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A Critical History of
Organized Jewish Involvement in the
Boy Scouts of America,
1926-1987:
Based on Unpublished Archival Materials

Arnold M. Sleutelberg

Thesis Submitted in Partial Fulfillment of
Requirements for Ordination

Hebrew Union College-Jewish Institute of Religion
Graduate Rabbinic Program
New York, New York

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Referee: Professor Jacob Rader Marcus

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Tante Hete, and the de Kocks. They influenced me greatly both directly and through you. Somehow, seemingly against all odds, we all continue to survive and prosper. You taught me how never to give up. I love you deeply and thank you very much.

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DIGEST

Even before the official establishment of the National Jewish Committee on Scouting in 1926, Jews had become quite active in Boy Scouting. After 1926, however, Jewish involvement became very significant to Scouting and Scouting became an integral part of growing up for thousands of Jewish boys.

In an effort to become more "Americanized," Jewish parents strongly encouraged their sons to join the Scouts. This encouragement was so strong that by the early 1950's, there were more Jewish young people in the Boy Scouts than in any other youth organization, Jewish or secular. During this period there were over 100,000 Jewish Scouts in the United States alone.

An important aspect to note is that the Boy Scouts of America is a chartering organization. This means that individual troops have complete autonomy with regard to programming. A synagogue

chartered troop can provide as much or as little Jewish programming as its leaders initiate. During the 1950's, nearly 1400 synagogues chartered Boy Scout troops.

Some of America's most prominent Jews were involved in the National Jewish Committee on Scouting. Among them were Cyrus Adler, Frank L. Weil, and Mortimer L. and John M. Schiff. The Schiff's donated the national training center for the Boy Scouts of America called Schiff Scout Reservation.

Drawing from over 17,000 pages of archival material and other sources, this thesis studies and analyzes the history of American Jewish youth in Scouting.

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LIST OF ABBREVIATIONS

AJA	American Jewish Archives, Cincinnati Campus, Hebrew Union College-Jewish Institute of Religion
AJA/FLW	American Jewish Archives, Frank Weil Collection
BSA	Boy Scouts of America
BSAA	Boy Scouts of America Archives, Irving, Texas
NJCS	National Jewish Committee on Scouting

DEDICATION

This thesis is dedicated to my mentor, Dr. Werner Weinberg. Dr. Weinberg took me under his wing from our first meeting. He taught me *Torah*, *Midrash*, commentaries, liturgy, literature, grammar, and vocabulary. By example, he taught me what it is to be a good person, a scholar, a *mensch*.

Dr. Weinberg, we have shared so much with one another, our hopes, our dreams, our concerns, our joy, and our pain. I feel that I am among those so richly blessed, if only by having known you. You will live in my soul with every kindness I extend to others and with every *passuk* I study, always utilizing the skills I learned from you.

It is with humility that I dedicate my thesis, representing my Ordination, to you, *Mori v'chaveri*, my teacher and my friend. I pray that God might do for you as you so generously do for others -- show you kindness and bring you peace.

Chapter 1 -- Introduction

Jewish participation and leadership has been an integral component of the Boy Scouts of America; and Scouting has been an integral part of growing up for hundreds of thousands of Jewish boys. Mortimer L. Schiff, Cyrus Adler, and Frank L. Weil, among others have shaped and promoted the Boy Scout Movement throughout the world.

The aims of the Boy Scouts of America have been very much in harmony with American-Jewish ideals. Jewish participation grew steadily from 1910 to the birth of the National Jewish Committee on Scouting in 1926 and on through 1957. In 1917, 1.13% of the 7,319 Scout troops were chartered by Jewish institutions.¹ By 1936 that figure had increased to

¹Eighth Annual Report, (Boy Scouts of America, December 31, 1917, Boy Scouts of America Archives, Dallas, Texas; "Relationships: Jewish" (BSAA)), 74-76.

3.73% of 15,599 troops.² The peak occurred in 1957 when 1,367 troops were chartered by Jewish institutions.³ Beginning in 1957 and continuing through the 1960's and 1970's Jewish participation in Boy Scouting experienced a steady decline. In 1981 there were 267 Jewish chartered troops.⁴ A resurgence began in 1981 and continues to the present. The writer hypothesizes that Scouting has served the Jewish community by helping to Americanize Jewish boys of foreign descent. As this need has decreased, so has Jewish involvement. By 1957, it seems that Jewish parents were becoming more interested in Judaizing their American children, and, thus, participation in Scouting declined. Recognizing this new need within the Jewish community, in 1981 the

²"Meeting of the Committee on Relationships," January 14, 1937, American Jewish Archives, Cincinnati, Ohio; Frank L. Weil Collection #48 (AJA/FLW).

³Boy Scouts of America 1957 Annual Report (BSAA).

⁴Boy Scouts of America 1981 Annual Report (BSAA).

National Jewish Committee on Scouting began a creative and innovative program of Jewish education. That membership has steadily increased since that time may be a measure of its success. This thesis will attempt to document the 77-year history of Jewish involvement in the Boy Scouts of America by examining the influence of Scouting on the Jewish community as well as Jewish contributions to the Boy Scout Movement.

Sir Robert Stephenson Smyth Baden-Powell was the founder of the Boy Scouts in England. In 1906 Baden-Powell wrote "Boy Scouts-A Suggestion," a plan "to help in making the rising generation, of whatever class or creed, into good citizens at home or for the colonies." 5

The replies to his paper were uniformly favorable, and the next step was a field test. In 1907 Baden-Powell recruited 12 boys from the upper class and 9 workingmen's sons from Poole and Bournemouth on England's southern coast and took them camping on

⁵Robert W. Peterson, The Boy Scouts, An American Adventure (New York: American Heritage, 1984), 26.

Brownsea Island in Poole Harbor. For 2 weeks, from July 29 to August 9, they were given instruction in camp skills, observation and tracking, woodcraft and nature lore, lifesaving and first aid, and the virtues of honor, chivalry, and good citizenship. The boys were divided into four patrols which competed in the games testing their new knowledge.⁶

Baden-Powell wrote about what he had learned from the experiment, and, in March of 1908 he published the first Boy Scout manual entitled *Scouting For Boys*. (By 1928 this manual had been translated and published in Hebrew.⁷) The book outlined procedures to become a Boy Scout, and introduced the Scout Promise, Law, and Motto, the sign, salute, and handshake, and the Scout uniform.⁸

At the same time, two pioneers were beginning the same type of work in America. One was Ernest Thompson Seton, who founded the Woodcraft movement with the following mission:

⁶Ibid., 27.

⁷Letter from Cyrus Adler to Harry Glucksman, 7/2/28, (AJA/FLW).

⁸Peterson, 28.

It is the exception when we see a boy respectful of his superiors and obedient to his parents. It is the rare exception, now, when we see a boy that is handy with tools and capable of taking care of himself under all circumstances. It is the very, very rare exception when we see a boy whose life is absolutely governed by the safe old moral standards....To combat the system that has turned such a large proportion of our robust, manly, self-reliant boyhood into a lot of flat-chested cigarette-smokers, with shaky nerves and a doubtful vitality, I began the Woodcraft movement in America.⁹

The other pioneer was Daniel Carter Beard, an illustrator from Cincinnati, Ohio, who founded the Society of the Sons of Daniel Boone in 1905. Its purposes were:

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.¹⁰

Both Seton and Beard were magnetic. Boys reveled at their camps, hikes, and stories.

⁹Ibid., 17.

¹⁰Ibid., 26.

Baden-Powell's work was introduced in America in 1907. Among the first organizations to use Scouting were the YMCA's. Many communities claim to have had the first Scout troop though no documentation exists to substantiate any of their claims. By 1910, however, dozens of Scout troops had begun.¹¹

Mr. W.D. Boyce of Chicago was the first to bring the British form of Scouting to America. He had been visiting London when the "Unknown Scout" helped guide Mr. Boyce to the address for which he was looking. When Boyce offered the boy a shilling the boy replied, "No, sir, I am a Scout. Scouts do not accept tips for courtesies or Good Turns."¹² Intrigued, Boyce learned about the Scouting program and brought it to the United States. On February 8, 1910 he filed letters of incorporation with the District of Columbia. Later that year Seton and Beard joined Boyce in the Boy Scouts of America. In

¹¹Ibid., 28-9.

¹²Ibid., 32.

1926 the Boy Scouts of America presented the first set of Silver Buffalo Awards, the BSA's highest adult honor. The first award went to Baden-Powell, the second to the "Unknown Scout," the third to Boyce.¹³ During the same ceremony, Seton, Beard, and Mortimer L. Schiff were also presented with the Silver Buffalo.¹⁴

In the process of adapting British Scouting for American Scouts, several changes were made. For example, the wording of Baden-Powell's original Scout Law, which contained nine points: trustworthiness, loyalty, helpfulness, friendliness, courtesy, kindness, obedience, cheerfulness, and thrift was changed to: trustworthy, loyal, helpful, friendly, courteous, kind, obedient, cheerful, and thrifty. Also, three points were added: brave, clean, and reverent. Later, referring to reverence, Chief Scout

¹³Ibid., 32.

¹⁴Announcement of "Mortimer L. Schiff Award," (BSAA) ca. 1985.

Executive James E. West said, "I felt then , as I feel now, that there is nothing more essential in the education of the youth of America than to give them religious instruction."¹⁵

This reverence was defined as: "A Scout is reverent toward God. He is faithful in his religious duties, and respects the convictions of others in matters of custom and religion."¹⁶

"Reverence" and its definition statement paved the way for institutional religions to incorporate Scouting into their educational programs. The Church of Jesus Christ of Latter Day Saints (The Mormon Church), in 1913, was the first to do so.¹⁷ In 1913, at the 92nd Street YM-YWHA, in New York City, the first Jewish troop was formed under the guidance of Samuel J. Blout, Scoutmaster, and Frank L. Weil,

¹⁵Peterson, 55.

¹⁶William D. Murray. The History of the Boy Scouts of America, (New York: The Boy Scouts of America, 1937), 317.

¹⁷Peterson, 55.

Assistant Scoutmaster. In 1915 the National Council of YMHA's created a Scouting Committee whose mission was to support the formation of Scout Troops in YMHA's. They published a forty-page typeset book entitled *The Boy Scout Movement and the Y.M.H.A.*, by Samuel J. Blaut, District Scoutmaster of New York City. (See Appendix A.) The copyright is 1915. The first Eagle Scout badge in New York City was awarded in 1917 to Milton D. Lowenstein of the YMHA troop.¹⁸

As of February 8, 1910, William D. Boyce owned the name "Boy Scouts of America," but he had no boys and no organization. In May he sought help from the YMCA's delegation head, Edgar M. Robinson. On June 15 of that year, Robinson called together a group of men who he knew were interested in work with boys. Among these men was Mortimer L. Schiff, a New York banker. Schiff and William Mitchell, superintendent of the Young Men's Hebrew Association in New York

¹⁸Harry B. Lasker, "American Jewry and the Boy Scouts of America," 1971, (AJA/Boy Scouts), 1-2.

plus 23 others were present at another meeting that was held on June 21.¹⁹

By October work had begun to establish the first National Council of the Boy Scouts of America. After having been invited to join, Schiff, "with that careful study of the situation which was to mean so much to the Movement in later years, desired full information; and when it was sent to him, accepted the invitation in a characteristic way-he enclosed a check for \$1,000."²⁰ These incorporators often met in Schiff's Manhattan office.²¹ By February of 1911, four Jews had become members of the National Council. They were S. R. Guggenheim, Mortimer L. Schiff, Isidor Straus and the Hon. Oscar S. Straus.²² Schiff became part of the finance committee and in 1912 donated \$4,800 to Scouting, making him one of its

¹⁹Murray, 28-9.

²⁰Ibid., 37-8.

²¹Ibid., 49.

²²Ibid., 39-40.

largest contributors. Other benefactors of substantial sums included Mrs. Russell Sage (\$7,000), Andrew Carnegie (\$6,000), John D. Rockefeller, Jr. (\$6,000), and George D. Pratt (\$5,500).²³

Schiff later became chairman of Scouting's Commission on Permanent Organization and Field Supervision. In this role he developed the form of national organization in effect to this day. Later a more organized structure of field work under the Field Committee was begun with Schiff as its chair.²⁴

In 1916 the Boy Scouts of America was chartered by the United States Congress. Among other names, the charter bears the name of Mortimer L. Schiff.²⁵ In 1920, when the first International Scout Jamboree took place in England with 32 countries represented,

²³Ibid., 67-8.

