> William D. Murray, The History of the Boy Scouts of America, 6.

of why he chose the name "Boy Scouts";

The whole scheme was then planned on the principle of being an educative game; a recreation in which the boy would be insensibly led to educate himself. What to call it? There's a lot in a name. Had we called it what it was, viz., a 'Society for the Propagation of Moral Attributes', the boy would not exactly have rushed for it. But to call it Scouting and give him the chance of becoming an embryo Scout was quite another pair of shoes. His inherent 'gang' instinct would be met by making him a member of a 'Troop' and a 'Patrol'. Give him a uniform to wear, with badges to be won and worn on it for proficiency in Scouting--and you got him.<sup>1</sup>

Thus Baden-Powell gave the word scout a new connotation. Character building was an essential part of scouting to him, because he did not find it in the other out-of-door movements which he had studied.

<sup>1</sup> Ibid. 8.

### CHAPTER III

#### THE BEGINNINGS IN AMERICA

The most important organizations of early times in America that were interested in the betterment of the youth of our country in regard to character and outdoor life were the Boys' Brigade, the Young Men's Christian Association, Athletic Leagues, the Brotherhood of St. Andrew, the Big Brother Movement, Playground Associations, Knights of King Arthur, Knights of the Holy Grail, the Woodcraft Indians and the Sons of Daniel Boone.

Other smaller organizations were in existence at this time and they influenced the form which scouting took, because they embodied many of the outdoor activities which are known to be attractive to boys. Probably one of the greatest of these was Seton's "Indians".

Seton started his "Indians" in 1902 and called the organization the Tribe of Woodcraft Indians. In 1901 he wrote a handbook entitled, "The Birch Bark Roll". The objects of the organization as started in the Tribal Constitution in "The Birch Bark Roll" are:

The promotion of interests in out-of-door-life and woodcraft, the preservation of wild life and landscape and the promotion of good fellowship among its members. <sup>1</sup>

The plan aims to give the young people something to do, something to think about, and something to enjoy in the woods, with a view always to character building, for manhood, not scholarship, is the first aim of education.

<sup>1</sup> William D. Murray, The History of the Boy Scouts of America, 16.

His slogan was, "The Best things for the best Indians." "My foundation thought was", he says, "to discover, preserve, develop, and diffuse the culture of the Redman." <sup>1</sup>

Seton had been establishing tribes of Indians for years. When his connection with the Boy Scouts of America ceased, he merged his ideas with the Woodcraft League of America.

Daniel Carter Beard founded "The Society of the Sons of Daniel Boone" in June 1906. In its Constitution the object is stated to be:

"The elevation of sport, the support of all that tends to healthy wholesome manliness; the study of woodcraft, outdoor recreation, and fun, and serious work for the making and support of laws prohibiting the sale of game, and the preservation of our native wild plants, birds, and beasts." <sup>2</sup>

In his book the "Boy Pioneer", Dan Beard says that one of the principal purposes of the Society was:

To awaken in the boy of to-day admiration for the old-fashioned virtues of American Knights in Buckskin and a desire to emulate them, and another purpose besides furnishing entertainment for the boys, was the serious one of educating our lads early in life to an appreciation of the absolute necessity and value of our forests and natural resources.

The president of this society was to bear the name of Daniel Boone; secretary, Davy Crockett; treasurer, Kit Carson; Librarian, Audubon; Keeper of the tally-gun, Simcon Kenton. Dan Beard kept up a large correspondence by means of which he established other forts of sons of Daniel Boone. A group of eight boys formed a stockade, and four stockades constituted a fort.

Scouting came to our country in a rather unusual way. From time to time travelers in Europe had noticed groups of boys in uniform and had learned that they were scouts. Among those who were impressed by

<sup>1</sup> Ibid.

<sup>2</sup> Ibid., 18.

<sup>3</sup> Ibid.,

this English Movement was a Chicago publisher, William D. Boyce. How Mr. Boyce became so impressed with the scout movement is related in the following manner:

William D. Boyce, Chicago publisher and traveler, was seeking a difficult address in old London. A boy approached him and asked, "May I be of service to you?" Mr. Boyce told him where he wanted to go and the boy saluted and said, "Come with me, Sir," and forthwith led him to the desired spot. Like the typical American tourist, Mr. Boyce reached in his pocket and offered the boy a shilling. The boy promptly replied, "No, Sir, I am a scout. Scouts do not accept tips for courtesies." The man in surprise murmured, "What do you say?" "The Scout repeated and then added, "Don't you know about the scouts?" Mr. Boyce said "Tell me about them." The boy did and added, "Their office is very near, Sir. I'll be glad to show you the way."

Mr. Boyce had to complete his errand first. The lad waited, however, and then led him to the office of Lord Baden-Powell, founder of the British Boy Scout Association, where information about the Scout Movement was gladly given. Mr. Boyce was tremendously impressed, and gathering all available information, brought it back to the United States.<sup>1</sup>

Later when the Silver Buffalo was awarded annually for distinguished service to boyhood, George D. Pratt presented a large bronze buffalo to the English Boy Scouts in memory of this Unknown Scout, who did much to bring scouting to America. It now stands in the Gilwell Training Center near London. On it is this simple and eloquent inscription:

To the Unknown Scout whose faithfulness in the performance of the 'Daily Good Turn' brought the Scout Movement to the United States of America.<sup>2</sup>

When Mr. Boyce reached home he took legal steps to incorporate the Boy Scout idea. He counseled with his friend Colin H. Livingstone and others concerning the matter. Finally after several months of work and agitation for the movement the Boy Scouts of America was incorporated in the District of Columbia on February 8, 1910.

<sup>1</sup> Boy Scouts of America, Handbook for Boys, 18.

<sup>2</sup> William D. Murray, The History of the Boy Scouts of America, 20.



Early in the summer of 1910 many interested citizens believed that it would be a good idea for the movement to have more substantial backing, so a conference was called of the representatives of thirty-seven different organizations which had an interest in boy life. Mr. Colin H. Livingstone acted as chairman of the conference. As a result of the meeting, a committee on permanent organization was appointed and was given full power and authority to direct the Boy Scout Movement in our country.

Some interested citizens of scouting felt that incorporation under laws of the District of Columbia could not adequately meet the needs of the organization for the country as a whole. An effort was made to secure federal incorporation through a bill which was introduced in the House of Representatives in March 1910. Finally on June 15, 1916, Congress granted a federal charter to the Boy Scouts of America.

## CHAPTER IV

## CHARACTER VALUES AND SCOUTING OBJECTIVES

Sir Robert Baden-Powell was one of the first men of scouting to think of scouting objectives in terms of character development. He noticed particularly that some essential elements were lacking in the all around development of many boys. These missing elements were thought of as chinks to be filled in. The main ones, which he had in mind were:

1. Character--that is manliness, sense of honor and balanced broadminded outlook.
2. Physical health and care of the body with temperance and chastity.
3. Handicraft and cooperation of hand with brain.
4. Service for others and the community. <sup>1</sup>

The founders of the Boy Scouts of America had certain objectives in mind when scouting was organized <sup>in</sup> our country. The general aim of scouting according to the constitution of the Boy Scouts of America is:

That the purpose of this corporation shall be to promote, through organization and cooperation with other agencies, the ability of boys to do things for themselves in scoutcraft, and to teach patriotism, courage, self-reliance, and kindred virtues, using the methods which are now in common use by boy scouts by placing emphasis upon the Boy Scout development, citizenship training and physical fitness. <sup>2</sup>

The association of boys with men of good character is worthwhile.

Scouting is always seeking men to take part in the scouting program.

Scout leaders believe that boys' lives can be enriched by having good wholesome boy and man contact.

<sup>1</sup> Sir Robert Baden-Powell, Scouting--Youth Movement, 19.

<sup>2</sup> Boy Scouts of America, Handbook for Scoutmasters, 468.

The scouts aims will be more pragmatic than those of the adult. The scout has joined scouting to get all the fun and enjoyment out of it that he can, to go on hikes, bean feeds, swimming, to be with his pals or the gang, or to please his folks. Scouting might be the best means of his realizing his ambitions. Maybe he has become a scout to win the approval of others. The love of adventure is very alluring to boys.

The general aim of scouting and its relation to character development can be summed up in two little verses which read as follows:

#### THE AIM OF SCOUTING

To live as gently as I can.  
 To be no matter where, a man.  
 To take what comes of good or ill,  
 And cling to faith and know still.  
 To do my best, and let that stand,  
 The record of my brain and hand.  
 And then if failure comes to me,  
 Still work, and hope for victory.

To have no secret place wherein  
 I stoop unseen to shame or sin.  
 To be the same when I'm alone  
 As when my weary deed is known.  
 To walk undaunted, unafraid  
 Of any step that I have made.  
 To be without pretense or sham,  
 Exactly what men think I am. <sup>1</sup>

<sup>1</sup> Boy Scouts of America, Official Report, 339.

## CHAPTER V

## SCOUTING METHODS AND CHARACTER VALUES

The most popular method of teaching scouting activities seems to be "learning by doing". It is the habitual performance of certain acts that makes scouting enjoyable and worthwhile.

Dr. James E. West, Chief Scout Executive, Boy Scouts of America further explains this philosophy when he says:

The scout method of developing character is not by preachment. It is through the Oath and Law, the Daily Good Turn, and the system of learning by doing. Scouting gives the boy opportunity to express himself through directed activity, responsibility, and a program that appeals to the manliness in him. It develops a high regard for integrity by reason of its appeal to his imagination. This is done partly through the Scout Oath and Law. The scout feels he is a successor to the high principled knights of chivalry, to the pioneer scout who helped make our country's early history.

The Boy Scout of America creates and maintains conditions so that boys intensely desire to be scouts. In proportion to the intensity of this desire of the boy to be a scout does he, by self expression, upon self-discipline impose upon himself the obligation to be true to those principles which are involved in his right to think of and call himself a scout. <sup>1</sup>

The Scout Oath which embraces an important part of the scout program reads as follows:

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. <sup>2</sup>

This promise, which each boy takes upon becoming a scout, is the binding disciplinary force of the movement. Most scouts try their best to live up to it.

<sup>1</sup> Boy Scouts of America, Fourteen, 1.

<sup>2</sup> Boy Scouts of America, Handbook For Boys, 310.

The essential features of this oath, were derived from the Athenian Oath, an oath which the young Athenian citizen took when he became seventeen years of age. It is stated in the following words:

We will never bring disgrace on this our city, by an act of dishonesty or cowardice. We will fight for the ideals and sacred things of the city both alone and with many. We will revere and obey the city's laws, and will do our best to incite a like reverence and respect in those above us who are prone to annul them or set them at naught. We will strive increasingly to quicken the public's sense of civic duty. Thus in all these ways we will transmit this city, not only, not less,<sup>1</sup> but greater, better and more beautiful than it was transmitted to us.