²⁴Murray, 148.

²⁵Lasker, 3.

the International Scout Commissioner was Mortimer Schiff.²⁶

The first Boy Scout Uniform was manufactured by Sigmund Eisner of Red Bank, New Jersey.²⁷ The Eisners were a prominent Jewish family.²⁸ The public library of Red Bank is the Eisner's former home and is called the Sigmund Eisner Public Library.²⁹

In these early years, Jewish philanthropy was taking place on the local level of Scouting as well. In Columbus, Ohio, in 1924, a department store magnet, Jeffrey Lazarus made a gift of \$75,000 to the local council for the purchase of Camp Lazarus. It was named in memory of his parents, Rose and Fred

²⁶Murray, 167

²⁷Peterson, 57.

²⁸A History of Monmouth County, New Jersey, (Lewis Historical Publishing Company, Incorporated, 1922), vol. 2, 100.

²⁹Telephone conversation with Gertrude Hooker, reference librarian, Sigmund Eisner Public Library, Red Bank, New Jersey, 11/2/87.

Lazarus.³⁰ Camp Lazarus remains the camp of the Central Ohio Area Council to this day.

Having discussed Scouting's infancy, it would be appropriate to determine whether or not the Boy Scouts of America can in fact be considered a "youth movement." In its literature the phrases "Boy Scout Movement" or just "Movement" are used frequently. According to the Encyclopedia of the Social Sciences,

Youth Movements represent a conscious revolt of the younger generation and serve as a means whereby youth may proclaim its own ideas, values and standards, which are different from and frequently opposed to those of the older generation. In their assumptions and aims they contradict the notion that the experience of the elders, the gerontes, can best guarantee the continuity of civilization through authoritarian guidance of the younger generation.....Basic to all youth movements are a deep dissatisfaction with the existing intellectual, moral, social or political order, a desire to change this order and a confidence in the power of youth to accomplish this change.³¹

³⁰Citation, Central Ohio Area Council, 2/9/33, (AJA/Jeffrey Lazarus).

³¹Encyclopedia of the Social Sciences, s.v. "Youth Movements," Hans Kohn. (New York: The Macmillan Company, 1949) vol. 15, 516.

Thus, according to this definition, the Boy Scouts of America cannot be considered a "youth movement" in that it was founded by and continues to be administered by adults, and stands well within the periphery of bourgeois society. However, the word "movement", without the adjective "youth," may be used in connection with the Boy Scouts, and, thus, "Boy Scout Movement" is an appropriate use of the term.

Following the establishment of the Protestant Committee on Scouting in 1923 and concurrent with the formation of the Catholic Committee on Scouting in 1925, by January, 1925 plans were underway to establish a Jewish Advisory Committee on Boy Scout work. Harry L. Glucksman of the Jewish Welfare Board played an integral role in advancing the plans and recruited Dr. Cyrus Adler of Philadelphia to help in this endeavor.³² After many meetings and intense recruitment, nationally organized Jewish Scouting

³²Letter from Harry Glucksman to Cyrus Adler, 1/21/25, (AJA/FLW).

under the administration of the National Jewish
Committee on Scouting began in 1926.³³

³³Letter from Glucksman to Adler, 11/9/26
(AJA/FLW).

Chapter 2 -- The Growth Years, 1926-1957

Organized Jewish involvement in the Boy Scouts of America began with the founding of the National Jewish Committee on Scouting in 1926. In a November 1926 letter from Harry Glucksman of the Jewish Welfare Board to Dr. Cyrus Adler of Dropsie College in Philadelphia, Glucksman informed Adler that he (Adler) had been elected Chairman of the Committee.³⁴ Adler was not present at the meeting and was not pleased by his election. In his reply to Glucksman, Adler wrote,

I did not know that I was elected Chairman of the Jewish Committee on Scouting, although I understood that something like that was threatened. As soon as Mr. Wyland gets through with the Minutes and I read them and know what really happened at the meeting I shall take that subject up.³⁵

³⁴Letter from Harry Glucksman to Cyrus Adler, 11/9/26 (AJA/FLW).

³⁵Letter from Cyrus Adler to Harry Glucksman, 11/12/26 (AJA/FLW).

Later, Adler reluctantly accepted the Chairmanship of the National Jewish Committee on Scouting, but his ambivalence as leader became more and more apparent as the years went by.

Finances were the first order of business and much confusion reigned until it was determined that Mortimer Schiff would fund the Committee in total for the first year, two-thirds for the second year, and one-third for the third year. The total budget was to be \$7,500 for each of the three years.³⁶ Adler had written to Schiff a few times during the year and wrote to Glucksman that he would do no fund raising in the future. " . . . if my chairmanship of this Committee involves the idea that I should endeavor to raise funds for it, I shall not accept the chairmanship of this Committee."³⁷ Glucksman assured

³⁶Letter from Harry Glucksman to Cyrus Adler, 12/14/27 (AJA/FLW).

³⁷Letter from Cyrus Adler to Harry Glucksman, 12/15/27 (AJA/FLW).

Adler in another letter that no further fund raising would be required of the chairman.³⁸

At the same time letters were sent by the Chief Scout Executive, Dr. James E. West, to Jewish organizations that supported Scouting. These letters asked that each organization appoint representatives to the National Jewish Committee on Scouting. The Central Conference of American Rabbis appointed Rabbis Alexander Lyons, Abraham B. Rhine, and Jack Skirball for this purpose.³⁹

By March 1928 plans were underway to employ an Executive Secretary for the National Jewish Committee on Scouting.⁴⁰ Glucksman wrote to Adler several times and asked that a meeting be set up to review the applications. Much later Adler wrote back that "I suppose you will be offended if I say there is no

³⁸Letter from Harry Glucksman to Cyrus Adler, 12/16/27 (AJA/FLW).

³⁹Rabbi Isaac E. Marcuson, "Central Conference of American Rabbis," vol. 36, pp. 40-41.

⁴⁰Letter from Harry Glucksman to Cyrus Adler, 3/9/28 (AJA/FLW).

suitable time [for a meeting] . . . I really think it best if you would call the meeting and have someone else preside."⁴¹ In his reply, Glucksman stated that " . . . it would be very much better to delay the meeting of the Committee rather than have you absent."⁴² A meeting was set up with Dr. Adler via telephone for April 16, 1928.⁴³

During April, Dr. Adler was asked by Ray O. Wyland, Director of Church Relationships for the Boy Scouts of America, if he would give a thirty-minute presentation on the work of the National Jewish Committee on Scouting to the Fifth Training Conference of Scout Executives at Cornell University in Ithaca, New York. This conference would have 1000 participants. Bishop Joseph Conroy, chairman of the Catholic Committee on Scouting, and Dr. Shailer

⁴¹Letter from Cyrus Adler to Harry Glucksman, 3/21/28 (AJA/FLW).

⁴²Letter from Harry Glucksman to Cyrus Adler, 3/22/28 (AJA/FLW).

⁴³Letter from Harry Glucksman to Cyrus Adler, 4/10/28 (AJA/FLW).

Mathews, Dean of the Divinity School of Chicago University and Chairman of the Protestant Committee on Scouting, would participate as well.⁴⁴ Adler wrote to Glucksman, "Now you see what you got me into. That at my age I should make a trip to Ithaca to talk for thirty minutes on Scouting seems to me almost a joke."⁴⁵

On April 17, 1928, Adler wrote to Mortimer Schiff. He asked if Mortimer's son, John was following his father's interest in Scouting, and if he might wish to become involved in the National Jewish Committee on Scouting. Adler added, "I am anxious to get a few young men on the Committee - you know I am a very old Scout."⁴⁶ Schiff's reply stated that John was otherwise occupied and that he

⁴⁴Letter from Wyland to Adler, 4/2/28 (AJA/FLW).

⁴⁵Letter from Cyrus Adler to Harry Glucksman, 4/4/28 (AJA/FLW).

⁴⁶Letter from Cyrus Adler to Mortimer L. Schiff, Esq., 4/17/28 (AJA/FLW).

preferred that John not serve.⁴⁷ Others who were invited for membership on the Executive Committee of the National Jewish Committee on Scouting included Edgar Bamberger, Lester Levy of Baltimore, Israel Unterberg's son [name unknown], and Paul Felix Warburg.⁴⁸

The first meeting of the Executive Committee of the National Jewish Committee on Scouting was on April 16, 1928, at the home of Judge Edgar T. Lauer. Present were Dr. Cyrus Adler, chairman; Judge Lauer, treasurer; Harry Glucksman, secretary; and Louis Kraft. Absent were Dr. Alexander Lyons, Rabbi Israel Goldstein, and Dr. David de Sola Pool. By this time the publication "Scouting and the Jewish Boy" had been issued and the selection process for an Executive Secretary was underway.⁴⁹

⁴⁷Letter from Mortimer L. Schiff to Dr. Cyrus Adler, 4/18/28 (AJA/FLW).

⁴⁸Letter from Harry Glucksman to Cyrus Adler, 4/23/28 (AJA/FLW).

⁴⁹"Minutes of Meeting of Executive Committee of the Jewish Committee on Scouting," 4/16/28 (AJA/FLW).

At the next meeting of the Executive Committee on June 14, 1928, Philip W. Russ was engaged as executive secretary on a full-time basis. His responsibilities began July first at a salary of \$4,000 per year.⁵⁰ He was

38 years of age, a graduate of Columbia and of the New York School of Social Work. He was formerly the head of the Jewish Educational Alliance of Atlanta, was a field secretary of the Jewish Welfare Board during the period of the emergency, and was subsequently connected with the Joint Distribution Committee and the Zionist Organization of America.⁵¹

At the same moment that Mr. Russ assumed his position, sharp criticism of the National Jewish Committee on Scouting began. At its 39th annual convention, in Chicago, Illinois, the Central Conference of American Rabbis adopted the following resolution:

⁵⁰"Minutes of Meeting of Executive Committee of the Jewish Committee on Scouting," 6/14/28 (AJA/FLW).

⁵¹"Jewish Committee on Scouting Appoints Executive," For Immediate Release, 7/3/28 (AJA/FLW).

Whereas, the Boy Scout Movement of America was chartered by Congress on non-sectarian lines as one of the great democratizing agencies for American Youth,

Therefore, be it resolved, that this Conference deplores its sectarianization as manifested by its inauguration of a religious department for the express purpose of forming troops on sectarian lines and be it further resolved that a copy of these resolutions be sent to Chief Scout executive James E. West with the earnest hope that this action of the National Council will be reconsidered.

Philip D. Bookstaber,
Samuel S. Mayerberg,
Isaac Landman

Debate raged on this resolution for quite some time. Numerous rabbis whose synagogues chartered troops reacted to this new sectarianization of the Scout Movement.⁵² The whole issue, however, seemed to the Scouts to have been brought up in error. Rabbi Bookstaber, originator of the resolution, seemed to misunderstand the ideology of the Boy Scouts of America completely. In his comments to the Central Conference of American Rabbis, Bookstaber

⁵²Rabbi Isaac E. Marcuson, Central Conference of American Rabbis, 39th Annual Convention, vol. 38, 144-151.

made untrue statements that were subsequently corrected by other rabbis at the meeting.

They . . . wanted us to get up a Jewish scout manual. I want you to know, wherever you are, in whatever city, the havoc that is being raised in the Boy Scout movement in your own city by trying to separate scouts into Jewish scouts, or Protestant scouts, or Catholic scouts.⁵³

In his response, Dr. West states,

that the interest and purpose of this resolution manifests an entire misunderstanding of policies of the Boy Scout Movement in the cooperative relations which we have established with religious bodies . . . The establishment of a Jewish Committee on Scouting two years ago was not for the purpose of establishing a separate or segregated Jewish Scout Membership. This Committee is a Committee of the Boy Scout Movement and promotes interest in Scouting among all Jewish groups . . . If the action of the Boy Scouts Movement in establishing Protestant, Catholic, and Jewish Committees on Scouting were for the purpose of accomplishing what is implied in the resolution . . . it would be a direct violation of the fundamental principles of the Boy Scout Movement . . . It is regrettable that such an interpretation has been put upon a purely helpful effort of the various religious groups . . .⁵⁴

⁵³Ibid., 146.

⁵⁴Letter from Dr. James E. West to Dr. Isaac E. Marcuson, 9/26/28 (AJA/FLW).