Another fundamental axis of the scouting idea is hinged around the scout "laws" which read:

- A Scout is trustworthy.
- A Scout is loyal.
- A Scout is helpful.
- A Scout is friendly.
- A Scout is courteous.
- A Scout is kind.
- A Scout is obedient.
- A Scout is cheerful.
- A Scout is thrifty.
- A Scout is brave.
- A Scout is clean.
- A Scout is reverent.<sup>2</sup>

The American scout "laws" are practically the same as the British scout "laws". The British have ten "laws" and the Americans have twelve. The scout laws bravery and reverence were included in the American system largely through the efforts of Dr. James E. West and Jeremiah Jenks.

The fundamental principles of both the British and the American scout "laws" were taken from the Code of the Knights. The Code reads as follows:

Be always ready, with your armour on, except when you are taking your rest at night. Defend the poor and help them that cannot defend themselves. Do nothing to hurt or offend anyone else.

<sup>1</sup> Ibid.

<sup>2</sup> Ibid.

Be prepared to fight in the defense of your country.

At whatever you are working, try and win honor and a name for honesty. Never break your promise.

Maintain the honor of your country with your life.

Rather die honest than live shamelessly.

Chivalry requireth that youth should be trained to perform the most laborious and humble offices with cheerfulness and grace; and to do good unto others. <sup>1</sup>

Sir Robert Baden-Powell succeeded in developing character and stamina in his boys by inculcating the following attributes in boys. They were considered to be ways in which the scout "laws" were to be used. These attributes are listed in the following way:

Attributes	Adjuncts	MEANS BY WHICH SUPPLIED
Character	Fluck, resourcefulness, responsibility and deduction, sense of duty.	Through practice of seamanship, woodcraft, camping, tracking, pioneering, and scoutcraft.
Equipment for making a career	Hobbies and handicraft	Through practice of hobbies, farms, employment and emagencies
Service For Others	Life Saving, first aid	How to deal with all accidents, ambulance, fire-brigade, rocket apparatus, etc.
Physical health	Muscular development, personal hygiene, sanitation, food.	Each boy made responsible for his own health and muscular development, outdoor games and exercises. <sup>2</sup>

The psychology followed in the method of presentation of the Scout Oath and Law makes the boy's effort to comply with this obligation as a

<sup>1</sup> Sir Robert Baden-Powell, Scouting For Boys, 219.

<sup>2</sup> Teachers College Record XVIII, 17, (1917)

scout both automatic and natural. This idea can be made clear by citing an illustration of a boy passing a test for an Athletic Merit Badge:

On passing the Athletic Merit Badge I had to make a broad jump. As I made my jump the examiner was not looking. When I landed I fell back and did not make the mark. The examiner afterward asked me if I had made it. Here I could have passed a test if I had said I had. In a flash I remembered "A Scout Is Truthful". I then said to the examiner, "I haven't made the mark". After telling the truth I felt better and soon tried again; this time I made the mark. <sup>1</sup>

The other eleven scout "laws" follow the same form by placing squarely before the boy in times of temptation or doubt, that as a scout there is little room for doubt or inclination to hesitate in a given situation as to what a scout should do. Often times this process is repeated day after day, time after time, without the boy's actually being conscious of what does actually motivate him to put into practice in his daily life the Scout Oath and the Scout Law and the ideals of service which the Scout Program promotes.

There is not one set method of teaching scouting activities, but several alternative methods. They are listed as follows:

1. Book Study--Studying handbooks and reading scouting literature.
2. Competition--Competing by patrols and as individuals in games, contacts, and competing in self tests and standard objectives.
3. Constructing--Improvising scouting appliances and making equipment.
4. Dramatizing stories and the Scout Oath and Law.
5. Demonstration--Watching others or demonstrating before others.
6. Examination--Testing abilities and taking examinations in intimate association with adults.
7. Experimentation--Using initiative and learning by doing and trying.
8. Lecture--Sitting and listening attentively.
9. Observation--Observing natural phenomenon in the open.
10. Play--Playing games for fun and games to learn scouting.
11. Project--Performing purposeful activities, thinking, planning, initiating, executing, examining.
12. Recitation--Meeting with Scoutmaster, or Merit Badge Counsellor to recite things learned. <sup>2</sup>

<sup>1</sup> N. E. A., Dept. of Supt., Tenth Yearbook, Character Education, 91.

<sup>2</sup> Ray O. Wyland, Principles of Scoutmasterhip, 11.

A great motivating force can be found in the scout's desire for approval among his fellow scouts. The patrol and the troop adopt the principles of scouting. The boy and the group think of themselves as scouts. They feel themselves thrown back upon their Scout Oath and Law in many situations which demand action of an ethical character. The members of the gang have decided that such conduct is the proper thing to do, in such a situation, and they feel constrained by their group opinion to maintain this ideal.

Sir Robert Baden-Powell spoke about the patrol system in the following way:

Many scoutmasters and others do not at first recognize the extraordinary value which they can get out of the patrol system. The patrol system is putting your boys into permanent group under the leadership of one of their number, the patrol leader. To get the best results you must give the leader real, free handed responsibility. If you only give partial responsibility you will only get partial results.

By thus using your leaders as officers, you save yourself an infinite amount of troublesome detail work. The object, however, of the system is not so much to save trouble for the scoutmaster as to give responsibility to the boy--since this is the very best of all means of developing character.

The group or the gang is the natural unit among boys with the most character among them generally comes to the top as leader. Apply this natural scheme to your own ends and it brings the best results. The scoutmaster gives the aim, and the several patrols are with each other in attaining it, thus automatically raising their standard of keenness and efficiency all round.<sup>1</sup>

Scouting methods are considered by some individuals as being ways of keeping a boy in harmony with nature and his environment and of getting him acquainted with certain life crafts such as fieldcraft, woodcraft, watercraft, skyecraft, campcraft, healthcraft, and service-

<sup>1</sup> Boy Scouts of America, Handbook for Scoutmasters, 651.



craft. Conditions as described in scoutmaster handbook amplify these:

1. Under conditions of pleasure and interest to the boy, recognizing the law that learning aided by interest is more rapid, and more permanent.
2. Under conditions which provide chances for expression, for doing things and learning through direction of that doing.
3. Under conditions which build character and citizenship habits which are consciously developed through exercises.
4. Under conditions of association and cooperation which make for democracy.
5. Where possible under out-of-door conditions which build for health. <sup>1</sup>

Many noteworthy educators have spoken well of scouting methods, especially Dean James E. Russell, of Teachers College, Columbia University. His opinion of the scouting program is stated in the following manner:

The naturalist may praise it for success in putting the boy close to nature's heart; the moralist, for its splendid code of ethics; the hygienist, for its methods of physical training; the parent, for its ability to keep his boy out of mischief, but from the standpoint of the educator it has marvelous potency for converting the restless, irresponsible, self-centered boy into the straightforward, dependable, helpful young citizen. To the boy who will give himself to it, there is plenty of work that looks like play, standards of excellence which he can appreciate, rules of conduct which he must obey, positions of responsibility which he may occupy as soon as he qualifies himself--in a word, a program, that appeals to a boy's instincts, and a method adapted to a boy's nature.

But the most significant contribution of the Boy Scout Movement to education is its pedagogical methods. As a teacher I take my hat off to Lord Baden-Powell, the genius who in a bare decade has done more to vitalize the methods of character training than all the schoolmen in this country have done since the pilgrims landed on the New England coast.

The method of scouting asks the boy to do something that he thinks is worthwhile and that he wants to do. Many of the tasks are self-imposed, because the boy chooses what he shall undertake; many of them require practice which he must do alone. His best efforts are enlisted in the acquisition of the right habit. And for every success some reward is given, a testimonial that converts a universal weakness of human nature into an element of strength. A great contribution to educational procedure--one that reflects severely upon the games and sports of our schools and colleges--is that in scout competition there

<sup>1</sup> Ibid., 9.

are no losers; one scout's gain is not another's loss; when one patrol wins, some other does not go down in defeat.

The scout program therefore is essentially moral training for the sake of efficient democratic citizenship. It gives definite embodiment to the ideals of the school, and supplements the efforts of home and church. It works adroitly, by a thousand specific habits, to anchor a boy to modes of right living as securely as if held by chains of steel; but best of all, it exhibits positive genius in devising situations that test a boy's self-reliance and give full scope to his talent for originality and leadership. These two aspects of the scout program are so evenly balanced and so nicely adjusted as to make them well-nigh pedagogically perfect. The entire organization is a machine capable of working wonders, not only in the moral regeneration of the American boy, but also in fitting him to assume the duties of an American citizen.<sup>1</sup>

All in all, there is no one set method of teaching scouting activities, but there are several. The one to use is the one that seems to the leader best adapted to the particular situation. The mores of the group will be a point to consider before choosing a method.

<sup>1</sup> James E. Russell, Scouting Education, 11-12.

CHAPTER VI  
SCOUT TROOP PROGRAM BUILDING IN  
RELATION TO CHARACTER DEVELOPMENT

Success in business depends to a great degree upon the executive's ability to plan and organize. Success in Scouting depends upon the Scoutmaster's ability to look ahead, to plan and prepare for the life of the Troop in such a way that all phases of Scouting are covered and nothing is being overlooked.

The influence of the personality and training of the scoutmaster is considered by many scouters to be the greatest single force affecting the types of programs used. The scoutmaster is often thought of as the "keystone of the arch". It is up to him to work the program over so that it fits the needs of his particular situation.

Certain preliminary steps have to be undertaken by the scoutmaster in order to determine the nature of the program that is to be used. The mores of the group to be considered or of the community should be taken into account. A calendar of special dates should receive special attention in any scout program. These dates should be celebrated at the regular meeting night nearest to the date. Examples would be Washington's birthday, Lincoln's birthday, Hallowe'en, and Christmas.

A question that is commonly asked is--who should make the program. It should not be made by adults, nor by boys exclusively. It is better to have a combination of both so that adult and boy participation will be utilized to the greatest possible extent.

The actual making of the program should be done by a relatively small group known as the patrol leaders council. It should be composed of the scoutmaster, the assistant scoutmaster, the senior patrol leader, the four patrol leaders, and a representative from the troop committee.

This may seem to be too large a group to work effectively upon all matters of the program. The general outline of the year's work should be planned in advance by the troop committee by having at least three or four meetings a year. The detailed work of the program can then be entrusted to a group of three, including the scoutmaster or his representative, the scribe, senior patrol leader, and one or more patrol leaders. At least the general nature of each meeting should be announced in advance to all scouts. Some troops have their monthly program placed on the bulletin board.

A good way of taking the troop into your confidence so that the members of the troop will think they have been a part of the planning committee is to set up two alternatives before the troop and let them vote on them. They will then have a feeling that they were responsible for making a part of the program. The basic elements that go to make up the program should be built around boy urges. The urge for ownership is quite strong in boys. They like to feel that the program is theirs. The way to establish that desire is to give them a big share in the activities. The three words fun, fighting, and feeding seem to be quite universal in boys' camps and should receive much consideration.

The main characteristics of a Boy Scout Program that need careful attention are:

Action  
play

games  
 contests  
 drills  
**Instruction**  
 something new  
 learning by doing  
 play-way  
**Recreation**  
 songs  
 yells  
 dramatics  
 fun games  
 ceremonies and campfires.<sup>1</sup>

Mr. Robert Payne, instructor and scoutmaster, Horace Mann School for Boys, New York City, lists several necessary elements of a good program in the following order:

Ceremony  
 Drill  
 Games  
 Instruction  
 Council Ring  
 Closing exercises  
 Test passing.<sup>2</sup>

Many elements enter into a well planned program. It should have variety and sequence, and be so designed that boys with initiative and ability can teach other boys as much as possible. Objectives should be set up which are possible of attainment by the average scout.

The author lists some general suggestions which he has gathered from his experience as a scoutmaster:

1. Have variety.
2. Alternate games, drills, and other work.
3. Have something new every meeting.
4. Give instruction in the form of a game whenever possible.
5. Keep the meeting moving swiftly and the boys occupied. This will prevent "rough housing".

<sup>1</sup> Boy Scouts of America, Scoutmasters Troop Program Notebook.

<sup>2</sup> Ray O. Wyland, Principles of Scoutmastership, 101-102.

6. Give few commands and have them respected.
7. Make sure that each boy participates actively.
8. See that each boy is either teaching or learning.
9. Avoid wearying the boys with tiresome business.
10. Inspire scouts to strive for neatness.
11. No meeting should last more than two hours.
12. Begin meetings on time.
13. Check attendance and dues by patrols.
14. Have occasional council meetings after regular troop meeting.
15. Have "good turn" reports.
16. Make the best of the scoutmasters minute.
17. Every troop should have at least one hike every month.
18. A good scoutmaster is one that has the meeting so planned that others are actively engaged and he does the least work.
19. Know what you want and get it.
20. Boys know the elements of self-reliance and moral courage without you labeling them.

It is well to count that meeting lost which does not accomplish the following:

Every boy should go home feeling that:

1. He has had a good time.
2. He has advanced a step, no matter how small, on the scoutcraft advancement ladder.
3. He is going to be a better boy.
4. He loves his country better.
5. Definite plans have been made for scouting activities during the week. <sup>1</sup>

Tolerance and cooperation could be added to this list.

<sup>1</sup> Boy Scouts of America, The "How" Book of Scouting, 353.

A sample of a troop meeting is as follows:

7:30 opening  
 flag salute  
 roll call  
 7:40 Patrol and committee reports. Announcements.  
 7:50 Game "Snap the bacon".  
 7:55 Signaling.  
 8:05 First aid practice.  
 8:25 Special speaker.  
 9:00 Talk by scoutmaster.  
 9:15 Taps.

Successful troops:

1. Use the patrol system.
2. Set goals and objectives.
3. Have strong troop committees.
4. Use Scout ceremonies and formations.
5. Have consistent Scoutcraft advancement.
6. Have overnight camping.
7. Have good institutional backing.
8. Are influenced by the Council's program.
9. Engage in activities as set forth in the Boy Scout Handbook and literature.
10. Have good leadership.
11. Have well balanced Troop meeting programs. <sup>1</sup>

Certain forms and types of activities of scouting programs have been listed, but activities alone will not produce the desired results. Certain activities tend to develop character but cannot do it effectively without the vitalizing touch of an understanding hand.

The scoutmaster should be a man of character and be able to pass it on to some degree. He must be a fellow who likes boys and whom boys like.

<sup>1</sup> Boy Scouts of America, Official Report, 473.

## CHAPTER VII

THE SCOUT READING PROGRAM AND ITS  
RELATION TO CHARACTER DEVELOPMENT

Reading plays an important part in the scouting program because it is closely associated with various phases of scouting activities and because it is tied up indirectly with boy desires and urges.

The scout reading program also supplements activities. Many boys do not have the opportunity to be out-of-doors, or to go on trips and expeditions; but they can get the vicarious thrills which await them within the covers of books. Often the reader will meet real people by reading a book.

Boys will sometimes strive to live the life of the character that they read. The finer the character the better the influence will be upon the boy.

A famous educator, Angelo Patri, saw the value of reading for children when he said:

"The best companions in the world for a boy are a book and a dog and another boy. He usually gets the other boy with ease and non-chalance. Sometimes he gets the dog. The streets yield a rich harvest of both. But books are different.

Books lie out of a boy's beaten path. They are still, quiet things that must be hunted out of silent corners. They are generally associated with clean hands and hushed rooms. All this is foreign to the normal boy. Books must be trained into him as one trains tooth brushes and hooks for hats, and doormats. If you don't provide the training some one or something else will. The flaring, screaming billboards give him daily lessons in reading. The writing is large and the pictures are arresting and he can read while he gallops by. He would have to be blind not to.



There are the movies. A boy can read a whole story and keep going at full speed all the time. The room is not light and airy, and the light does not fall over his left shoulder, and no one says a word about clean hands. He is thrilled. He is amused. He has only to sit and look and the thing has come and gone like a vision. And allso easy.

One of his chums discovers a story, almost as good as the movies, in a cheap book. He passes it on and your boy has begun to form his taste in books--unless you have been alert and kept ahead of the billboards and the movies, and cheap books". 1

Dr. James E. West, Chief Scout Executive, speaks favorably about the scout reading program when he states:

"I look upon the reading program as one of the most important factors in our whole movement. I hope you will pardon me if I am personal. I know that the printed page has great influence in the lives of boys. I know that the good, wholesome story will often make an impression where the spoken word utterly fails. I know that if we are genuine in devoting our lives and service to the development of character in the boys of America we cannot ignore the fact that every boy--some boys more than others, but every boy, more or less, is influenced by what he reads." 2

Franklin K. Mathews, Chief Scout Librarian, speaks well of the scout reading program when he says:

"Without a reading program scouting would be like a pianist with only one finger, whose tune, picked out key by key, utterly lacks harmony and does not outlive the playing of it. A boy's reading gives him countless pictures of scenes in which the training he receives in scouting, school, and at home becomes dramatized before his eyes, and his respect for its leaders, his confidence in them, and his willingness to follow them are strengthened accordingly. That is to say, if his reading is of the right kind. 3

A scout's leisure time can be well spent on rainy days, or parts of days in which there are no opportunities to carry on regular activities, by reading books. Scout leaders illustrate this idea by saying:

1 Ray O. Wyland, Principles of Scoutmastership, 147.

2 Ibid.

3 Boy Scouts of America, The "How" Book of Scouting, 278.

Books are real life savers to boys on rainy days and parts of days that are too warm to carry on energetic activities. Boys like to read stories of the West, Scouts, Pioneers, and Indians, historical stories of all times and countries; stories of chivalry; stories of the sea and big out of door adventure; stories of Boy Scouts, camping, wild animals, sports, and school life; humorous stories, and mystery and detective stories. Among the authors who best meet such needs are Altscheler, Tomlinson, Barbour, Heyliger, Burgess (Scout Stories), Savin, Ames, Schultz, Grinnel, Fitzhugh, Hollan, Burton, Crump, Eaton, Seton, Pier, Quirk, Monroe, Wallace, and Holt-Wheeler.<sup>1</sup>

Reading introduces the scout to great personages. Scouts are interested in reading books like Lindbergh's "We", Dick Byrd's "Skyward", and the "Log of Bob Bartlett". The boy feels, as he reads such books, that he has had a share in the exploits of these great men. One can often tell how a reader enjoys the book by the expression on his face.

Many suggestions have been advanced by scouters and educators for a constructive scout reading program. Perhaps the list of suggestions of Dr. Ray O. Wyland, Director of Education, Boy Scouts of America, are among the best. They are:

"Let one of the leaders read a chapter from a worthwhile book at the troop meeting or around the campfire and then encourage the boys to read the rest of the book themselves.

Dramatize a scene or a chapter from a story of adventure or biography.

Conduct debates on topics involving reading. These are enjoyed by boys because of the competitive feature.

Establish troop libraries. These have some value in that they place the boys in more intimate contact with books, although there is some question as to their efficacy, since most communities have available public libraries that are so much better equipped. Much of the Natural Science Library of the Boy Scouts of America should be included in troop libraries. It contains some of the best of our scout literature.

Encourage use of public and camp libraries. Such libraries are exceedingly valuable and important. A boy with his book is a common

<sup>1</sup> Ibid., 58

sight in many camps during the rest period and after noon mess.

Develop a point or credit system for reading by which a varying number of points can be given according to the type of books read. Certificates or awards could be presented to all boys making a given number of points.

Recognize Children's Book Week which occurs in the fall of every year. This may be recognized in the troop by presenting to each boy one of the Book Week catalogs. In this connection boys should be encouraged to look for book advertisements and book reviews that appear in newspapers and magazines at about this time.

Conduct a public library hike as an interesting rainy day activity. The librarians are anxious to show how to use a library and they are anxious to do all that they can to make sure that their readers use the books properly; so they will be glad to help entertain troops.

Promote the concession plan of subscribing to Boys' Life.

Cooperate with the public libraries that have arranged for reading contest giving credit and a button for each ten books read.

The above ideas might be discussed in a conference with the patrol leaders of the troop and they should develop additional, practical ideas.<sup>1</sup>

The following is a verse by Alfred Noyes. It is about a boy and a book:

A hundred years ago there was a garret  
At the top of a small dark house,  
A glory hole for dusty books and boxes,  
A haunt of the spiker and the mouse.

But he crept to it, when no one else was looking,  
Like a lonely little thief in the night;  
And his name--it might be Copperfield or Dickens;  
But he stood there, in a ring of candle light.

And elders thought that attics led to nowhere;  
He felt that they very seldom knew;  
And somewhere in the dark there must be doorways,  
That a boy might scramble through.

There were worlds in the balance, as he doubted;  
Was there anything to see? Eh, to go?  
Then he saw it--at his feet--a book of magic,  
And the wizard name, Defoe.

<sup>1</sup> Ray O. Wyland, Principles of Scoutmastership, 148-149.

And he sat him down among the papered volumes;  
And, with one foot under him curled,  
His dark eyes ablaze above the pages,  
And he worked--in that great new world.

There were skippers like the hawk-eyed Cooper,  
And the Mississippi king, Mark Twain,  
And a lean Samoan Scot named Robert Louis,  
Full sail to the South again.

And Defoe, still dreaming of his island  
With that strangely single footprint in the sand;  
There were smokestacks roaring down to Rio;  
And signs--for the Never-Never-Land.

That night was grim and dark, and growing darker,  
He sat there stiller than a stone,  
A small boy, reading in a garret,  
A great king seated on a throne. <sup>1</sup>

There is perhaps one of the happiest combinations in the world;  
a boy and a book.

<sup>1</sup> Boy Scouts of America, Official Report, 453.