In responding to the above issue, as well as to a controversy on whether the name of the Central Conference of American Rabbis was used without authority on the letter head of the National Jewish Committee on Scouting, Dr. Adler wrote a lengthy letter to Rabbi Louis Wolsey and stated in part,

The forces of irreligion are sufficiently strong in America. Neither the Churches nor the Synagogues do or even could reach the entire population. The Scout Organization from its very beginning has realized the profound truth - that religion does hold a place in character building . . . I join the Christian gentlemen of the Boy Scout Organization in the feeling that the promotion of religion among the boys is in the line of the fundamental idea of the Scout Movement. Now if you do not agree with me let us meet some time and fight it out.⁵⁵

In an attempt to circumvent the Central Conference of American Rabbis' resolution, the National Jewish Committee on Scouting asked permission of Rabbi Julian Morgenstern, President of the Reform Movement's Seminary, the Hebrew Union College in Cincinnati, to use a statement he had made

⁵⁵Letter from Cyrus Adler to Rabbi Louis Wolsey, 10/4/28 (AJA/FLW).

four years earlier. Full permission was given.⁵⁶ In part, his statement read,

I am more deeply impressed than ever by the value of the Boy Scout work in its every phase. I feel it to be one of the supreme movements making for the development of a right boyhood and a healthy manhood and citizenship in America. Its religious work I find to be . . . free from all denominational partisanship . . . and to our Jewish congregations I commend the movement most heartily and unqualifiedly. I would like to see at least one Scout troop organized in every synagogue in the land . .

. 57

Dr. Adler was upset by the way this matter was handled by the the Central Conference of American Rabbis.

I may say, by the way, that to the letter which I wrote to Rabbi Wolsey early in October I never received an acknowledgment or response and to the letter written more recently to Doctor Enelow I have also received no acknowledgment or response. Some day or other when I feel so

⁵⁶Letter from Julian Morgenstern to Philip Russ, 11/20/28 (AJA/FLW).

⁵⁷"(Excerpt from letter of Rabbi Julian Morganstern to Boy Scouts of America)" (AJA/FLW).

mind I am going to read these gentlemen a lesson in manners.⁵⁸

Three days later, Dr. Adler wrote to Harry Glucksman concerning an issue of the *Philadelphia Jewish Times* dated November 30, 1928, that contained an article headed: "Attempt to Segregate Jewish Boy Scouts is Revealed by Harrisburg Rabbi. Rabbi Philip David Bookstaber, 'Jewish Bishop' of State Capitol, Disclosed Endeavor of National Body." Adler continues, "It is quite obvious that there is a campaign on the subject."⁵⁹

It appeared to those involved that Rabbi Bookstaber was on a personal crusade against the Boy Scouts.⁶⁰ It was decided not to respond in any way to the latest charges and to proceed with the work of

⁵⁸Letter from Cyrus Adler to Philip Russ, 12/3/28 (AJA/FLW).

⁵⁹Letter from Cyrus Adler to Harry Glucksman, 12/6/1928 (AJA/FLW).

⁶⁰Letter from Harry Glucksman to Cyrus Adler, 12/7/28 (AJA/FLW).

the Committee.⁶¹ By 1934, though no changes had been made, the Central Conference of American Rabbis reversed itself. The resolution was face saving and read,

Whereas the religious demarcations of the work of the Boy Scouts of America have been removed, the Central Conference stands ready to co-operate with the Boy Scouts of America in its program of work with boys.

Philip Bookstaber
Ephraim Frisch⁶²

Bookstaber came back to the fold and became a supporter of the National Jewish Committee on Scouting, and in 1943 became a member.⁶³ Later he served as chaplain at several Jamborees, received the Silver Buffalo Award, and promoted Scouting at the conventions of the Central Conference of American Rabbis.

⁶¹Letter from Harry Glucksman to Cyrus Adler, 12/12/28 (AJA/FLW).

⁶²Isaac E. Marcuson, Central Conference of America Rabbis, 45th Annual Convention (1934), 132.

⁶³"Report for the Month of November," Lasker to Wyland, 12/1.43 (BSAA).

By 1929 the National Jewish Committee on Scouting had begun to receive significant success in the field of fund raising. Total receipts through November 21 were \$3,496, including \$2,500 from the Altman Foundation in New York City. Cash balance at that point was \$6,824. The 1930 budget would be \$9,020, an increase of \$1,520.⁶⁴

It is reported in the Executive Director's Report of 1929 that Jewish Community Centers were recognizing increasingly, "that Scouting is one of the most important and valuable elements in the Junior program." Further, he reports that Scout Executives in charge of camps in which Jewish dietary laws are observed were conscientious in letter and spirit. " . . . religious activities were directed by rabbinical students selected and compensated by the United Synagogue of America."⁶⁵

⁶⁴Minutes, Meeting of the Executive Committee, Jewish Committee on Scouting, 11/21/29 (AJA/FLW).

⁶⁵Jewish Committee on Scouting, Report of Executive Director, 11/21/29 (AJA/FLW).

In 1929 and 1930 a number of radio addresses were given by Dr. David de Sola Pool and Dr. Israel Goldstein. In a speech delivered over station WNYC on April 10, 1930, Dr. Goldstein addressed the issue of the Scout Uniform. "One misinterpretation that has reached some people is that Boy Scouting has something to do with militarism. There is no justification for any such idea. It probably arises from the Scout Uniform."⁶⁶ This misunderstanding would come back over and over. It remains an issue to the present day.

At the Executive Committee Meeting of May 13, 1930, it was decided that Hebrew and Yiddish should qualify toward the requirements of a merit badge for interpreting modern living languages. The Supreme Council of Aleph Zadik Aleph of B'nai B'rith

⁶⁶Israel Goldstein, "Scouting and the Jewish Boy," 4/10/30, WNYC (AJA/FLW).

requested advice on how to organize troops in their 125 chapters throughout the United States.⁶⁷

In 1931 a new publication was issued by the National Jewish Committee on Scouting. It was written in both English in Yiddish, and was entitled, "What Is a Boy Scout?", "פֿאַרװאָס איז אַ בױ סקאװט". (See Appendix B.)

Also in 1931, Mortimer L. Schiff was unanimously elected President of the Boy Scouts of America at the 21st Annual Meeting of the National Council. Cyrus Adler writes in his memoirs,

One of the best annual meetings was the one I attended in Memphis with Mortimer Schiff. We had a very gay trip, Frederick Warburg, the son of Felix Warburg, being the third member of our party. I may say at this time, too, that my wife and daughter had surprised me with a perfectly fitting Boy Scout uniform which, in spite of the warm days, I wore during the sessions in Memphis. It was at this meeting that Mortimer Schiff was elected President of the Boy Scouts of America.⁶⁸

⁶⁷Minutes of Meeting of Executive Committee, Jewish Committee on Scouting, 5/13/30 (AJA/FLW).

⁶⁸Cyrus Adler, I Have Considered the Days, (Philadelphia: The Jewish Publication Society of America, 1941), 358.

On the cover of the June 1931 issue of Scouting magazine, the life story of Mortimer Schiff was told. All of the great expectations of the Scouting world were included on the cover. Schiff ended his acceptance speech with the words, "On my honor, I promise to do my best."⁶⁹ (See Appendix C.)

One month later, the cover of Scouting magazine began, "Friends of Scouting throughout the world will be shocked to learn of the sudden death of our beloved President, Mortimer L. Schiff, on June 4th."⁷⁰ (See Appendix D and E.) The rest of the cover is filled with eulogies. Chief Scout Executive West remarked, "No one person has participated more definitely in all of the important decisions affecting the remarkable development of the Movement

⁶⁹Scouting, (Boy Scouts of America, June, 1931), cover.

⁷⁰Scouting, (Boy Scouts of America, July, 1931), cover.

in America . . . His loss is irreparable to the cause of Scouting."⁷¹

In memory of her son, Mrs. Jacob Schiff donated \$250,000 for the purchase and endowment of a National Training Center for Scout Professionals, a project Mortimer had wished to begin. A 483-acre property was purchased near Mendham, New York and was dedicated on October 18, 1933. (See Appendix F and G.) The Mortimer L. Schiff Scout Reservation was used for more than forty years until it was sold when the Scouting Headquarters were moved from New Brunswick to Dallas. In 1975 it was valued at \$11,000,000.⁷² Mortimer's son John became more active in Scouting after his father's death. Not long after he was asked to serve on numerous national committees and on the National Executive Board.

By 1934, the Jewish Scouting Program had really taken off. Between 1933 and 1934, troops in Jewish

⁷¹Ibid.

⁷²New York Times, "Scouting University Trains Leaders," 4/20/75 (BSAA).

institutions grew from 268 to 388, a 45 percent increase. Aleph Zadik Aleph of B'nai B'rith now helped administer 76 units with 29 new prospects.⁷³

An era began in April 1935 when Frank L. Weil, a New York attorney, was elected by the Boy Scouts of America Executive Board to serve on the National Relationships Committee.⁷⁴ Mr. Weil would become the single greatest contributor to the promotion of Scouting under Jewish auspices. In accepting his appointment, Weil said, "I am happy to hail you as chief . . . It is a pleasure to return to active participation in the movement which gave me so much pleasure and so much happy participation twenty-two years ago."⁷⁵

By June of that year, Weil had begun carving his niche. He realized that he could make a very

⁷³Agenda, Committee on Relationships, 3/15/35 (AJA/FLW).

⁷⁴Letter from James E. West to Frank L. Weil, 5/11/35 (AJA/FLW).

⁷⁵Letter from Weil to West, 5/13/35 (AJA/FLW).

definite contribution toward the advancement of Jewish Scouting in the New York Area, where half of the Jewish population of the United States resided.⁷⁶ He began writing to all organizations from whom he hoped to be able to garner support. He thereby formed a Jewish Boy Scout Committee for the five boroughs and had meetings in his office. Coordination was made with the National Office of the Boy Scouts of America and with representatives of the local councils.⁷⁷

At the same time, Frederick M. Warburg was researching the subject of kosher food at summer camps. He reported to Dr. Adler that the overwhelming demand for kosher food at the Brooklyn camp necessitated that the camp director practically segregate the Jewish boys as far as their sleeping and eating quarters were concerned. He felt this was

⁷⁶Letter from Weil to Wyland, 6/25/35 (AJA/FLW).

⁷⁷Letter from Wyland to Weil, 10/16/35 (AJA/FLW).

an unhealthy situation and one which he hoped to prevent at the Manhattan camp.⁷⁸

Weil's committee had come far enough by January 1937 for it to hire Mr. Herman Alufsin on a part-time basis for the extension of Scouting activities. By May, plans were underway to engage Mr. Alufsin on a full-time basis for the fall. Paul Felix Warburg and John Schiff jointly funded the extension program.⁷⁹

By 1937, Rabbinic leadership at summer camps was becoming a problem, due primarily to a lack of funds. Weil related to Warburg that due to the lack of funds, the rabbis had been pretty poor. It was proposed that a better class of men be obtained and that Samuel Cohen of the United Synagogue of America recruit more qualified individuals by offering them more money.⁸⁰

⁷⁸Letter from Warburg to Adler, 11/12/35 (AJA/FLW).

⁷⁹Letter from Weil to Warburg, 5/8/37 (AJA/FLW).

⁸⁰Letter from Weil to Warburg, 5/5/37 (AJA/FLW).

It seems that from the moment Frank Weil organized his committee for the five boroughs, the National Jewish Committee on Scouting ceased to exist. At the meeting of the Committee on Relationships in January of 1938, the only work being done was by Weil's committee. At this meeting, it was reported that Rabbi Jesse Finkle served as chaplain of approximately 800 Jewish boys at the National Scout Jamboree. Kosher food was also provided.⁸¹ Harry Glucksman made the report to the committee. Less than a month later he died.⁸²

In March, Weil's committee was becoming more organized gaining breadth and depth. Plans were begun to formalize its role as the Advisory Jewish Committee on Scouting for Greater New York.⁸³

⁸¹Minutes, Meeting of the Committee on Relationships, 1/20/38 (AJA/FLW).

⁸²Letter from Wyland to Weil, 2/26/38 (AJA/FLW).

⁸³Letter from Weil to Alofsin, 3/4/38 (AJA/FLW).

Political unrest was becoming the norm of the day in 1938 as the fallout from Nazi Germany made its way across the ocean. Fascist and communist elements were hard at work, attempting to throw all democratic institutions into chaos. The Boy Scouts of America was no exception. Many groups targeted the Scouts and disseminated propaganda. One such group was the Young Pioneers, whose publication cover reads, "The Boy Scouts Is An Organization For Capitalist Wars! Smash The Boy Scouts! Join the Young Pioneers."⁸⁴ (See Appendix H.)

Chief Scout Executive West took to the airwaves in a series of speeches over radio, and traveled around the country alerting citizens to the threat here in America. He became one of the most outspoken supporters of tolerance, acceptance, democracy, and human rights. He attacked Nazi atrocities against

⁸⁴"The Boy Scouts Is An Organization For Capitalist Wars! Smash The Boy Scouts! Join the Young Pioneers" (AJA/FLW).

Jews and exposed much of the anti-Semitic violence in this country.⁸⁵ (See Appendix I.)

Frank Weil wrote to Dr. West and thanked him for the strong posture he was taking.

May I express to you on behalf of the Committee and on my own behalf the deep admiration we feel for the stand that you and the Scout movement are taking and have always taken. The issue in anti-Semitism is but a small facet in the larger issue of the preservation of democracy against external assaults. The Scout movement has always typified the principles of American Democracy, and your stand and letter are an encouraging demonstration that the stand for democracy is one of the prime forces in the strength and character of the Scout movement.⁸⁶

Dr. West wrote in the Forward to "Scouting for the Jewish Boy,"

This pamphlet is published at a time when all of us in Scouting - yes, all youth and leaders of youth in America have been shocked because of the injustice and almost unbelievable things that have been happening in Germany to Jewish boys and their parents. It seems to me deeply significant that at a time when the press brings us reports of

⁸⁵Address of Dr. James E West to Region Seven Annual Meeting, 4/26/38 (AJA/FLW).

⁸⁶Letter from Weil to West, 6/10/38 (AJA/FLW).

violence and outrage in Europe, we here in this country should be issuing a pamphlet based on tolerance, dedicated to the cause of religious freedom and designed to extend to more boys of Jewish faith the benefits of one of the greatest movements for youth that the world has ever known . . . 87

The pre-war years brought some interesting and tragic dilemmas for the Scout movement. Kurt Wolkenstein of Vienna, Austria, through Mr. Wyland at the National Headquarters, wrote a plea to the Jewish Committee on Scouting.

As Jewish members of the former Austrian scouts, we turn to our American Jewish brothers with an appeal for help to procure our admission into the United States as it is the only country that admits immigrants on the presentation of an avvidavit [sic]. As we have no relatives or other contacts in the United States, our only hope is that we will secure help from the American Jewish Scouts . . . Surely there are Scouts, Rovers, etc. in the United States who are in a position to help us . . . This is surely asking for a great deal, but in view of our present circumstances we

87 "Boy Scout Foundation of Greater New York, Brooklyn Council, Jewish Advisory Committee," 1/9/41 (AJA/FLW).

feel you will understand and will not deny us your help.⁸⁸

Mr. Weil immediately wrote to Frederick Warburg, Paul Warburg, and John Schiff to seek their advice in this matter.⁸⁹ John Schiff replied that he had already taken up the matter with Harold Pote of the Boy Scouts and suggested that Dr. Wyland and Mr. Pote get together so that they maintain clear lines of communication.⁹⁰ Weil continued to pursue the matter by sending copies of all of the communications to each of the Borough Chairmen.⁹¹ Replies showed sympathy and a desire to help, but no concrete suggestions. In February 1939 another request came

⁸⁸Letter from Kurt Wolkenstein to the Jewish Committee on Scouting (translated from German), 6/4/38 (AJA/FLW).

⁸⁹Letter from Weil to Wyland, 7/13/38 (AJA/FLW).

⁹⁰Letter from Schiff to Weil, 7/13/38 (AJA/FLW).

⁹¹Letter from Weil to Reuben Cantor, Esq., 7/15/38 (AJA/FLW).

through from Laszlo Hoffman, L.L.D., of Totkomlos, Hungary.⁹² (See Appendix J.)

Scouting began giving special recognition to its Jewish supporters. Dr. Wyland expressed these sentiments in a letter to a Scout Executive in Idaho. The subject is Mr. Leon Friedman.

Aside from his generous support of Scouting and other forms of social work, there is a distinct value at this time in showing our appreciation of our worthy citizens of Jewish origin. You appreciate this in the light of what is taking place in Europe.⁹³

The first communication concerning the advisability of a religious merit badge was sent in September 1938. The question was whether the Protestants, Catholics, and Jews could agree on the requirements for such a badge.⁹⁴ Mr. Weil forwarded the matter to Rabbi Goldenson of Temple Emanuel-El

⁹²Letter from Laszlo Hoffman to Colonel Henry D. McBride, 1/30/39 (AJA/FLW).

⁹³Letter from Wyland to Frederick, 7/8/38 (AJA/FLW).

⁹⁴Letter from Wyland to Weil, 9/8/38 (AJA/FLW).

for his opinion. After discussing it with Rabbi Goldenson, Mr. Weil responded to Dr. Wyland. Both felt that it would be inadvisable to establish such a merit badge as it would be given for doing something which should be done without question. Further, "there is the great danger that this might bring about a line of demarcation in Scout Work between the 'ins' and the 'outs.'"⁹⁵

The matter of the relationship between Mr. Weil's Committee and the National Jewish Committee on Scouting is clarified in a letter from Mr. Weil to the Hon. Mordecai Konowitz, chairman of the Queen's committee. Weil writes,

. . . with reference to your inquiry as to the relationship between our Committee and the Jewish Committee on Scouting, of which Dr. Adler is Chairman, no problems are presented. Dr. Adler's Committee exists only on paper. The only work that has been done locally or nationally by a Jewish Committee in the last three or four years has been the work that I have been doing. Dr. Adler individually, of course, is a very active member of the Executive Committee of the Boy Scouts, but I don't think a meeting

⁹⁵Letter from Weil to Wyland, 9/27/38 (AJA/FLW).

of the so-called Jewish Committee which is referred to in the annual report has been held in five years.⁹⁶

This issue would appear over and over during the next decade. Wyland informed Weil that all of the other religious committees agreed to the inadvisability of this award.⁹⁷

The exact year is unknown, but the following is a list of the members of the Jewish Committee on Scouting circa 1939. Dr. Cyrus Adler, Dr. Israel Goldstein, Dr. David de Sola Pool, Edgar S. Bamberger, Hamilton M. Loeb, Paul Felix Warburg, John M. Schiff, Frank L. Weil, Marcus Friedlander, A. Cornelius Bregoff, Hon. Mordechai Konowitz, Benjamin Rabin, Harry Anderson, and Richard J. Bernard. All but Loeb of Chicago and Adler of Philadelphia were from Greater New York.⁹⁸

⁹⁶Letter from Weil to Konowitz, 9/24/38 (AJA/FLW).

⁹⁷Letter from Wyland to Weil, 9/30/38 (AJA/FLW).

⁹⁸Jewish Committee on Scouting, circa 1939 (AJA/FLW).

The National Office was becoming concerned about the inactivity of Dr. Adler with regard to Jewish Scouting, however, they sought to tread very lightly. Dr. Adler wrote to Dr. Wyland explaining his sentiments,

I am not only willing to designate Frank Weil as Vice-Chairman of the Jewish Committee on Scouting, but as Chairman. I am, as you know, quite inactive in the matter in these days and there is no reason why he, who is doing the work, should not have the position.⁹⁹

However, Dr. Wyland, erroneously hypersensitive to Dr. Adler's feelings, felt the need to delay for a year or two the transition, and therefore, to make Frank Weil Vice-Chairman.¹⁰⁰ Mr. Weil did take on the Chairmanship.

Sensitivity was prevalent in the Boy Scouts of America on many issues and at many levels, especially that of religion. Mr. Weil received a request from Mr. C. M. Heistand, Director of Field and Educational

⁹⁹Letter from Adler to Wyland, 3/10/39 (AJA/FLW).

¹⁰⁰Letter from Wyland to Weil, 3/14/39 (AJA/FLW).

Services for the Boy Scouts of America, asking if he and his advisors would review the various graces used before eating meals. Mr. Heistand wanted to make sure that they were all acceptable to the Jewish Committee.¹⁰¹

The subject of keeping kosher was a constant source of problems for the Jewish Committee. Though the entire leadership of the Boy Scouts of America was very accommodating, problems always arose. Financing kosher kitchens at camps while integrating the Jewish and non-Jewish campers was always a challenge. In a report of the chaplaincy service of the Ten Mile River Camp of Brooklyn Council in 1940, much was said with regard to Kashrut. In 1940 the Jewish campers lived in a "Ghetto community" within an "American Scout community." It was said by the chaplains that through isolation "one of the great American values of Scouting is lost." The report on this problem concludes that "It may cost the Jewish

¹⁰¹Letter from C. M. Heistand to Weil, 7/12/39 (AJA/FLW).

community more money but it would be worthwhile to study a plan whereby the values of Kashruth can be preserved for those who desire it without undermining the great American idea of having different creeds and even colors, live together in peace and harmony."¹⁰² Jewish Scouts in the Brooklyn Camps comprised 56 percent of the total. Eight hundred and twenty were in the Kosher division and 258 in the regular division. Two hundred and twenty-nine were on the waiting list to be placed in the Kosher division. Of this number, 105 could not be accommodated and therefore never went to camp. After the waiting list grew to this extent, records were no longer kept and so the above number may have been

¹⁰²"Report on Jewish Chaplaincy Service at Ten Mile River Camp During the Summer of 1940," 1/24/41 (AJA/FLW).

much larger.¹⁰³ By 1941, 726 troops were chartered by Jewish institutions.¹⁰⁴

The Jewish Committee on Scouting of Greater New York, as Weil's committee became known, began to see dramatic results. They requested that the National Office of the Boy Scouts of America hire a full-time professional executive along with clerical assistance and that he be attached to the Jewish Committee to operate on a national basis. Half of his time, however, was to be spent in New York City.¹⁰⁵ Jewish enrollment in New York represented the largest single division. Fifty percent of total camp enrollment was

¹⁰³"Boy Scout Foundation of Greater New York, Brooklyn Council, Jewish Advisory Committee," 1/9/41 (AJA/FLW).

¹⁰⁴Annual Report of the Boy Scouts of America, 1942, 138-41. (BSAA).

¹⁰⁵Minutes, Jewish Committee on Scouting of Greater New York, 1/9/41 (AJA/FLW).

Jewish.¹⁰⁶ Scouting was becoming so popular that the Jewish Theological Seminary was considering instituting an entire course on Scouting.¹⁰⁷

The National Staff of the Boy Scouts of America was reluctant to designate one of its professionals in such a sectarian manner. They proposed that, although the person assuming this position would devote nearly all of his time to Jewish Scouting, he would also be responsible for relationships with a few non-sectarian organizations like the Veterans of Foreign Wars or the Junior Chamber of Commerce.¹⁰⁸ By April 1941, The Executive Board of the Boy Scouts of America authorized the employment of an additional relationships staff person "to be assigned to the National Jewish Committee on Scouting and such other

¹⁰⁶"Supplemental Memorandum to George Z. Medalie, President of the Federation for the Support of Jewish Philanthropic Association of New York City," 1941 (AJA/FLW).

¹⁰⁷"Report to the Metropolitan Jewish Committee on Scouting," 1/9/41 (AJA/FLW).

¹⁰⁸Memo from Wyland to Weil, 2/26/41 (AJA/FLW).

work as we assign him."¹⁰⁹ By July, Eddie Schifreen was named to the post.¹¹⁰ Schifreen had been active on the National Jewish Committee on Scouting, and was directly in charge of Scouting for the American Zionist Association and B'nai B'rith. In Weil's words,

I know that he would be enormously helpful to me in the work of the Jewish Committee, but even beyond that, I believe he would do an excellent job in the other work of relationships. He makes an excellent impression, is a good speaker and has a thoroughly pleasant manner. So far as I am concerned, I cannot think of anyone else who begins to approach him in all-around qualifications for the job.¹¹¹

Recruitment for the National Jewish Committee on Scouting remained a priority. Through Max M. Schiff of Cincinnati, Mr. Weil tried to recruit Jeffrey Lazarus, but Lazarus declined due to business

¹⁰⁹Letter from Wyland to Weil, 4/15/41 (AJA/FLW).

¹¹⁰Letter from Wyland to Weil, 7/9/41 (AJA/FLW).