CHAPTER VIII  
SCOUT CEREMONIES IN RELATION  
TO CHARACTER DEVELOPMENT

Ceremonies have been in vogue since the dawn of history, and they have played an important part in developing the romance, tradition, and opinion of various peoples. In the beginning, they were more or less of a religious nature and tended to express admiration, awe, and reverence for a Supreme Being. As time went on, features other than those of a religious character were included. During the days when knighthood was in flower, respect for womanhood and chivalry constituted the main elements of the ceremonies. Plato led in the development of ceremonies which introduced the youths of Greece into the responsibilities of citizenship. The vigil of the Indian boy in learning self-reliance, resourcefulness, and courage was an important step in his training. This was followed by ceremonies which initiated him into the councils of the hunters, warriors, and Indian chief. In the ceremony of coronation the scepter is handed down from king to king. The president of the United States takes his oath of office with an impressive ceremony. Indeed, ceremonies are one of the most important phases of scouting.

For the most part, ceremonies have emerged from a desire on the part of people to express ideals in concrete form. Someone said that character is the sum total of emotions, instincts, and attitudes as modified by experience. A person's response to a given situation will

be governed to a certain degree by this statement. Therefore, we should try to create situations which live with boys and stir their emotions. These ceremonies may stimulate in boys the ideals of patriotism, moral determination, and spiritual aspiration.

Ceremonies that crystalize the Scout Oath and Law in the scout's imagination should have an important place in the scout program.

Some of the ceremonies that are used quite extensively in scouting are:

1. Opening and closing ceremonies for troop meetings.
2. Flag ceremonies.
3. Scout Oath and Law ceremonies.
4. Higher rank ceremonies.
5. Boy officer ceremonies.
6. Recognition of special events.
7. Parent meetings.
8. Troop installation.
9. Anniversary week.
10. Church ceremony.
11. Campfire ceremony.
12. Court of Honor.
13. Outdoor ceremonies

The essential points of a ceremonial are:

1. It should be simple; not too elaborate.
2. It should be reasonably brief, as boys will not sit quietly through a long ceremonial.
3. It should be based upon established rules of boy nature.
4. It should be dignified.
5. It should have unity of action.
6. It should permit full participation; that is to say, every boy in the troop should have an opportunity to participate.
7. It should be thoroughly rehearsed.
8. It should be elastic so as to fit any situation in any troop.
9. It should dignify leadership.
10. It should be charged with a scouting atmosphere.
11. It should be inspirational and impressive.<sup>1</sup>

For many troops the "Great Scoutmasters Benediction" is used as a closing ceremony. It goes like this: "May the great scoutmaster

<sup>1</sup> Boy Scouts of America, Official Report, 569.

(all make gesture toward heaven) of all true scouts (inclusive gesture from right to left at height of shoulder) be with us till we meet again (right hands being brought to hearts and heads bowed)". It is well to form a circle for this ceremony.

The Tenderfoot Investiture Ceremony is a very important one. The old saying goes, the first impressions are the most lasting, so it is well to make this one effective. The mere filling out of an application form and the payment of the registration fee does not create in the would be scout a desire to "Do a Good Turn Daily" or to "Be Prepared". He should be made to feel that he is becoming a part of a great organization.

A second class scout, age 13, wrote concerning his investiture ceremony in the following way:

"My entrance into scouting and the ceremony made me feel like living up to the Scout Oath and Law forever afterward. It gave me an excellent impression. My preparation to join the Scouts was favorable. I worked hard to pass my tests and the ceremony of investiture was very inspiring. I always remember that evening when I was taken into Scouting as a red letter day in my life. Just the remembrance of how I took my honor to obey the Scout Oath and the Law has always come back to me in time of investiture.<sup>1</sup>

<sup>1</sup> Boy Scouts of America, Official Report, 569.

## CIRCLE TENDERFOOT INVESTITURE

The Senior Patrol Leader takes the candidate into an anteroom and blindfolds him. The Flag of the United States and the Troop flag are placed in the center of the meeting room. The Troop falls in with hands joined, using the Scout handclasp, in a circle around the flags, facing out, with their backs to the flags. (The simpler way to get into this formation is to form an ordinary circle, then have Scouts about face.) The Troop Leaders are inside the circle.

The Scoutmaster says: "Be Prepared" and the Scouts answer in a loud voice: "We are Prepared!" This is the signal for the Senior Patrol Leader to bring in the candidate. (If desired, the lights may be turned out, and flash-lights in the corners of the room focused on the circle and flags.) The Senior Patrol Leader leads the candidate in, blindfolded, and walks him around the outside of the circle, halting opposite the Scoutmaster.

Scoutmaster: "Remove his blindfold. (To Candidate:) Candidate, you come from the darkness into the light of Scouting, and you see before you the Scouts of Troop . . . , in an unbroken circle of comradeship, guarding the flags of their country and their Troop. How will you, an outsider, secure a place in this circle?"

Here the Patrol Leader of the Patrol which the Candidate is joining speaks up from his position in the circle: "Sir, the . . . (name) Patrol will open the circle and admit the Candidate."

Scoutmaster: "Good. In doing so, remember you vouch for him."

The Senior Patrol Leader conducts the Candidate to the opening which the Patrol Leader has made, by dropping his right hand, and leads him into the center of the circle in front of the Scoutmaster.

Scoutmaster commands: "Unclass hands, About Face." (So that the circle faces in.) "Candidate, you have been admitted into our troop circle to be made a member of the greatest boys' movement in the world. Place your left hand upon the flag of the troop and raise your right hand in the scout sign. (The color bearer inclines the Troop flag toward the Candidate who does as the Scoutmaster has told him) and now, dedicate yourself to the Scout Oath. (Candidate recites the Scout Oath, after which the Scoutmaster tells him to drop his hands.) Now where will I get a Badge for this Candidate?"

At this point some Scout has been designated before-hand, steps forward and salutes, saying: "Sir, I will be glad to offer my Tenderfoot Badge for this Candidate." (This Scout may be a personal friend



of the Candidate or some Scout whom the Candidate respects. If possible, he should be a Second or First Class Scout who is really passing on his own Badge.)

The Scoutmaster nods to the Scout who steps to the Candidate and pins the Tenderfoot Badge on his lapel (for we are assuming of course that the Candidate is in civilian clothes.)

Scoutmaster: "Candidate, you have been given a Badge which has been worn with honor and distinction by a Scout who has gone before you."

"This shows our friendship for you and the trust we place in you. By the authority vested in me by the National Council, Boy Scouts of America, I dub you a Tenderfoot Scout! (Here the Scoutmaster brings his right hand down sharply on the Candidate's left shoulder.)

The Troop cheer leader steps into the center of the circle and leads a Troop cheer for the Candidate, following which the Scoutmaster commands, "Fall Out," and the Scouts hurry in to the new Scout, shake his hand and congratulate him. After this, the new Scout's Patrol Leader takes him in tow and puts him in his place in the Patrol.--J.  
Harold Williams, Providence, R. I. <sup>1</sup>

1. Boy Scouts of America, Handbook for Scoutmasters, Vol. II, 922-925.

Ceremonies that emphasize character ideals and citizenship performances should have an honored and rightful place in any and every troop program.

CHAPTER IX  
SCHOOL COOPERATION IN RELATION TO  
CHARACTER DEVELOPMENT FOR SCOUTING

Today, education and scouting are cooperating to give the boys of the community who participate an opportunity to receive the maximum benefits of their combined values. The basis for cooperative activity between the two units will be found in the overlapping of their objectives, a similarity of major functions, and in mutually supplementary programs.

Many schools are in dire need of supplementary programs. Dr. Lotus D. Coffman, noted educator, in speaking of extra-curricular activities said:

"As the home has divested itself of vocational experience and training, the school has taken it up. As the home has fallen victim to the changing conditions and softening influences of our civilization, the school has become more and more a moral agency. Not every worthy function which other institutions wish to free themselves from, however, can be passed on to the school. It seems almost too much to ask it to look after the intellectual and moral training, the physical and health welfare, the social functions and training of the youth of today. It has been necessary to devise some new agencies for the preservation of some old functions.

What program can society use to work hand in hand with the school and make its work more effective? The school gives a boy life-tools, but he needs practice in living outside the class room. Perhaps the program of the Boy Scouts is the answer.

Scouting gives no long lectures on vocational guidance, and yet it teaches the meaning, the importance, and the dignity of work; it operates no bank and yet it teaches the meaning of thrift; it maintains no jail and yet it teaches the meaning of self-control; it does no preaching and yet it teaches devotion to a cause and loyalty to a purpose; it is founded upon no religious creed or sectarian doctrine and yet it emphasizes above all things the importance of religion. It is universal in its appeal, natural in its methods, progressive in its outlines, strengthened and cemented by the bonds of fellowship, and the idealism of the movement. Majestic in its conception, it is nevertheless

simple and direct in its appeal. I believe in it so fully that I can truly say that I would rather have been its author than to have been the author of any other thing I can think of in the whole field of social theory and practice of my day and generation." 1

In order to determine what measure of success scouting has met in accomplishing these aims in cooperation with the schools, let us look at some records.

In a statement submitted to the National Education Association, Walter R. Hepner, Supt. of Schools, San Diego, California, declared that the schools of San Diego cooperated with the scout organization in the following ways:

1. In a Sea Scout program in one of the junior high schools, an instructor is assigned daily during the last period to handle a Sea Scout Troop of thirty boys. The varied activities, both muscular and mental, are considered as equivalent in credit worth to the same amount of time spent in physical education.
2. Yearly the Boy Scout organization is given access to census files for the purpose of securing the names and addresses of all boys twelve years old to whom invitations to become a scout are to be sent.
3. Free use of school buildings is given for scout purposes.
4. On occasions of important civic problems, Boy Scouts are excused from school. And significant indeed is the fact that the local scout executives have never abused a privilege extended to them.
5. Teachers serve on merit badge examination boards, as scoutmasters, and as troop committeemen.
6. Superintendent of Schools serves as a member of local area council. 2

Dr. Ray O. Wyland reports in his book, Scouting in the Schools, that an investigator by the name of Walter Kauflers, conducted an experiment on scouting at San Diego entitled, "Practical Aspects of the School-Scout Program".

The report states that in 1922, the city schools provided elective post-session classes in the junior high school for all interested boys to advance in scouting. The main idea was to stimulate interest

1 Ray O. Wyland, Scouting in The Schools, 21-22.

2 N. E. A., Character Education, (10th yearbook), 340.

in scouting so the enrollment of troops would increase.

The classes met every week for test passing and instruction in scoutercraft. The attendance was small and the work was moderately successful.

In 1925 the Superintendent of Schools called a conference of volunteer leaders to draft a workable scouting program for the city schools. Faculty men were appointed as deputy commissioners, and scout troops were founded in four elementary schools and three junior high schools.

The troops were opened to all boys in the school. They met twice a week during school time and the time was devoted to instruction in scoutercraft and test passing. The boys attended in rather large numbers. Scouts that attended ranged from tenderfoot to eagle in rank. The large groups seemed to be unwieldy and the half hour was too short a period to accomplish worthwhile results. It soon became evident that veteran scouts were more interested in the scout troops of their home communities than they were in the scout troops of the school. Later the scout troops were replaced by regularly chartered school scout troops. That is, each troop secured a charter from scout headquarters and was also sponsored by some local agency. This plan reduced the size of the groups. Also, it produced stronger group spirit and made it possible to have a more uniform group.