¹¹¹Letter from Weil to Wyland, 5/21/41 (AJA/FLW).

commitments.¹¹² Years later, Lazarus accepted appointment to the National Jewish Committee on Scouting, and subsequently succeeded Weil as its chairman. Schiff pointed out that Edgar Friedlander of Cincinnati had given outstanding service to the Cincinnati Council as its president and as chairman of Region IV. Cincinnati Council's Camp Friedlander is named after its former president. His son, Alfred, became a member of the National Jewish Committee on Scouting in Lazarus' stead.¹¹³

In October 1941, the United Synagogue Council of America proposed the following resolution. It is reprinted here as it best sums up the relationship of the Boy Scouts of America and the American Jewish Community.

WHEREAS the Boy Scout Movement was chartered by the Congress of the United

¹¹²Letter from Max M. Schiff to Weil, 4/18/41 (AJA/FLW).

¹¹³Letter from Alfred Friedlander to Weil, 5/15/41 (AJA/FLW).

States of America as a non-sectarian agency for fostering character development, citizenship training and physical fitness among American youth, and

WHEREAS Article III of the Constitution of the Boy Scouts of America as adopted February 26, 1919, based upon the Federal Charter, reads as follows:

"Section 1 - The Boy Scouts of America maintains that no boy can grow into the best kind of citizenship without recognizing his obligation to God. In the first part of the Boy Scout's Oath or Pledge the boy promises, 'On my honor I will do my best to do my duty to God and my country, and to obey the Scout Law.' The recognition of God as the ruling and leading power in the universe, and the grateful acknowledgment of his favors, and blessings, are necessary to the best type of citizenship, and are wholesome things in the education of the growing boy. No matter what the boy may be - Catholic or Protestant or Jew - this fundamental need of good citizenship should be kept before him. The Boy Scouts of America therefore recognizes the religious element in the training of a boy, but it is absolutely non-sectarian in its attitude toward that religious training. Its policy is that the organization or institution with which the Boy Scout is connected shall give definite attention to his religious life.

"Only men willing to subscribe to this declaration, of principle shall be entitled to certificates of leadership in carrying out the Boy Scout Program.

"The activities of the members of the Boy Scouts of America shall be carried on under conditions which show respect for the convictions of others in matters of custom and religion, as required by the Twelfth Scout Law, reading, '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 custom and religion.'

"In no case where a troop is connected with a church or other distinctly religious institution, shall scouts of other denominations or faith be required, because of their membership in the Scout Troop, to take part in or observe a religious ceremony distinctly particular to that institution or church.'

"WHEREAS every reasonable effort has been made on the part of the Boy Scouts of America to increase the usefulness of its program as part of the program of permanent religious and civic institutions, and

"WHEREAS the Boy Scouts of America at present has the advice and assistance of a Catholic Committee on Scouting, a Protestant Committee on Scouting and a Jewish Committee on Scouting, and

"WHEREAS Jewish leaders are in a position to assume responsibility for the development of helps which will make the Scouting Program available to their own boys,

"THEREFORE be it resolved, by the Synagogue Council of America on this day of October 1941,

"FIRST, that the policies of the Boy Scouts of America as above outlined be endorsed,

"SECOND, that the program of the Boy Scouts of America is considered desirable in the training of Jewish boys,

"THIRD, through the affiliated members of the Synagogue Council of America (names of affiliated members listed here.) Jewish

boys be urged to join the program of Scouting and become Boy Scouts,

"FOURTH, that the affiliated members of the Synagogue Council of America are recommended to devise ways and means for the sponsorship and organization of Boy Scout troops under appropriate leadership so as to increase the opportunity for boys to become Scouts.'"114

Though Jewish Scouters contributed greatly to the overall Scouting Movement, the Jewish Scouting community was not completely without its nuisances. Though Irving D. Steinhardt, M. D., appears to have caused trouble throughout his association with the Scouts, his initial acts of provocation are not known. The decision to have him expelled seems to have already been made by the time the documents become replete with this case. A plan for his dismissal began with the organization of a select group of parents from Dr. Steinhardt's troop. This organization was instigated by a Mr. Leon Bischoff.

Six parents met with Mr. Bischoff and formed a troop committee (the board of a troop) under the

114 "A Proposed Resolution on Scouting for the Synagogue Council Of America," 10/14/41, (AJA/FLW).

leadership of Mr. Joseph H. Hertz. Steinhardt wrote to Percy L. Dunn, Scout Executive of Manhattan, asking "just what troop are they the committee of?"¹¹⁵ Steinhardt says further that this new committee is illegal and that he will resign with "THE" committee in order to protect "my [his] boys."¹¹⁶ Dunn thanked Steinhardt for his resignation and asked that he turn over all records of troop 522 to the new committee so that they might better serve "their boys."¹¹⁷

In a very lengthy reply, Steinhardt made clear in the first paragraph that he intended to take the matter to Dr. West, the national Chief Scout Executive. Steinhardt stated that his resignation was unanimously refused at the meeting of his troop committee. In addition, Mr. Hertz was voted to be

¹¹⁵Letter from Steinhardt to Dunn, 10/13/41 (AJA/FLW).

¹¹⁶Ibid.

¹¹⁷Letter from Dunn to Steinhardt, 10/23/41 (AJA/FLW).

dropped from the committee. Also, Irving David Steinhardt, Jr., was appointed Scoutmaster. Apparently Steinhardt, Sr., spoke out at the annual meeting of the Manhattan Council concerning the lack of free speech or freedom of nominations. This may have been the beginning of the problem. Steinhardt refused to turn over anything to the new committee. All of Steinhardt's letters are extremely inflammatory.¹¹⁸

These were followed by a letter from Walter I. Hughes, Borough Commissioner, who explained that Steinhardt's resignation was accepted, that he must immediately turn over all records to Hertz, and that Hertz would be the troop chairman with full authority. Hughes then threatened that the troop charter would be withdrawn if Steinhardt did not cooperate.¹¹⁹

¹¹⁸Letter from Steinhardt to Dunn, 10/24/41 (AJA/FLW).

¹¹⁹Letter from Hughes to Steinhardt, 10/27/41 (AJA/FLW).

In his reply to Hughes, Steinhardt began,

Your letter of October 27, 1941, came duly in hand and if it meant to intimidate me in any way, it certainly failed of its purpose because threats never did make any impression nor cause me to swerve from what I considered right and my duty.

Then Steinhardt made a threat of his own:

I do not think if I were you that I would withdraw the current troop charter . . . [as it] would indicate unfitness on the part of the citizens sponsoring this troop to be entrusted with the care of the troop members and in the State of New York there are certain laws against defamation of character.¹²⁰

Dunn wrote an internal memo to all parties (except those in the Steinhardt block) to instruct that Hertz continue organizing his committee, apply for use of the gym at Public School 87, and that re-registration papers be sent only to Hertz.¹²¹ After sending Dr. West a request for a meeting, Dr. Steinhardt received a letter from West declining the

¹²⁰Letter from Steinhardt to Hughes, 10/28/41 (AJA/FLW).

¹²¹Memo from Dunn to Lint, Watts, Weil, Bischoff, Hertz, and Hughes, 10/30/41 (AJA/FLW).

request, and passing the issue back to the officials of New York.^{122,123}

Steinhardt wrote another letter, this time to Ridley Watts, president of Manhattan Council, again refusing to resign. Then he accused the Scouts of using Nazi tactics,

There is nothing in your by-laws, rules, regulations or what will you that permits your actions and thank God this is still the United States of America and not 'Hitler ruled Europe.' This nation is at war at the present time to uphold free speech, liberty and all that goes with it and justice is one of these things.

Steinhardt says that no one ever complained about the troop's leadership (at least that no complaints ever came to their attention). Then Steinhardt intimated a conspiracy within Scouting to get him out since the main culprit, according to Steinhardt, was

¹²²Letter from Steinhardt to West, 11/4/41 (AJA/FLW).

¹²³Letter from West to Steinhardt, 11/5/41 (AJA/FLW).

promoted.¹²⁴ Steinhardt, in the end, was expelled from Scouting.¹²⁵

It is this writer's opinion that Scouting may have been harsh on Dr. Steinhardt. Steinhardt was vocal and not always supportive of new decisions, but in all the correspondence, no real improprieties are alleged. In other words, it seems that Steinhardt was expelled only for the crime of vigorous disagreement.

This scandal had just ended when another began, this time involving the Chief Scout Executive, Dr. James E. West. Though it is not a Jewish Scouting issue, it is discussed here because throughout the proceedings, and especially at its conclusion, Mr. Frank Weil was the pivotal contributor toward bringing about a resolution. It began with allegations of impropriety concerning the

¹²⁴Letter from Steinhardt to Watts, 1/12/42 (AJA/FLW).

¹²⁵Memo from Dunn to Hughes, Bischoff, Hertz, Glick, and Weil, 1/14/42 (AJA/FLW).

solicitation of funds from suppliers for a retirement fund for Dr. West. Suppliers felt pressured that they would lose their account with the Boy Scouts of America if they did not contribute to the fund. Allegations of expense account excesses were made, citing both fraud as well as opulence, as well as apparent dictatorial leadership and disregard for the stipulated retirement age. It all ended with Dr. West's retirement and temporary appointment to Chief Scout. The scandal consumed the leadership of the movement for nearly a year during which time Dr. West fought tenaciously to keep his job against the advice

of every one of his closest advisors. Morale was low and the movement was stalled.¹²⁶

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- ¹²⁶Letter from Bean to Head, 5/26/42 (AJA/FLW).
 Letter from Bean to Pease, 5/26/42 (AJA/FLW).
 Letter from Bean to Beckman, 5/26/42 (AJA/FLW).
 Memo of meeting June 2, Charles L. Sommers,
 6/2/42 (AJA/FLW).
 Letter from Head to Bean, 6/3/42 (AJA/FLW).
 Letter from Sommers to Hoyt, 6/5/42 (AJA/FLW).
 Dr. Wests Expense Account, 6/5/42 (AJA/FLW).
 Letter from Bean to Head, 6/9/42 (AJA/FLW).
 Letter from West to Head, 6/23/42 (AJA/FLW).
 Letter from Head to Hughes, 7/1/42 (AJA/FLW).
 Letter from Head to Menninger, 7/6/42 (AJA/FLW).
 Letter from Weil to Head, 7/8/42 (AJA/FLW).
 Letter from Head, 2/19/41 (AJA/FLW).
 Letter from Sommers to Weil, 7/10/42 (AJA/FLW).
 Letter from Head to Weil, 7/11/42 (AJA/FLW).
 Letter from Ridder to Weil, 7/13/42 (AJA/FLW).
 Letter from Head to Weil, 7/17/42 (AJA/FLW).
 Letter from Weil to Ridder, 7/15/42 (AJA/FLW).
 Letter from Weil to Ridder, 7/16/42 (AJA/FLW).
 Letter from Weil to Head, 7/17/42 (AJA/FLW).
 Letter from West to Weil, 7/17/42 (AJA/FLW).
 Letter from Hoyt to West, 7/18/42 (AJA/FLW).
 Letter from Ridder to Weil, 7/21/42 (AJA/FLW).
 Letter from West to Hoyt, 7/31/42 (AJA/FLW).
 Letter from West to Weil, 7/31/42 (AJA/FLW).
 Letter from Ridder to West, 8/6/42 (AJA/FLW).
 Letter from Bean to Weil, 8/6/42 (AJA/FLW).
 Letter from Hughes to Head, 8/6/42 (AJA/FLW).
 Letter from Bean to Weil, 8/12/42 (AJA/FLW).
 Letter from Sommers to West, 8/12/42 (AJA/FLW).
 Interview with Mr. Pease, Bean, 8/12/42
 (AJA/FLW).
 Letter from Head to Weil, 8/17/42 (AJA/FLW).
 Letter from Ridder to Weil, 8/27/42 (AJA/FLW).
 Letter from Weil to Hoyt, 9/2/42 (AJA/FLW).
 Letter from Sommers to Weil, 9/2/42 (AJA/FLW).
 Letter from Sommers to Weil, 9/8/42 (AJA/FLW).

Mr. Weil's first official involvement in the proceedings was with regard to a legal/tax situation regarding West's retirement home, the mortgage of which was purchased by John M. Schiff. A special self-appointed committee within the National Executive Committee met in Chicago on June 16, 1942, and decided to press for Dr. West's retirement. West stalled. A month later he promised Walter Head, President of the Boy Scouts of America, that he would cooperate with the Executive Board.