The experiment as a whole was not very successful. Mr. Kaulfers attributes the failure to incompatibility between school and scout programs, and cites the following limiting factors:

1. The scout program is an entire curriculum by itself and the school

club period is too short to do much.

2. Class period methods stultify scouting work. Curricularization is the death blow to extra-curricular activities.
3. Scouting is an outdoor program. "Living is the essence of scouting".<sup>1</sup>

Kaulfers cited two specific disadvantages to the school in this attempt to incorporate scouting in the school program when he said:

1. Instructors carrying a heavy teaching load cannot be expected to devote many hours after school to group leadership.
2. It is not easy to adjust a teaching load to accommodate a scout leader teacher.<sup>2</sup>

According to Kaulfers the disadvantages to the scouting program were:

1. The school atmosphere is deadening to the troop spirit.
2. In the after-school period the boys and leaders are weary.
3. Very little scouting can be accomplished on school premises.
4. Scouting is least needed as a leisure occupation in the school. It is needed more in the student life outside the school.
5. School troops are inactive through summer months when they are most needed.
6. Boys and teachers see each other all day and need a wider range of contacts.
7. It is better to leave something for the community to do for the boy outside the school. The school should call in the social-civic organization, service clubs, and American Legion to help in this work.
8. There is a constant problem of frequent transfers from troops of the community to the school troops and transferring out again.
9. Assigning too much police duty, fire drills, safety squads, first aid service, and the like, to scouts may rob other youths of a good opportunity to "learn by doing".
10. There are no men's organizations in the school to sponsor troops.
11. School troops become merely a test passing machine."<sup>3</sup>

Kaulfers' final conclusions of his experiment in this city were:

1. Scouting should be carried on outside the school. The policy of the school with respect to the Boy Scout Movement should aim toward an increasing cooperative, but never toward an incorporate relationship.
2. When leadership alone is available, the schools can provide meeting rooms.
3. Where facilities alone are available, the schools can help find a leader in the community.

<sup>1</sup> Ray O. Wyland, Scouting in The Schools, 48.

<sup>2</sup> Ibid., 48.

<sup>3</sup> Ibid., 48-49.

4. The schools can help to train leaders.
5. The schools may give credit to scouts for meritorious achievement, but no attempt should be made to include scout work in the regular program of the school.
6. If desirable for the school to include instruction classes in scoutcraft, let it be as a full credit curriculum course open to all interested pupils.<sup>1</sup>

These are the findings of one investigator in one locality; and the results are not to be taken to mean that the same things would happen in every other city. However, the results are of great value to educators and scouters that are interested in constructive building up of scouting methods in relation to actual character development aspects of scouting.

Mr. A. G. Mack, Superintendent of the Toledo Public Schools, commented on the relationship between scouting and the schools by saying:

"The Boy Scout organization is working in cordial cooperation with the public schools of Toledo and is a very important factor in the attempt to realize Cubberly's objectives of education, viz., that of creating the change in youth from selfishness to unselfishness, from intolerance to tolerance, from irresponsibility to self-control, from roaming and fighting to organized play, from lust to virtue, from gain to service, from selfish isolation to group cooperation."<sup>2</sup>

Dr. Ray O. Wyland, Director of Education, Boy Scouts of America, collected and compiled data to show that the leadership of scouts in high schools and colleges runs rather high. Over half the students in the high schools and colleges have had scout training; and scouts have held important student offices from president on down the line to newspaper reporters. Dr. Wyland states:

"We found that 68% of the varsity football captains in 270 colleges and universities which were listed in the public press from week to week in 1932 had been scouts. Not less than 65% and as high

<sup>1</sup> Ibid., 49.

<sup>2</sup> Boy Scouts of America, Scouting In Relation To The Schools, 19.

as 72% of the Rhodes Scholarships in each year's election for the last five years have been scout trained men. The cadets of West Point, March, 1934, were 68% scouts. The midshipmen at Annapolis were 66% scouts.<sup>1</sup>

This chapter has shown that scouting objectives overlap nearly all the social functions of the school, with respect to ethical character development. The leaders of school thought see in the Boy Scout movement an able ally of the schools, and a high contributing factor to our national program for developing men of good character and citizenship.

<sup>1</sup> Ray O. Wyland, Character Training Through Extra-Curricular Activity, 7.



## CHAPTER X

RESEARCH STUDIES AND THEIR RELATION TO  
CHARACTER DEVELOPMENT

Some important research studies have been made in the fields of social and character education which have a bearing upon the scout movement and its relation to character development. These studies were made by Voelker, Hartshorne and May, Fairchild, and Goodman.

Dr. Paul F. Voelker was one of the first to do pioneer work in the field of social education. His work was that of measuring attitudes and ideals in social education. The following concise outline will show the method that was used.

The experimenter selected two Boy Scout Troops as experimental groups, one located in New York City and the other in Elizabeth, New Jersey. A private school and a public school group, both in New York City, were selected as control groups. The aim was to secure four groups of about equal intelligence and about the same home and neighborhood environment.

The ideal "trustworthiness" was made the objective of training. Two series of tests were given. The period of training was about three months; there was a lapse of about seven weeks between the first and second series of tests. The experimenter relied on troop leaders for the instruction and training of the two experimental groups.

After the results were compiled and tabulated Dr. Voelker made the following conclusions for his entire study:

1. Leadership counts more than methods and specialized training more than general training.
2. The correlations between intelligence and the respective changes of the two groups are very low, .14 and -.06, which indicates that the results are affected very little by intelligence.
3. The boys showing improvement in trustworthiness also improved in other ways, i. e., manners, cleanliness, neatness, and deportment.
4. The results are colored by the worst boys dropping out of the experimental groups.
5. The good boys showed least improvement. <sup>1</sup>

The weaknesses of this study are enumerated by Dr. Ray O. Wyland in the following order:

1. The very limited number of experiments and control groups and the small number of boys in each study.
2. The probability that such "general impression" methods equating the groups as to socio-economic background did not yield groups equal in this respect.
3. The very limited number of items in the test and the probable crudities of manipulation of these new kinds of tests.
4. The possibility that a boy may miscount and name the 6th or 8th letter of the alphabet, and the probability that a boy did not remember his self-ratings on each of the scout traits.
5. The brief period of training in which it is supposed that habits over a period of years will be modified.
6. The possibility that the leaders of the experimental groups "let the cat out of the bag" in their anxiety to have their boys make a good showing, by overstressing the acts of trustworthiness during the training period, so that they were specially conditioned.
7. The possibility that these boys were temporarily well conditioned to the trait--trustworthiness--as expressed in their first scout law, so effectively drilled into them and that their responses a few months or a few years later might show very little of this all too quickly acquired superiority.
8. Certainly, one could not draw general conclusions from the records of these small, specially conditioned experimental groups of scouts and non-scouts. <sup>2</sup>

Hartshorne and May made studies of character from the conduct approach method. Specific tendencies of social importance were measured rather objectively and the association of these tendencies with various facts of ability, experience, and background were determined.

<sup>1</sup> Ray O. Wyland, Scouting In The Schools, 93.

<sup>2</sup> Ibid., 93

Some of the conclusions reached by these investigators relating to causes of behaviour can be mentioned. Certain trends can be detected through the use of large masses of data which otherwise might not be observed so readily. In case of deceit, the primary factors which determine the degree of honesty and deception seem to be the student's classroom experience and friendship. Next in importance are what the author expresses as "constitutional factors" by which are meant intelligence, resistance to suggestion, and emotional stability. The home was found to rank third as a significant factor; if a child's social and economic background is on a high level, deceit is relatively uncommon, while under opposite conditions more deception is found.

Another conclusion of the study was that discipline tendencies are not general, but specific in character, that definite situations call for certain definite responses which very often can be rather definitely anticipated. Certain habits are formed which have proved successful in meeting the various situations in life. Boys and girls differ in deceptiveness at the points where they differ in their motive for deceit. For example, it has been found that if the suggestion is made by a teacher that a certain test will count toward the final grade, deception increases.

In Vol. II, *Studies in Service and Self Control*, it was found that more than half the children tested would share a little with others and that in service where hard work was necessary, about one-third would do more for their class than for themselves. The greatest cause for helpfulness or service appeared to be the students' general background as evidenced by the stability, nationality, and religious

affiliation of the parents. Friendship between the children of the same classroom is the second reason given for a willingness for service, but it apparently is not as strong an inducement as it is in the case of deceitful conduct. Home factors, such as the occupation of the father, and the cultural background of the home constitute a third influence in the degree of service to others.

Self-control depends on other sets of habits from those found in deceit and service. Persistence seems to be largely a matter of interest in either the activity or its final results. Inhibition represents a balance of interests when the continuance of some activity conflicts with intangible concern for its abandonment, such as the desire to play fair, or to do the correct thing. There seemed to be very little relationship between self-control and age or intelligence, except that persistence increases with age. It was also found that high economic and cultural level does not greatly favor self-control of the types measured in the investigation, but that there are wide community differences which seem to be associated with nationality. The foreign born children often prove, in some respects, highly persistent and well inhibited.

The final conclusion reached on behavior by the inquiry, as stated in the authors own words, is that:

"Whatever behavior is studied the general picture holds true. Conduct represents an achieved association between a certain type of situation and a certain type response. Such terms as honesty and self-control are names which the observer may for convenience, apply to this or that group of conducts which show specific resemblance, but there is no evidence that in grades 5 to 8 the children have developed any great sensitiveness to such general terms either as motives or as cues to action."<sup>1</sup>

<sup>1</sup> Hugh Hartshorne and Mark A. May, Studies In Service and Self Control, op. cit., p. 453.

The National Council of the Boy Scouts of America financed a study by Henry F. Fairchild, professor of sociology at New York University, through the Commonwealth Fund, for the purpose of analysing the conduct habits of Boy Scouts as compared to non-Scouts both delinquent and non delinquent. The study was carried on from 1927 to 1930 in eleven communities selected at random and representing all sections of the United States. Case studies of 917 Scouts and non-Scouts in the communities were made, the cases being divided among community Scouts (not delinquent), community non-Scouts (not delinquent), and court non-Scouts. By checking up on court records in the eleven communities the ratio of community Scouts to court Scouts and community non-Scouts to court non-Scouts was determined. It was found that one out of every 240 non-Scouts was delinquent, while only one out of every 987 Scouts was delinquent, a large difference in the critical ratio in favor of Scouting.

Field workers for the investigation next made subjective character ratings based on the 12 points of the Scout Law for the 917 boys in the study. It was found by this method that non-delinquent Scouts rank definitely higher than non-delinquent non-Scouts, and delinquent Scouts rank higher than delinquent non-Scouts. The Scouts as a whole ranked higher than the non-Scouts as a whole.

In the second phase of the study ratings were made by the field workers on the initial conditioning influences of the boys' advantages before they became Scouts. For the father and mother of the boy the following factors were rated in a five point scale for Scouts and non-Scouts:

1. Native born, 2. Not foreign born, 3. White, 4. Not black, 5. Not yellow, 6. American citizen. The same factors for the boy except citizenship, were rated. The family was rated on: 1. Small size, 2. Large number rooms, 3. Estimate, 4. High income, 5. Normal, 6. Not broken, 7. Father only employed. Results showed that the Scouts rated higher in these initial favorable environmental and hereditary influences in all cases except that of "not yellow" for fathers, mothers, and boys. It is therefore concluded that Scouts do have more natural advantages than non-Scouts and that Scouting cannot be shown to be the sole cause of the superior character of its members.

Another study that we made was that of Mr. E. Uraer Goodman, Director, Division of Program, Boy Scouts of America. The Boy Scouts of America appointed a commission with Mr. Goodman as chairman to study the tools available to the Scout Leader which should prove useful in character building.

The first task was the selection of certain tools more or less peculiar to the Scout Program and Movement which in their using seemed to offer outstanding opportunities for character development. The diversity of the program and the manifold nature of Scouting experience combined to concentrate attention upon the following twelve "high points" of a Scout's experience:

1. Entrance into Scouting--the new Scouts preparation and investiture.
2. The atmosphere and program of Troop and Patrol meetings.
3. The atmosphere and program of the Troop hikes.
4. The atmosphere and program of the Patrol or Buddy Hike.
5. The atmosphere and program of the Troop Camp.
6. The atmosphere and program of Council or District Activities.
7. The atmosphere and program of Council or District activities.

8. Participation in Scout Games.
9. The passing of Scout tests and requirements.
10. The Good Turn habit and the program of Civic service.
11. The patrol system and program.
12. Personal contact with leaders. <sup>1</sup>

Following the selection of these tools or high points of a Scout's experience, the commission set out upon a fact gathering program. It was determined that the commission should gather the following data:

First--An expression from a large body of Scouts as to which "High Point of Experience" (this expression supplanted the use of the word "tool" in dealing with the Scouts themselves) had been most helpful in aiding them to live up to the Scout Oath and Law. Their statement was to take the form of a preferential vote for the three "highest points".

Second--A statement from these same Scouts as to the reasons for their choice.

Third--The citation by a large group of Scouts of one or more examples from their personal experience where each had kept or broken the Scout code under one of the twelve situations listed.

Fourth--A statement of experience from a number of Scout leaders throughout the country as to their success in handling the twelve selected tools. <sup>2</sup>

2,022 Scouts' statements were found to be capable of use of those received.

The returns from the various stations throughout the nation were analyzed to the point where the expressions from Tenderfoot, Second, First Class, and Life, Star and Eagle Scouts could be separately studied.

The following tables indicate the tabulated results of these experience records as revealed in statistics. <sup>3</sup>

<sup>1</sup> Boy Scouts of America, Official Report, 563.

<sup>2</sup> Ibid., 563.

<sup>3</sup> Ibid., 565-568.

TABLE A

PREFERENTIAL VOTE ON THE EFFECTIVENESS OF SCOUTING'S TOOLS IN THE DEVELOPMENT OF CHARACTER AMONG SCOUTS  
GRADE AND NUMBER OF SCOUTS REPORTING

TOOLS	160 Star, Life Eagle	360 First Class	601 Second Class	601 Tender- foot	300 Brooklyn Scouts (unofficial)	Total of 2022 all grades
Entrance into Scouting	2	1	3	2	272	194
Preparation and Investiture	167	391	571	540	2-3	4
Atmosphere and Program of Troop and Patrol Meetings	91	295	404	420	272	1482
Atmosphere and Program of The Troop Hike	10	10	10	9	83	9
Atmosphere and Program of Patrol or Buddy Hikes	21	51	97	137	9-10	8
Atmosphere and Program of The Troop Camp	8	8	8	7	9-10	692
Atmosphere and Program of The Council Camp	30	83	207	259	83	12
Atmosphere and Program of Council (or District) Activities	12	12	12	12	11	178
Participation Scout Games	19	16	48	48	47	5
Passing of Scout Tests and Requirements	3	7	5	5	4	1591
The Good Turn Habit and the Program of Civic Service	162	304	365	368	192	11
The Patrol System and Program	9	9	11	11	12	231
Personal Contact with Leaders	30	53	73	52	23	7
	7	7	7	6	7	951
	37	164	272	339	122	1
	4	2	2	1	1	2022
	206	353	576	588	299	3
	4	5	1	3	5	1595
	102	234	591	505	163	10
	11	11	9	10	8	335
	19	31	113	85	85	6
	5	6	6	8	6	1645
	100	224	339	256	126	



TABLE B

## PREVALENCY OF THE TOOLS OF SCOUTING IN THE CITATION OF PROBLEM EXPERIENCES BY SCOUTS

TOOLS	Grade of Scouts Reporting				
	S L E	1	2	T	Total
Entrance into Scouting	<b>10-11</b>	9	<b>8-9</b>	8	8
Preparation and Investiture	1	6	10	9	26
Atmosphere and Program of Troop or Patrol Meetings	6	8	7	6	6
Atmosphere and Program of The Troop Hike	8	12	27	24	71
Atmosphere and Program of Patrol or Buddy Hikes	7	<b>6-7</b>	6	7	7
Atmosphere and Program of The Troop Camp	7	13	29	20	69
Atmosphere and Program of The Council Camp	1	3	3	3	3
Atmosphere and Program of Council (or District) Activities	19	36	51	46	152
Participation in Scout Games	<b>10-11</b>	10	12	9	10
Passing of Scout Tests and Requirements	1	4	5	7	17
The Good Turn Habit and the Program of Civic Service	5	2	5	4	5
The Patrol System and Program	11	37	36	40	124
Personal Contact with Leaders	8	<b>6-7</b>	<b>8-9</b>	11-12	9
Atmosphere and Program of Troop or Patrol Meetings	3	13	10	5	31
Atmosphere and Program of The Troop Hike	<b>2-3-4</b>	4	2	2	2
Atmosphere and Program of The Council Camp	16	35	53	66	170
Atmosphere and Program of Council (or District) Activities	<b>2-3-4</b>	5	4	5	4
Participation in Scout Games	16	29	50	33	128
Passing of Scout Tests and Requirements	<b>2-3-4</b>	1	1	1	1
The Good Turn Habit and the Program of Civic Service	16	46	72	85	219
The Patrol System and Program	12	12	10	10	12
Personal Contact with Leaders	0	1	7	6	14
Atmosphere and Program of Troop or Patrol Meetings	9	11	11	11-12	11
Atmosphere and Program of The Troop Hike	2	3	6	5	16

General Note: Figures in bold face indicate order of prevalency; figures in light face indicate number of experiences.

TABLE C

## PREVALENCY OF THE SCOUT LAW IN THE CITATION OF PROBLEM EXPERIENCES BY SCOUTS

Grade and Number of Scouts Reporting	Trustworthy	Loyal	Helpful	Friendly	Courteous	Kind	Obedient	Cheerful	Thrifty	Brave	Clean	Reverent
160 Star, Life and Eagle	<b>1</b> 46	<b>5</b> 5	<b>2</b> 16	<b>9</b> 3	<b>4</b> 7	<b>7</b> 3	<b>3</b> 15	<b>9</b> 2	<b>11-12</b> 0	<b>10</b> 1	<b>9</b> 2	<b>11-12</b> 2
360 First Class	<b>1</b> 107	<b>4</b> 18	<b>3</b> 20	<b>6</b> 15	<b>8</b> 10	<b>7</b> 13	<b>5</b> 17	<b>2</b> 22	<b>10-11</b> 2	<b>9</b> 8	<b>10-11</b> 2	<b>12</b> 1
601 Second Class	<b>1</b> 168	<b>6</b> 16	<b>4</b> 33	<b>2</b> 45	<b>7</b> 13	<b>9</b> 6	<b>3</b> 38	<b>5</b> 21	<b>11-12</b> 2	<b>8</b> 7	<b>11-12</b> 2	<b>10</b> 5
601 Tenderfoot	<b>1</b> 171	<b>6</b> 15	<b>2</b> 40	<b>3</b> 38	<b>7</b> 12	<b>9</b> 7	<b>4</b> 29	<b>5</b> 24	<b>11</b> 1	<b>10</b> 2	<b>9</b> 7	<b>12</b> 0
*Total of 2,022 Scouts	<b>1</b> 491	<b>6</b> 55	<b>2</b> 112	<b>3</b> 103	<b>7</b> 42	<b>8</b> 29	<b>4</b> 99	<b>5</b> 66	<b>12</b> 5	<b>9</b> 16	<b>10</b> 13	<b>11</b> 6

\*Note: This total includes 300 Brooklyn Scouts not distributed according to grade.

General Note: Bold face figures indicate order of prevalency; figures in light face indicate number of experiences.



TABLE D

SHOWING DISTRIBUTION OF PROBLEM EXPERIENCES REPORTED ACCORDING TO TOOLS AND LAWS AFFECTED

TOOLS		Trustworthy	Loyal	Helpful	Friendly	Courteous	Kind	Obedient	Cheerful	Thrifty	Brave	Clean	Reverent
Entrance into Scouting	observed	13	2	3	3			2			1	1	
Preparation and Investiture	broken	3			1								
Atmosphere and Program of Troop or Patrol Meetings	observed	10	11	5	5		1	7	4		1		
	broken	8	5	2	5	1		6			1		
Atmosphere and Program of The Troop Hike	observed	18	1	5	4	1	1	11	5	2			
	broken	3	2		6	1		5	4			1	
Atmosphere and Program of Patrol or Buddy Hikes	observed	67	5	13	10	1	2	16	2		2	1	
	broken	15		2	4	1		4	5		1		1
Atmosphere and Program of The Troop Camp	observed	2		1	3			1	1				
	broken	2			3	1		3					
Atmosphere and Program of The Council Camp	observed	33	4	4	12	4	1	8	10	1	4	4	1
	broken	7	2	1	6		1	10	4		2	3	2
Atmosphere and Program of Council (or District) Activities	observed	9	6	3	1	1	1	1					1
	broken	1			1								1
Participation in Scout Games	observed	72	6	3	19	12	1	2	14		2	1	
	broken	18	1	1	10	2	2	1	3				
Passing of Scout Tests and Requirements	observed	92	4	3	1			3	3		2		
	broken	15						1	2	1		1	
The Good Turn Habit and the Program of Civic Service	observed	86	2	55	5	11	17	8	4	1	1	1	
	broken	13		9	1	3	2	1	2				
The Patrol System and Program	observed	3	3					3					
	broken				3			1	1				
Personal Contact with Leaders	observed	3	1	2		2		3	1				
	broken					1		2	1				

Certain general observations growing out of this study are:

**Table A.**

First: Special significance seems to attach to the fact that the Best Passing Program looms large in the mind of the Scout while the Troop Camp Program rates low. Possibly the fact that here in America we have exerted an organized effort to "produce" in terms of advancement in rank, in council camps and activities, while at the same time we have lost sight of the Troop unity in camps, is rarely accountable.