Slowly, Frank Weil found himself increasingly in the middle of the controversy. Every side was looking to him for advice, counsel, and active involvement. Letters poured into his office and he responded to each. The following letter from John Hoyt to West best sums up the prevailing opinion of all involved, save Dr. West himself.

Dear Jim;-

I am greatly distressed to hear from Mr. Head of your conference with him on the 14th, distressed for your sake because we seem to have failed in convincing you that

the special committee which met in Chicago were unanimous from the beginning as to the question of your retirement.

Everyone, without exception, expressed himself very positively that this change must be made and the sooner the better. The only concern of the committee was how to bring this about now and with as little hurt to you as possible.

I personally deprecate [sic] any action on your part that will mar your record of the past years for if you do not accept the committee's decision, but decide to refer it to the September meeting of the National Executive Committee, the Board will confirm the recommendation of the committee and such action by the Board, in the eyes of the public would be equivalent to you having been discharged.

If, now, on the other hand, you voluntarily resign, your retirement will be accorded by all the full honor due to your long and valued service.

Please bear this in mind, Jim, that the sooner you submit your request for retirement, the happier it will be for you in the years to come. I am not happy at the outlook for your future if you put this off until the board acts on your retirement.

What I have said in this letter is a frank statement of the attitude of the committee and I beg you to believe that what I have stated is given as the best judgement of a friend who has worked with you for over 30 years."¹²⁷

¹²⁷Letter from John Sherman Hoyt to West, 7/18/42 (AJA/FLW).

West chose to fight it out.

Tax liability was becoming an issue, and some members of the board feared that Dr. West might have cheated on taxes and that this would have the potential of creating a black mark on all of Scouting. Again Mr. Weil became more centrally involved. More negative sentiment was spreading, "My opinion is that Dr. West has come to regard the Boy Scout Organization, the Boy Scout Movement, and to a certain extent the Boy Scout treasury as belonging to Dr. West . . ."¹²⁸ Alleged expense account fraud became the topic of letters as the books were examined. Some stated that even through extreme extravagance, Dr. West could never have spent all of the expense money given him. As the facts emerged, the picture showed the possibility of wide spread fraud. It was found in all areas of the financial record. Expense accounts were greatly lacking in detail and were not able to be closely checked. Dr.

¹²⁸Letter from F. A. Bean to Weil, 8/12/42 (AJA/FLW).

West seemed to wait months until he was hard up for money before submitting expense accounts. He seemed to be hard pressed for cash. Frequently, he would secure an advance on his salary.

More scandal was reported.

He had gotten out the annual report and the auditors had completed their audit. Among the assets was an account against Eisner and Company for books and other supplies printed by the Boy Scouts of American [sic] and furnished to Eisner, who were at the time sole distributors. In due course, he pressed Eisner for payment of their account and was told by them that they did not owe it as they had never received the goods. He went at once to the supply department and found that Eisner's were correct, that they had been billed for goods which were to be furnished to Eisner during the following year and many of which had not been even manufactured or produced. It was a year when a deficit actually occurred for the Boy Scout operations. In order to conceal this deficit and make it appear that there was a surplus, Dr. West instructed the supply department to bill Eisner for the goods and Eisner had apparently accepted the invoices under an arrangement made by Dr. West with them. Both he and the auditors had accepted the account as a legitimate asset until weeks afterward when Eisner had refused to pay it. He was furious and went at once to Dr. West and 'raised the roof.' Later that same afternoon, he received a check from Eisner for the full amount and thus seemingly was made good the false asset in the statement. Also, Mr. Sniffin came to him immediately and told him what had been done was entirely all right, that Sears

Roebuck did the same thing right along. Since this occurrence, Dr. West had not asked him to do anything unethical.¹²⁹

At the September meeting, Weil almost singlehandedly achieved an amicable resolution. Afterward, Weil wrote to his friend, Lt. John Schiff. Apparently, Schiff had written Weil prior to the meeting advising that Weil say very little and take no leadership. Evidently, Weil felt that this was the wise thing to do, though nowhere is it explicitly stated. Perhaps it had to do with Weil being Jewish. Schiff may not have wanted the possibility of Jews being blamed for the controversy given the tenuousness of the Jewish situation in the world. Weil's complete letter to Schiff is duplicated in Appendix K, and excerpted here.

I told them at my office that while I would participate freely with them in discussing these plans, I hoped to play a very minor part at the Board Meeting, as I felt, for a variety of reasons, that I should not be too prominent. Sommers disagreed quite vigorously and the others less vigorously, but I told them they would

¹²⁹Interview with Mr. Pease, 8/12/42 (AJA/FLW).

have to carry the ball and not I . . . There was considerable confusion . . . I thereupon spoke . . . I explained at length . . . I thereupon proposed a compromise . . . When I finished, Head thanked me for my 'magnificent explanation', and a half a dozen other men around the Board leaned over to make complementary remarks . . . After the meeting, quite a number of people came up to me and thanked me for having explained and straightened out the situation . . . I think everything went off well at the meeting as you would have wished, with the possible exception that I may have played too prominent a part. I had not intended to. The reason I have gone into detail as to the part I played and the comments that persons made with reference to it is because of what you said in your letter. Prior to the meeting, I had no intention of doing other than sit by and possibly add a brief word. Circumstances, however, required a statement of clarification, which I had to make. Apparently it was well received and contributed to the result. I hope no one took exception to what I did. I do not think there was undue prominence. Head, on the other hand, had an embarrassing way, each time any technical question came up involving the wording of motions or parliamentary procedure, of turning to me and asking what to do, all of which I answered as briefly as possible or not at all.¹³⁰

¹³⁰Letter from Weil to Schiff, 9/18/42 (AJA/FLW).

Weil was defensive to Schiff concerning his heavy involvement in this whole matter. The postscript mentions this explicitly.¹³¹

West retired on February 1, 1943, and took on the honorary position of Chief Scout. Elbert K. Fretwell, of whom Frank Weil was a close friend, was named Chief Scout Executive. Fretwell wrote Weil a few days after he assumed the office that there were many things to change, many "in the realm of the spirit. It is grand fun and I am enjoying it."¹³²

Almost immediately Fretwell put Weil to work in new areas. It was determined that the By-laws and Constitution needed revision, and Weil was named to chair the committee and select its members.¹³³

The National Catholic Committee on Scouting instituted a Boy Scout religious award called the Ad

¹³¹Ibid.

¹³²Letter from Fretwell to Weil, 2/17/43 (AJA/FLW).

¹³³Letter from Fretwell to Weil, 3/23/43 (AJA/FLW).

Atare Dei Award. In response to the fact that more than 3,000 were given out since its inception two years earlier, the National Jewish Committee on Scouting began experimenting with a Jewish award called the Ner Tamid, Eternal Light Award.¹³⁴ The Protestant Committee on Scouting was, at the same time, developing the Pro Deo et Patria Award. In 1942, the Queens Division was responsible for carrying out the experimental stage of development.¹³⁵ As with all other religious aspects of Scouting, the Ner Tamid came under immediate fire by those who felt that this was another aspect of sectarianism and segregation. The experiment spread to Ithaca, New York and Trenton, New Jersey over the following months, always meeting with success.

At that time there were 60,000 Jews in Scouting, 3.75 percent of the total, with 834 troops chartered

¹³⁴"Minutes, Meeting of Committee on Relationships," 5/20/43 (AJA/FLW).

¹³⁵Minutes of Metropolitan Jewish Advisory Committee on Scouting, 10/22/42 (AJA/FLW).

by Jewish institutions.^{136,137} In 1943, Rabbi Harry Lasker assumed the position of Director of Jewish Relationships in the Boy Scout National Headquarters, a post he held for 37 years. Under his leadership, Jewish Scouting saw its greatest popularity in 1957, and its lowest affiliation in 1980, the year of Lasker's retirement.

Lasker began to organize a series of lectures at Yeshiva College, the Jewish Institute of Religion, the Jewish Theological Seminary, and Hebrew Union College. He accompanied the speaker from Scouting to these various rabbinic seminaries in an effort to promote Scouting to future rabbis. He also began publishing many promotional brochures and pamphlets, "Scouting and the Jewish Boy," and "Jewish Holiday

¹³⁶"Scouting and the Jewish Boy," circa 1943, p. 3 (AJA/FLW).

¹³⁷Annual Report of the Boy Scouts of America, 1943, pp. 47-49 (BSAA).

Program Guide," and a "Jewish Chaplain's Manual" being among the first.¹³⁸

The Ner Tamid Award was set up in two sections. First, one received the Aleph Award. Upon completion of a set of requirements, the Scout would receive a certificate. In December, 49 Scouts in Queens qualified to work on their Ner Tamid after finishing the Aleph requirements. The first Ner Tamid Manual appeared in January 1944. It was written by Dr. Edidin of the Jewish Education Committee.¹³⁹ A summary of the results of the experiment in Queens is contained in Appendix L. The award became official at the April 1944 meeting of the National Jewish Committee on Scouting. The Committee, however, continued to hope that one religious award would some day be created for all Scouts. Appendix M contains a

¹³⁸"Report for the Month of December," Lasker to Wyland, 1/4/44 (BSAA).

¹³⁹"Report for the Month of January," 1944, 2/2/44 (BSAA).

letter from Dr. Wyland to the Committee, defusing the segregation issue. He says,

Since we have religious differences, we should recognize them and respect each other in our religious customs. We should not cover up or hide our religious affiliations . . . We should therefore conduct a positive program to make religion a vital force in the experience of each Scout.¹⁴⁰

Shortly after, the Synagogue Council of America became the national sponsor of the Ner Tamid Award.¹⁴¹ (See Appendix N.)

Just two days later, Weil held up all progress on the Ner Tamid Award as the Board of the National Council of the Boy Scouts of America decided to try to establish a common religious award for all Scouts. Weil emphasized the need to act quickly, as many Scouts were already working on the Ner Tamid Award.¹⁴² This action was initiated by Frank

¹⁴⁰"Excerpt from Letter Written by Dr. Ray O. Wyland," 4/13/44 (BSAA).

¹⁴¹"Synagogue Council of America Sponsors Ner Tamid Award for Boy Scouts," 5/12/44 (BSAA).

¹⁴²Letter from Weil to Head, 5/18/44 (AJA/FLW).

Hoover, President of Hoover Sweepers, and Weil.

Hoover stated that,

To me the idea [of separate awards] is repugnant. All the years I have been connected with Scouting I have bragged ten thousand times that at last we had one organization of sensible men who could lay aside all semblance of religious views and work together as one body of men for one group of boys . . .¹⁴³

The confusion came because this matter was never brought before the Executive Board, though it was discussed periodically for two and a half years in the Committee on Relationships.

A month later Weil wrote to Hoover that they were confronted with a condition and not a theory. The facts were that the plans and implementation of the individual awards had progressed sufficiently far that it would not be wise, diplomatic or practical to insist that the Catholic Committee (which was unwilling to withdraw, discontinue, or diminish the activity of its award) join in the plans for a common

¹⁴³Letter from Hoover to Weil, 5/19/44 (AJA/FLW).

religious award.¹⁴⁴ (See Appendixes O and P.) At the National Executive Board meetings in October, a resolution was adopted that would allow the Ad Altare Dei and Pro Deo et Patria Awards to remain in effect while requiring that all future religious awards adopt the same name and badge.¹⁴⁵ The name proposed for the badge was "God and Country" and the proposed emblem was a lamp suspended from a red, white, and blue ribbon.¹⁴⁶ By late October, the Ner Tamid was again being promoted and the above plans apparently fell through. The topic continued to be debated, for some years. In the end, and to the present day, each denomination designs and administers its own religious award, and any Scout who earns his own religion's award, receives a Reverence Recognition Award from the Movement. In April 1945, the first

¹⁴⁴Letter from Weil to Hoover, 6/21/44 (AJA/FLW).

¹⁴⁵"Minutes of Executive Board Meeting, Boy Scouts of America," 9/19/44 (AJA/FLW).