Second: The rather close agreement among Scouts of various grades in their preferential vote in the Tools seems to indicate that degree does not seem to alter the situation materially.

**Table B.**

The fact that there is quite a bit of difference between the order of the tools in the preferential vote (Table A) and their order of prevalency in the Problem Experience Records (Table B) is not surprising. Table B indicates the situations in which the problem experience recounted by the Scouts occurred. It is easily understood that certain of the tools such as the Good Turn habit, and participation in games provide situations; under which the experiences might occur more readily.

First: One is struck by the prevalency of four "laws": Trustworthy, Helpful, Friendly, and Obedient. Evidently the idea of a Scout's honor has been the predominant note in the code, while the good turn, the idea of a Scout brotherhood and obedience to orders have followed in the van. The gap between the first and second in the list is marked, however.

Second: At the same time the almost negligible experience with the last four "laws" Thrifty, Brave, Clean, and Reverent--is rather amazing. Does this indicate that these qualities do not enter readily into the thinking and conscience of the boy of Scout age or that our ministrations thereof has been at fault? <sup>1</sup>

Of far greater value than these statistics are the individual expressions of the scouts. Here are a few. A seventeen year old scout wrote:

"A Scout is more serious when he first enters Scouting and it is these first impressions which stick and are remembered in later life. When I entered Scouting stands out as the beginning of my desire to live up to what Scouting stood for. The enthusiasm, the willingness, coupled to a feeling of pride urged me to do all in my power to further the ideals of scouting. Without doubt, that occasion was the one that aided me most in living up to the Scout Oath and Laws." <sup>2</sup>

<sup>1</sup> Ibid., 564-568

<sup>2</sup> Ibid., 570.

A Second Class Scout, aged 13, offers this bit of experience which seems to ring true:

"About two weeks after I had joined the Boy Scouts my teacher was scolding me for something I didn't do, so I got fresh and sassed her back. That night when I was saying my prayers and repeating the Scout Oath and Law, I don't know what it was, but I couldn't get past the fifth Law. I tossed all night and I finally decided to beg my teacher's pardon. If you ever had a boy or were a boy you would know how hard it was for me to do this. The next day I begged my teacher's pardon in front of the class. This inspired me to do better things, and to live up to the Scout Oath and Law." <sup>1</sup>

Mr. Albert R. Monson and Mr. Earl R. Douglass made a survey of scouting at Minot, North Dakota, entitled, "A Comparison of School Records and Ratings of Boy Scouts and Non-Scouts". <sup>2</sup>

The purpose of their study was to develop some objective data in the degree of association between scouting and variables such as school marks and attendance, development of leadership, social intelligence, and character.

The boys involved in the study were pupils in the senior and junior high schools of Minot, North Dakota, in the Model School of the State Teachers College at Minot, and in the junior and senior high school divisions of St. Leo's parochial school of the same city. For each scout a non-scout was located and studied who was closely equivalent to the scout in age, mental-test score, grade in school, and occupation of father. There were found available for study 161 pairs of boys. The mean intelligence test score was 105.5  $\pm$  7.8 for scouts and 105.3  $\pm$  7.7 for non-scouts.

A comparison of the two groups gave the following results:

Scouts made better school marks, although the differences were not completely reliable.

<sup>1</sup> Ibid., 571.

<sup>2</sup> The School Review, 766. (Dec. 1937)

Scouts were absent a smaller number of days, although again the differences were not statistically reliable.

Many more scouts participated in clubs and other extra-curricular activities and held more positions of leadership.

Scouts did not seem to have better records in school citizenship, but fewer of them had juvenile court records.<sup>1</sup>

In the interpretation of this data one cannot assume that the differences observed between the scouts and non-scouts are the result entirely of scouting education. It is possible, however, that the same interests and the same personality and character traits that lead boys to become scouts are also responsible for their better showing in these variables, and for their avoidance of conduct likely to bring them into juvenile court. It is also probable that scouting is both a result of these traits and a partial cause of the favorable differences.

<sup>1</sup> Ibid., 768.

CHAPTER XI  
LOCAL RESEARCH AND ITS RELATION TO  
CHARACTER DEVELOPMENT

During the months of January and February of 1938 the author made a survey of eleven Scout Troops of Humboldt County. The purpose of the survey was to gather as much objective data as possible from scouts and from adults concerning the twelve scout laws. The questionnaire was answered by one hundred scouts and by thirty adults.

The following is a sample of the type of questionnaire the scout filled out.

Scout Questionnaire No. 1

Age \_\_\_\_\_ Troop No. \_\_\_\_\_

Rank in Scouting \_\_\_\_\_

In column A the scout laws are listed as they appear in the scout handbook. In column B list them in the order that they have influenced you most in scouting.

Column A.

Column B.

Trustworthy  
Loyal  
Helpful  
Friendly  
Courteous  
Kind  
Obedient  
Cheerful  
Thrifty  
Brave  
Clean  
Reverent

Write a short paragraph on the high point of your scouting

experience which has been most helpful to you in living up to the Scout Oath and Law.

A sample of the type of questionnaire given adults of the community is as follows:

In column A the scout laws are listed as they appear in the Scout Handbook. In Column B list these scout traits not in the order of the importance of the given traits, but in the order of the potency of scouting to develop these traits. Opinions are not asked for, but rather observations based upon concrete incidents.

Column A.

Column B.

Trustworthy  
Loyal  
Helpful  
Friendly  
Courteous  
Obedient  
Cheerful  
Thrifty  
Brave  
Clean  
Reverent

Do you consider scouting to be too selective? Yes. No.

One hundred replies were received from the scouts, while thirty replies were received from adults.

Troop numbers and the number of scouts that filled out questionnaires are as follows:

Troop No.	No. of boys in troop who filled out questionnaire
18	2
38	11
4	13
15	7
9	18
12	3
3	15
24	3



18	10
16	14
11	4

The percentages of boys according to scout rank were:

Tenderfoot	57%
Second class	12%
First Class	18%
Star	5%
Life	2%
Eagle	6%

The following table shows the results of the test:

Scout Laws Listed in the order of the Scout's Estimate of the in- fluence of Scouting	Order of Scout Laws as Listed in Scout Handbook	Scout Laws Listed in order of influence of Scouting Accord- ing to observa- tion of adults
Trustworthy	Trustworthy	Trustworthy
Courteous	Loyal	Courteous
Obedient	Helpful	Helpful
Loyal	Friendly	Friendly
Helpful	Courteous	Loyal
Friendly	Kind	Obedient
Kind	Obedient	Cheerful
Clean	Cheerful	Clean
Reverent	Thrifty	Kind
Cheerful	Brave	Brave
Thrifty	Clean	Thrifty
Brave	Reverent	Reverent

It seems that the laws that were named most were the most popular.

The scout laws trustworthy, courteous, obedient, and loyal loom largely in the minds of scouts, while the scout laws trustworthy, courteous, helpful, and friendly were mentioned most by scouters and adults.

Sixteen and two-thirds per cent of adults believed that scouting is too selective, while eighty-three and one-third per cent believed it to be otherwise.

The remarks of some of the scouts were quite interesting. A few of them read as follows:

Eagle Scout, age 17

One day when I was home alone an old man came to the house and asked for something to eat. At first I told him no, then I thought of the scout law "kind" and gave him something to eat, for someday I might be old and hungry myself.

Tenderfoot, age 12

The high point of my scouting experience is the helping of an old lady down the church steps. When I was finished I remembered the third scout law, "helpful".

Eagle Scout, age 15

I think the Scout Oath and Law has helped me to keep clean and above board by helping me travel with the right kind of boys and crowd and to live the ideals of the Scout Oath and Laws.

Tenderfoot, age 12

I believe since I joined the Boy Scouts I am increasing my stride in the world.

Tenderfoot, age 15

I got in a fight and I got licked.

The general observations that one could receive from this survey are:

1. Many of the scouts were not so very well acquainted with the scout laws.
2. The greatest percentage of scouts were of the tenderfoot rank.
3. Scouts do not advance much in scout rank. They seem to be satisfied to stay where they are.
4. Troops that had good leaders such as scoutmasters, and committeemen, had well behaved scouts. This type of troop had a much easier time in filling out the questionnaire and also doing them in a neater way than the poorer troops.
5. Several hundred scouts and adults should have filled out the questionnaire.
6. In relation to the scout law "brave" there is a possibility that a scout might not wish to say that brave had any influence upon him since joining up with scouting. He may feel that he is sufficiently brave

already.

7. Maybe scouts were more emotional than reasonable when filling out the questionnaire.

## CONCLUSIONS

The findings in this study in relation to Humboldt County have been for the most part negative. From a philosophical point of view the study has been of value to the writer in demonstrating how intangible may be the action and effect of a limited survey in relation to the number of scouts and adults taking part in it. Negative findings, however, may be as valuable as positive in some cases. There seems to be a definite need for scouts to advance more in the ranks of scouting in this county. So many scouts seem to be satisfied to be tenderfoot, second class, or first class in rank, whereas they should strive to become eagle scouts. Also, adults need to take a greater interest in scouting.

When a Scout Troop is led by a capable Scoutmaster with executive ability and good moral character the program of the troop is a potent factor for moral and character value with scouts. A troop led by a scoutmaster weak in moral and executive qualities is an actual detriment to the scouts, morally and inspirationally.

Training for character and citizenship is the great purpose of the scouting program. The conception that the program is also helping boys into more successful membership in society has not been generally understood by most scouters.

On the whole, the writer feels that his confidence in the future of scouting has been increased as a result of his work in the study.

The results or ideas presented below are intended to point out certain parts of the scouting program which could be improved to the benefit of the movement as a whole.

1. Good scouting is being carried on in some troops today. Better scouting will be done throughout the country as the level of scoutmaster ability is raised. Troops should not be organized unless first class leadership can be assured them at all times. It would be better to sacrifice a troop than to let it be operated by an incompetent scoutmaster.
2. Scouting is now reaching a selected, privileged group of boys. To be of greatest service to society it must be brought to a similar group of selected underprivileged boys.
3. The best contribution being made by scouting for boys today is in the field of recreation.

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## APPENDIX I

## Scouting Quotations

"I know of no other form of Americanization that so produces real Americans."

Herbert Hoover

"The more I have studied this movement, its inception, purposes, organization, and principles, the more I have been impressed. Not only is it based on the fundamental rules of right thinking and acting but it seems to embrace in its code almost every virtue needed in the personal and social life of mankind. It is a wonderful instrument for good. It is an inspiration to you whose duty and privilege it is to widen and extend its influence. If every boy in the United States between the ages of 12 and 17 could be placed under wholesome influences of the Scout program and should live up to the Scout Oath and rules, we would hear fewer pessimistic words as to the future of our nation."

Calvin Coolidge

"I am with the Scout Movement heart and soul. It is an organization teaching the spirit of service and honor which we must always have in our citizenship. I wish every boy in America could have the advantage and honor of being in the Boy Scout organization."

Warren G. Harding

"Anything that is done to increase the effectiveness of the Boy Scouts of America is a genuine contribution to the welfare of the nation."

Woodrow Wilson

"I am very glad to give my sympathy and support to such a movement as this."

William H. Taft

"The Boy Scout Movement is distinctly an asset to our country for the development of efficiency, virility and good citizenship."

"And now may the Blessing of God descend upon each and all of you, upon all who have charge of you, to lead and guide you in the paths of virtue. Such is our wish to each one of you. And the greater will be your vigor, your strength and your nobility of character in later years, the more faithfully you attend now to your ideals and your duties as Catholic Boy Scouts, the more faithfully you continue to place the spiritual above the material and to subject the material to the spiritual, and the more completely you place the thought of God and the lessons of the Faith above all other thoughts and above all other lessons."

"And with our Blessing you may receive the Blessing of God and all the inestimable riches of His Treasures."

Pope Pius XI



"Scouting gives no long lectures on vocational guidance, and yet it teaches the meaning, the importance, and the dignity of work; it operates no bank and yet it teaches the meaning of thrift; it maintains no jail and yet it teaches the meaning of self-control; it does no preaching and yet it teaches devotion to a cause and loyalty to a purpose; it is founded upon no religious creed or sectarian doctrine and yet it emphasizes above all things the importance of religion. It is universal in its appeal, natural in its methods, progressive in its outlines, strengthened and cemented by bonds of fellowship, and the idealism of the Movement. Majestic in its conception it is nevertheless simple and direct in its appeal. I believe in it so fully that I can truly say that I would rather have been its author than to have been the author of any other thing I can think of in the whole field of social theory and practice of my day and generation."

President Lotus D. Coffman,  
University of Minnesota

"The significant point is that Scouting is an educative enterprise and ought, therefore, to have the fullest possible support and cooperation from the schools. It is the immediate kingdom between school and life. It is part of the child's play that can stand organization without having the virtues of spontaneity and freedom squeezed out of it. Here is one of the most promising possibilities in education a democratic nation has ever had the opportunity to carry out."

Dean Henry W. Holmes, Graduate  
School of Education, Harvard  
University

"I have put at the head of 'institutions making for education of adolescents for democracy', the Boy Scouts, for the reason that it seems to me to come as near getting an intensity of purpose and all-round development as any other institution; that it also contemplates the whole of America and not merely a part, that is, it runs across divisional lines where some other institutions run parallel to divisional lines. It also makes a serious effort at leadership."

Professor William H. Kilpatrick,  
Teachers College, Columbia  
University

### THE SCOUTMASTER

By Edgar A. Guest

There isn't any pay for you, you serve without regard. The boys who tramp the field with you but little could afford. And yet your pay is richer far than men who toil for gold, for in a dozen different ways your service shall be told. You'll read it in the faces of a troop of growing boys, you'll read it in the pleasure of a dozen manly joys, And down the distant future--you will surely read it then, Emblazoned through the service of a band of loyal men. Five years of willing labor and of brothering a troop, five years of trudging highways with the Indian cry

and whoop, Five years of camp fires burning, not alone for pleasures sake, but the future generation which these boys are sure to make. They have no gold to give you, but when age comes in to you, They'll give you back the splendid things you taught them how to do. They'll give you rich contentment and a thrill of honest pride, And you'll see your nation prosper, and you'll all be satisfied.

## THE SCOUTMASTER

By U. S. Hardenbergh.

Unselfish and untiring,  
of himself he gives,

And reckons not  
The labor and toil.

With leadership of heart  
And counsel wise he molds  
The plastic clay of youth  
To make a man.

And with the magic touch  
Of service true he weaves  
The golden cloth of manhood  
In the loom of youth.

## THE BOY

By Edgar A. Guest

A possible man of affairs,  
A possible leader of men,  
Back of the grin that he wears  
There may be the courage of ten;  
Lawyer or merchant or priest,  
Artist or singer of joy,  
This, when his strength is increased,  
Is what become of boy.

Headless and mischievous now,  
Spending his boyhood in play,  
Yet glory may rest on his brow  
And fame may exalt him some day;  
A skill that the world shall admire  
Strength that the world shall employ  
And faith that shall burn as a fire,  
Are what may be found in the boy.

He with the freckles and tan,  
He with that fun loving grin  
May rise to great heights as a man  
And many a battle win;  
Back of the slang of the streets  
And back of the love of a toy  
It may be a Great Spirit beats,  
Lincoln one played as a boy.

Trace them all back to their youth,  
All the great heroes we sing,  
Seeking and serving the Truth,  
President, poet and king,  
Washington, Caesar and Paul,  
Homer who sang about Troy,  
Jesus, the Greatest of all,  
Each in his time was a boy.

## APPENDIX II

## Scout Law Comparison

ENGLISH BOY SCOUTS ASSOCIATION  
THE SCOUT'S PROMISE

"On my honour I promise that I will do my best.

1. To do my duty to God and the King.
2. To help other people at all times.
3. To obey the Scout Law."

## THE SCOUT LAW

1. A SCOUTS' HONOR IS TO BE TRUSTED. If a scout says "On my honour it is so," that means that it is so, just as if he had taken a most solemn oath.

Similarly, if a scout officer says to a scout, "I trust you on your honour to do this," the scout is bound to carry out the order to the very best of his ability, and to let nothing interfere with his doing so.

If a scout were to break his honour by telling a lie, or by not carrying out an order exactly when trusted on his honour to do so, he may be directed to hand over his scout badge, and never wear it again. He may also be directed to cease to be a scout.

2. A SCOUT IS LOYAL TO THE KING, and to his officers, and to his parents, his country, and his employers. He must stick to them through thick and thin against anyone who is their enemy or who even talks badly of them.

BOY SCOUTS OF AMERICA  
THE SCOUT OATH

"On my honor I will do my best:

1. To do my duty to God and my country, and to obey the scout law;
2. To help other people at all times;
3. To keep myself physically strong, mentally awake, and morally straight."

## THE SCOUT LAW

1. A SCOUT IS TRUSTWORTHY. A scout's honor is to be trusted. If he were to violate his honor by telling a lie, or by cheating, or by not doing exactly a given task, when trusted on his honor, he may be directed to hand over his scout badge.

2. A SCOUT IS LOYAL. He is loyal to all to whom loyalty is due: his scout leader, his home and parents and country.

3. A SCOUT'S DUTY IS TO BE USEFUL AND TO HELP OTHERS. And he is to do his duty before anything else, even though he gives up his own pleasure, or comfort or safety to do it. When in difficulty to know which of two things to do, he must ask himself "Which is my duty?" that is "Which is best for other people?" and do that one. He must be prepared at any time to save life, or to help injured persons. And he must try his best to do a good turn to somebody every day.

3. A SCOUT IS HELPFUL. He must be prepared at any time to save life, help injured persons, and share the home duties. He must do at least one good turn to somebody every day.

4. A SCOUT IS A FRIEND TO ALL, AND A BROTHER TO EVERY OTHER SCOUT, NO MATTER WHAT SOCIAL CLASS THE OTHER BELONGS. Thus if a scout meets another scout, even though a stranger to him, he must speak to him, and help him in any way that he can, either to carry out the duty he is then doing, or by giving him food, or, as far as possible, anything that he may be in want of. A scout must never be a SNOB. A snob is one who looks down upon another because he is poorer, or who is poor and resents another because he is rich. A scout accepts another man as he finds him, and makes the best of him.

4. A SCOUT IS FRIENDLY. He is a friend to all and a brother to every other scout.

"Kim", the boy scout, was called by the Indians "Little friend of all the world", and that is the name that every scout should earn for himself.

5. A SCOUT IS COURTEOUS: That is, he is polite to all-- but especially to women and children and old people and invalids, cripples, etc. And he must not take any reward for being helpful or courteous.

5. A SCOUT IS COURTEOUS: He is polite to all, especially to women, children, old people, and the weak and helpless. He must not take pay for being helpful or courteous.



6. A SCOUT IS A FRIEND TO ANIMALS. He should save them as far as possible from pain, and should not kill any animal unnecessarily even if it is only a fly--for it is one of God's creatures. Killing an animal for food or an animal which is harmful is allowable.

6. A SCOUT IS KIND. He is a friend to animals. He will not kill nor hurt any living creature needlessly, but will strive to save and protect all harmless life.

7. A SCOUT OBEYS ORDERS of his parents, patrol leader or scoutmaster without question. Even, if he gets an order he does not like he must do as soldiers and sailors do, he must carry it out all the same because it is his duty; and after he has done it he can come and state any reasons against it; but he must carry out the order at once. That is discipline.

7. A SCOUT IS OBEDIENT. He obeys his parents, scoutmaster, patrol leader, and all other duly constituted authorities.

8. A SCOUT SMILES AND WHISTLES under all circumstances. When he gets an order he should obey it cheerily and readily, not in a slow, hang-dog sort of way. Scouts never grouse at hardships, nor whine at each other, nor swear when put out, but go on whistling and smiling. When you just miss a train or someone treads on your favorite corn--not that a scout should have such things as corns--or under any annoying circumstances, you should force yourself to smile at once and then whistle a tune, and you will be all right.

8. A SCOUT IS CHEERFUL. He smiles whenever he can. His obedience to orders is prompt and cheery. He never shirks nor grumbles at hardships.

A scout goes about with a smile on and whistling. It cheers him and cheers other people, especially in time of danger, for he keeps it up then all the same. (Not in the present law.)

The punishment for swearing or using bad language is for each offence a mug of cold water to be poured down the offender's sleeve by other scouts. It was the punishment invented by an old British scout, Captain John Smith, three hundred years ago.

9. A SCOUT IS THRIFTY, that is, he saves every penny he can, and puts it into the bank, so that he may have money to keep himself when out of work, and thus not make himself a burden to others; or that he may have money to give away to others when they need it.

10. A SCOUT IS CLEAN IN THOUGHT, WORD, AND DEED, that is, he looks down upon a silly youth who talks dirt, and he does not let himself give away to temptation either to talk it or to think, or do anything dirty. A Scout is pure and clean-minded and manly. (Note: Added in 1912.)

9. A SCOUT IS THRIFTY. He does not wantonly destroy property. He works faithfully, wastes nothing, and makes the best use of his opportunities. He saves his money so that he may pay his own way, be generous to those in need, and helpful to worthy objects. He may work for pay, but must not receive tips for courtesies or good turns.

10. A SCOUT IS BRAVE. He has the courage to face danger in spite of fear, and to stand up for the right against the coaxing of friends or the jeers or threats of enemies; and defeat does not down him.

11. A SCOUT IS CLEAN. He keeps clean in body and thought, stands for clean speech, clean sport, clean habits, and travels with a clean crowd.

12. A SCOUT IS REVERENT. He is reverent toward God. He is faithful in his religious duties, and respects the convictions of others in matters of customs and religion.