¹⁴⁶Letter from Wyland to Weil, 10/31/44 (AJA/FLW).

eight Scouts successfully completed the experimental Ner Tamid program.¹⁴⁷ It was officially released in March 1946 with fanfare and much publicity. The first boys outside of New York City to receive the award were two Scouts in Butte, Montana.¹⁴⁸ By June 1948, over 100 Awards had been earned, and Jewish participation in Scouting continued to grow.¹⁴⁹ In 1946, 911 troops were under Jewish auspices.¹⁵⁰

Given the fact of World War II, and the situation with regard to the treatment of Jews, the Scouts made additional efforts to publicly honor Jews and actively promote tolerance. Victor Ridder asked Weil for a list of Jewish men who might be qualified to be honored with the Silver Buffalo Award. Weil wrote to

¹⁴⁷"Monthly Report for April, 1945," Lasker to Wyland, 5/21/45 (BSAA).

¹⁴⁸"Bulletin, Jewish Committee on Scouting," Fall 1946 (BSAA).

¹⁴⁹"Minutes of the Annual Meeting, National Jewish Committee on Scouting," 6/1/48 (BSAA).

¹⁵⁰Annual Report of the Boy Scouts of America, 1948, pp. 100-03 (BSAA).

Lieutenant-Commander John Schiff and asked for some suggestions as well. Weil wrote that, "While such awards should not be made upon the basis of trying to find Jews who might be worthy of it, nevertheless there is no question but that there are many Jews who have fully earned the award." Together they suggested Judge Irving Lehman, Samuel I. Rosenman, Rabbi David de Sola Pool, Bernard Baruch, Frank L. Weil (Schiff's suggestion), and Walter Rothschild.^{151,152,153,154} (See Appendix Q.)

When John Schiff left for service in the armed forces, Weil temporarily took over Schiff's positions until his return. When Schiff returned, Weil tried to resign from those positions so that Schiff could

¹⁵¹Letter from Weil to Schiff, 12/15/44 (AJA/FLW).

¹⁵²Letter from Schiff to Weil, 12/19/44 (AJA/FLW).

¹⁵³Letter from Weil to Schiff, 12/20/44 (AJA/FLW).

¹⁵⁴Letter from Weil to Ridder, 12/20/44 (AJA/FLW).

resume his duties. Dr. Fretwell sat down with Weil and convinced him to remain in most of the positions, as well as have Schiff return to work on those committees. Fretwell's reason was: "Putting . . . [it] rudely, I want to get as much work out of you as we can for the good of Scouting."¹⁵⁵ Weil did, however, step down as chair of one committee so that Schiff could resume his duties. (See Appendix R.)

In May 1946, Weil was honored "for distinguished service to boyhood." He was given the Silver Buffalo and was only the fourth Jew to receive this coveted award. The citation read:

Frank L. Weil. Lawyer. Entered Scouting in 1913; Chairman of the National Jewish Committee on Scouting since 1935; Member Executive Board Manhattan Council 1939-43; Member Executive Board of Greater New York Councils since 1943; member of Region II Executive Committee since 1945; Member National Executive Board since 1940; awarded Silver Beaver and Silver Antelope. Co-Founder and Vice-President United States Organizations (USO); President National Jewish Welfare Board; lay representative of the Boy Scouts of America, and Chairman of

¹⁵⁵Letter from Fretwell to Weil, 9/14/45 (AJA/FLW).

the Executive Committee of the National Social Work Assembly; Vice-President of Associated Youth Serving Organizations.¹⁵⁶

Lasker was very good at developing relationships with Jewish leaders, institutions, and organizations. He successfully established connections with numerous charter partners. Late in 1944, he received the backing of the Union of Orthodox Jewish Congregations, the United Synagogue of America, and Young Israel.¹⁵⁷ B'nai B'rith Youth Organization announced that, "The Boy Scout program should become the official program of the B'nai B'rith Youth Commission for boys below high school age."¹⁵⁸ Lasker wrote articles for numerous publications of the various charter partner organizations and gained good publicity. Among the publications which featured

¹⁵⁶"Bulletin, Jewish Committee on Scouting," Fall 1946 (BSAA).

¹⁵⁷Letters from Lasker to Wyland, 11/22/44, 11/24/44 (BSAA).

¹⁵⁸Memo from Julius Bisno to Philip Klutznick, 12/20/45 (BSAA).

Scouting were: *The Jewish Layman, Liberal Judaism, The Torch, Orthodox Union, Program Aids, Jewish Veteran, and Jewish Monthly*.¹⁵⁹ He published a Jewish Religious Service for Boy Scout Camporees, the entire run of 10,000 of which was exhausted within two weeks of release. Another 10,000 were immediately ordered.

The year 1947 opened with a new President of the Boy Scouts of America, Mr. Amory Houghton of Corning, New York -- also a good friend of Frank Weil. As Dr. Fretwell was 68 years of age and wished to retire, one of Houghton's first duties was to find a new Chief Scout Executive. A search committee was established with Houghton as its chair and Weil as its secretary.¹⁶⁰ By May 1948, Arthur A. Schuck was named Chief Scout Executive and Fretwell was named Chief Scout. Dr. West had previously retired as

¹⁵⁹"Monthly Report for January 1945," Lasker to Wyland, 2/7/45 (BSAA).

¹⁶⁰Letter from Houghton to Board members, 1/14/47 (AJA/FLW).

Chief Scout and died on May 15, 1948, the eve of his 72nd birthday.¹⁶¹

In 1947, the Central Conference of American Rabbis received a lengthy report on Boy Scout work from its liaison committee. The committee consisted of Rabbis Aryeh Lev, Philip Bookstaber, Nathan Perilman, and William Rosenblum. The report praised the work of the Scouts and strongly encouraged rabbis to charter Scout troops in their synagogues.¹⁶² (See Appendix S.)

The Minutes of the 1948 Annual Report of the National Jewish Committee on Scouting reported the results of surveys conducted in Reform, Conservative, and Orthodox congregations in America. The report showed that 48.8 percent of Reform respondents charter Scout troops (175), 59.3 percent of the Conservative respondents (238), and 53.9 percent of

¹⁶¹"Minutes of the Annual Meeting, National Jewish Committee on Scouting," 6/1/48 (BSAA).

¹⁶²Isaac E. Marcuson, Central Conference of American Rabbis, vol. 57, 1947.

the Orthodox respondents (155). In addition, three hundred and fifteen Jewish Community Centers in America, had chartered 323 troops.¹⁶³ (See Appendix T.)

Around the country, Jews were prominent in Scout Districts, Councils, and Regions. Numerous council presidents and officers were Jewish and much Jewish philanthropy found its way to the Scouts. In Eau Claire, Wisconsin, a Mr. L. E. Phillips became interested in his Council's camping facilities after a visit to their highly inadequate camp. He initially volunteered to modernize the camp for \$100,000, but subsequently decided to purchase and develop a new camp at a cost of \$350,000.¹⁶⁴ Other camps were building Jewish Chapels. Ten Mile River camp at Brooklyn had just completed a chapel called

¹⁶³"Minutes of the Annual Meeting, National Jewish Committee on Scouting," 6/1/48 (BSAA).

¹⁶⁴Letter from Max L. Clark to Lasker, 3/29/49 (BSAA).

"Synagogue in the Pines," which seated 600 Scouts. These camps were served by seven chaplains.¹⁶⁵

The year 1950 was the fortieth anniversary of the Boy Scouts of America. It was celebrated by a National Jamboree at which 47,000 Scouts were in attendance. Six rabbis served the Jewish Scouts, and 2,000 attended Jewish worship services. Rabbi Aryeh Lev was Chaplain General. Also in attendance at the Valley Forge Jamboree was the Chief Scout of Israel, Dr. Aryeh Kroch.¹⁶⁶ In 1951, the Israeli Scouts were accepted for membership in the World Brotherhood of Scouting.¹⁶⁷

By the end of the year over 300 Scouts had earned the Ner Tamid Award in 95 cities in a total of 35

¹⁶⁵"Highlights of Jewish Service for the Month of July, 1949," Lasker to Wyland, 8/2/49 (BSAA).

¹⁶⁶"Bulletin, Jewish Committee on Scouting," Autumn 1950 (BSAA).

¹⁶⁷"Bulletin, Jewish Committee on Scouting," Autumn, " 1951 (BSAA).

states.¹⁶⁸ In York, Pennsylvania, four Scouts of different faiths each earned their own religious award, this in the troop founded by Rabbi Alexander D. Goode. Goode was one of the four famous chaplains who, during World War II, gave up their life vests on the Transport S.S. Dorchester so that four other servicemen might live after the ship had been torpedoed by the Nazis.¹⁶⁹

In 1951, the National Jewish Committee on Scouting issued a help sheet describing how many Orthodox troops were keeping the Sabbath while camping. It was based on a report by Rabbi Benjamin Sharfman, an Orthodox rabbi who served as chaplain at a weekend conclave attended by 70 Scouts. The report showed that, with careful planning and cooperation on the part of Scout leaders and parents, Orthodox boys could have a valuable and enjoyable

¹⁶⁸"Minutes of the Annual Meeting, National Jewish Committee on Scouting," 10/31/50 (BSAA).

¹⁶⁹"Monthly Report of Jewish Service," May, 1952 (BSAA).

Scouting experience while observing Shabbat and Kashrut. (See Appendix U.) In that year, sponsorship of Boy Scout troops by Jewish institutions crossed the 1,000 mark, with 1,032 troops under Jewish auspices.¹⁷⁰ Assuming that there were at the time 2,300 potential Jewish chartering institutions, this represents a participation rate of 42 percent. Only the Mormon Church, where the Boy Scouts of America was and continues to be the national youth movement for boys, had a higher rate at 88 percent. Other churches' participation rates were as follows: Presbyterian (30 percent), Catholic (22 percent), and Lutheran (20 percent).¹⁷¹ In 1951, John M. Schiff assumed the Presidency of the Boy Scouts of America.

Local Jewish Committees had been established in dozens of cities across America, many of whom

¹⁷⁰Annual Report of the Boy Scouts of America, 1951, pp 89-91 (BSAA).

¹⁷¹"Monthly Report of Jewish Service," April, 1952 (BSAA).

included the leadership of the local Boy Scout Council. These individuals were committed to their tasks in energy as well as ideology. The Boston group laid down the following philosophy as a framework within which to operate:

The Committee recognizes that:

- a. The Jewish way of life and the American way of life are in harmony.
- b. The Jewish organizations and the Scout movement are character building agencies dedicated to promoting democracy.
- c. The Jewish Organizations and the Scouting movement are partners in developing character and promoting democracy.
- d. A Scout is Reverent means a good Jew makes for a better American, a good Jew makes a better Scout.
- e. A Scout is Reverent means not one-twelfth of the Scout Law but a spirit content that permeates the entire program, that builds upon the Jewish background of the Scouts, so that it is a normal part of their American way of life.¹⁷²

The Boston group was tremendously successful. They arranged for a Jewish chaplain at Scout camp, installed Rabbi Sidney Steinman as Jewish chaplain

¹⁷²"Minutes of the Annual Meeting, National Jewish Committee on Scouting," 5/23/52 (BSAA).

for the Council at a ceremony at which over a thousand people were present.¹⁷³

Handicapped Scouts were also served by Jewish organizations. A number of troops under Jewish auspices were formed in hospitals and orphanages. Certainly not all of the Scouts were Jewish, in fact, the B'nai B'rith troop in a "crippled children's hospital" created a scholarship to the 1954 Jamboree for one of its boys. He was a black boy of Baptist faith.¹⁷⁴ In other similar type philanthropic work, the National Jewish Committee on Scouting arranged for thousands of dollars worth of equipment to be sent to the Israeli Scouts.

In 1952, the one thousandth Ner Tamid Award was presented to Eagle Scout Bernard Brodsky of Brooklyn. Throughout the country, three hundred and four awards were earned in 1952, as opposed to 201 in 1951. Of

¹⁷³"Jewish Relationships Service Annual Report for 1954," Lasker, 1/20/55 (BSAA).

¹⁷⁴"Highlights of Jewish Service, March, 1953," Lasker to Brunton, 4/8/53 (BSAA).

the first 1,000 Ner Tamid Awards presented, 40 percent of its recipients were Eagle Scouts.¹⁷⁵

At the next year's National Jamboree, eight rabbis served as chaplains, with Rabbi Aryeh Lev as Chaplain General. The others were Rabbis Philip Bookstaber, Samuel Chomsky, Simon Dolgin, Julian Feingold, Harold Friedman, Judah Hahn, Marshall Hurwitz, and Norman Salit. Boy Scouts of America President John Schiff attended services as well as then Vice-President Richard M. Nixon. Over 2,000 boys attended Shabbat services, "probably one of the largest gatherings of teen-age Jewish youth for worship in the history of America."¹⁷⁶ Though over 50,000 Scouts were in attendance, kosher food was provided for the 90 Scouts who requested it.

In 1954, there were more Scouting units sponsored by Jewish Community Centers across the country than

¹⁷⁵"Minutes of the Annual Meeting, National Jewish Committee on Scouting," 7/16/53

¹⁷⁶"Bulletin, Jewish Committee on Scouting," Autumn, 1953 (BSAA).

there were Centers. Of the 350 Centers nationally, 389 units were under their auspices. Camps in Philadelphia and Long Island secured full-time Jewish chaplains. Rabbi Philip Bookstaber was presented the Silver Buffalo Award. Lasker estimated that, in 1954, there were between 75,000 and 100,000 Jewish Scouts in America. Estimating is difficult as no records are kept on the religious affiliation of individual Scouts. Three hundred and sixty Ner Tamid Awards were earned during 1954. Plans were being made for an American Scout contingent to attend the National Scout Jamboree of Israel in 1956.¹⁷⁷ Plans were postponed, however, due to the difficult political and military situation.¹⁷⁸

The Buffalo Jewish Committee on Scouting was achieving extraordinary results. It had established a successful Kosher dining hall at its Council camp,

¹⁷⁷"Minutes of the Annual Meeting, National Jewish Committee on Scouting," 5/20/55 (BSAA).

¹⁷⁸"Minutes of the Annual Meeting, National Jewish Committee on Scouting," 5/25/56 (BSAA).

and were making progress engaging a Jewish chaplain and building a Jewish Chapel. During this period, numerous Jewish Chapels were being constructed all over the country in local Council camps at an average cost of \$7,500. Additionally, cabins were being built for the Jewish chaplain. Clarence Schwartz proposed the creation of an award to be given to adults by the National Jewish Committee on Scouting for distinguished service. Though the Catholic and Protestant Committees had such an award, the proposal was defeated.¹⁷⁹

In 1955, Mr. Lewis E. Phillips became the sixth Jew to receive the Silver Buffalo Award. Judge Jonah Goldstein, who for many years sponsored a luncheon for all boys in the New York area who received their own religion's Religious Recognition Award, was now

¹⁷⁹"Minutes of the National Jewish Committee on Scouting," 5/28/54 (BSAA).

hosting more than 500 boys. Frank Weil was honored as "Man of the Year" by Reform Judaism.¹⁸⁰

All programming done by the National Jewish Committee on Scouting always came under close scrutiny, both internally and externally. In 1955 the entire Ner Tamid process came under review.¹⁸¹ The Ner Tamid was earned by 520 Scouts in 1955, which brought the total to over 2,000.¹⁸²

The first Israeli Scout Caravan visited the United States in 1955. They visited a number of cities en route to the World Jamboree. Expenses for equipment were provided by the National Jewish Committee on Scouting. The caravan included Israeli

¹⁸⁰"Statement of Jewish Relationships Service for Annual Report of Congress, 1955," Lasker to Iverson, 12/20/55 (BSAA).

¹⁸¹"Jewish Relationships Service Annual Report for 1955 Summary," Lasker, 1/4/56 (BSAA).

¹⁸²"Minutes of Annual Meeting, National Jewish Committee on Scouting," 5/25/56 (BSAA).

Scouts of Christian, Muslim, as well as Jewish backgrounds.¹⁸³

Mr. Aaron Straus of Baltimore gave \$100,000 to his Council's camp.¹⁸⁴ *Boys' Life*, the Scout's monthly magazine, published comics on religious themes, including Jewish comics. (See Appendix V.) The number of troops under Jewish sponsorship rose 7.2 percent in 1956 to a total of 1,294. Ner Tamid Awards were earned by 550 Scouts.¹⁸⁵

Meanwhile, chronic problems occupied the energies of the National Jewish Committee on Scouting. The logistics of executing a Scout outing over a weekend while keeping the Sabbath and observing the dietary laws were a continual problem. Harry Lasker was called in often to make suggestions to sponsors. A

¹⁸³"Highlights of Jewish Service, August, 1955," Lasker to Brunton, 9/1/55 (BSAA).

¹⁸⁴"Highlights of Jewish Service, February, 1956," Lasker to Brunton, 3/8/56 (BSAA).

¹⁸⁵"Jewish Relationships Service Annual Report for 1956" (BSAA).

more difficult problem was that of Council-sponsored events during the Sabbath. In Kansas City, Missouri, a Jewish troop put up a sign in their exhibition booth stating, "Sorry, we are closed in observance of the 12th Scout Law. We will open Saturday evening." It made a most favorable impression on the hundreds of people who saw the exhibit and poster.¹⁸⁶

In March 1957, Weil was elected Chairman of the Board of Governors of the Hebrew Union College, the seminary of the Reform Movement. Authorities at the National Scout Ranch, named Philmont, located near Cimmarron, New Mexico were in need of three Jewish Chapels, Chaplain's living quarters, and a full-time Jewish Chaplain. Jeffrey Lazarus volunteered to do the fund raising. In 1957 he visited Philmont and was told that over 1,200 Jewish boys and leaders, about 15 percent of the total, had been at Philmont

¹⁸⁶Ibid.

that summer .¹⁸⁷ Frank Weil had visited the Ranch many years earlier, before it had been decided to make the 135,000-acre parcel of the Rocky Mountains into a Scout reservation.

The highlight of the summer was the Valley Forge National Jamboree. Again over 2,000 Jewish Scouts attended services. Kosher food was served to 252 participants. Rabbi Philip Bookstaber was Chaplain General.¹⁸⁸ Also, Frank Weil was elected Vice President of the Boy Scouts of America. By 1957, there were 1,367 troops under Jewish auspices.¹⁸⁹ Fund raising had begun on the Philmont project for which \$14,000 was needed. (See Appendix W.)

Frank L. Weil, Vice President of the Boy Scouts of America, Chairman of the National Jewish Committee

¹⁸⁷"Highlights of Jewish Service for May, 1957," Lasker to Brunton, 6/10/57 (BSAA).

¹⁸⁸"Monthly Report for July 1957 for the Jewish Service," Lasker to Brunton, 7/31/57 (BSAA).

¹⁸⁹Annual Report of the Boy Scouts of America, 1957, 134-36 (BSAA).

on Scouting, died suddenly on November 10, 1957. With his death, an era ended. The 47 years of uninterrupted growth ended with his death. Jewish Scouting would never be the same. All four buildings of the Philmont project were dedicated in his memory.

For related documents to the period covered in this chapter, see Appendices X, Y, Z, AA, BB, and CC.

Chapter 3 -- The Years of Decline

By 1958, the year after Frank Weil's death, the numbers of Jews involved in Scouting had begun to decline. This decline was slow at first but its pace rapidly increased through the 1960's and 1970's. The decline was dramatic. While in 1957 there were 1,367 troops under Jewish auspices and 560 Ner Tamid Awards earned, 24 years later, in 1981 there were 267 troops and no report of Ner Tamids.^{190,191,192} All kinds of reasons can be proposed for this rapid and dramatic fall. I do not believe that Frank Weil's death at the peak was coincidental. He was the spiritual leader of Scouting under Jewish auspices. He led by example, and his brilliant mind created an environment in which each person could and desired to

¹⁹⁰Ibid.

¹⁹¹"Highlights of Jewish Service for March [sic], 1958," Lasker to Bakken, 3/3/58 (BSAA).

¹⁹²"National Chartered Organizations Using the Scouting Program," 12/31/81 (BSAA).

contribute fully. It is evident that many great men served Jewish Scouting because it was a way to work with Frank Weil.

However, even had Frank Weil lived, I believe that Jewish Scouting would have declined. The decline may have been delayed and been less severe, but many factors influence such a phenomenon. The entire Scouting movement experienced major, though less severe, declines during the same period. Influenced by the anti-establishment views of the 1960's and 1970's, American boys and parents were less patriotic, a factor which hurt the Scouting cause. A great many organizations were hurt by the "individualism" ethic of the Vietnam era.

One major cause of the decline in Jewish Scouting, in my view, was a sociological factor -- the changing needs of the Jewish community. For many years Scouting was a vehicle by which Jews could become Americanized. By the 1960's, Jews were well acculturated and assimilated. They were

Americanized. They no longer needed the Boy Scouts of America to achieve this end.

The combination of all of these factors -- the Jewish sociological factor, the secular sociological factor, and Weil's death -- made for a very rapid decline.

Replacing Weil as chairman of the National Jewish Committee on Scouting was Jeffrey L. Lazarus of Cincinnati. Lazarus was president of the John Shillito Company, a department store chain. He had entered Scouting in 1919 and was a member of the Executive Board and vice president of the Dan Beard Council, Cincinnati, Ohio. He was vice-chairman of the Region Four Executive Committee. He was a member of the National Executive Board of the Boy Scouts of America and held the Silver Beaver and Silver Antelope Awards. Lazarus was active in Jewish Community affairs as chairman of the Jewish Welfare Fund of Cincinnati as well as being active in civic affairs as vice president of the Community Chest and

Council of Cincinnati and a member of the Board of Trustees of the United Appeal in Cincinnati.¹⁹³

B'nai B'rith continued to make Scouting a high priority activity for its lodges. In February 1958, Rabbi Morton Lifshutz, National Director of B'nai B'rith, sent to all lodge presidents a letter outlining a program of action for each lodge to take with regard to chartering Scout troops.¹⁹⁴ (See Appendix EE.) B'nai B'rith AZA chapter 357 in Atlanta formed a Scout troop for boys with seriously impaired vision. They met in the Atlanta Jewish Community Center.¹⁹⁵ (See Appendix FF.)

The Philmont project, which had been initiated in 1957 by Jeffrey Lazarus, proceeded. The \$2,895 raised during January 1958 brought the total in hand

¹⁹³Letter from Lasker to members of the National Jewish Committee on Scouting, 1/6/58 (BSAA).

¹⁹⁴Letter from Morton Lifshutz to Lodge Presidents, 2/58 (BSAA).

¹⁹⁵"Boy Scout Cooperation Program," B'nai B'rith National Commission on Citizenship and Civic Affairs, 2/58 (BSAA).

to \$11,175. The goal was \$14,000.¹⁹⁶ By October more than \$15,000 had been raised. However, Lasker realized that less money would cover the project, especially since the National Jewish Committee on Scouting did not want to construct chapels that were more elaborate than their Catholic and Protestant counterparts. Lazarus wrote to Lasker, "I do not think it looks good to have the more elaborate chapel."¹⁹⁷ Three chapels and a cabin were built in time for the 1958 season. (See Appendix GG.) Rabbi Leo Lichtenberg of Uniondale, New York, was recruited to serve as the first Jewish chaplain at Philmont Scout Ranch in New Mexico. Lichtenberg reported that he served 269 Jewish boys.¹⁹⁸

During the same period, plans were underway to send an American contingent to the National Scout

¹⁹⁶"Highlights of Jewish Service for September, 1958," Lasker to Bakken, 10/3/58 (BSAA).

¹⁹⁷Letter from Lazarus to Lasker, 2/18/58 (BSAA).

¹⁹⁸"Highlights of Jewish Service for September, 1958," Lasker to Bakken, 10/3/58 (BSAA).

Jamboree in Israel. The invitation came from the Chief Scout of Israel. Recruitment began in this country to put together a troop of boys of many faiths to send to Israel. The total cost was to be \$935 per boy for a seven-week trip.¹⁹⁹ The final contingent was composed of 23 boys and three leaders representing the Catholic, Protestant, "Mormon" and Jewish faiths and hailing from sixteen states. Ten were Eagle Scouts, seven Life Scouts, and six Star Scouts.²⁰⁰ Harry Lasker led the contingent. A pre-Jamboree orientation was held on the Schiff Scout Reservation and in New York City. The group set off on July 8, 1958. In addition to attending the Jamboree, they toured all of Israel. They stayed in hostels as well as being hosted in the homes of Israeli Scouts. The reports indicate that the trip

¹⁹⁹"Highlights of Jewish Service for March, 1958," Lasker to Bakken, 4/7/58 (BSAA).

²⁰⁰"Highlights of Jewish Service for April, 1958," Lasker to Bakken, 5/9/58 (BSAA).

seems to have been the highlight of their youth for the 23 boys.

Schiff Scout Reservation was host to the National Relationships Conference in April 1958. Dr. Norman Salit, Scouting Chairman of the Rabbinical Assembly of America; Samuel Gershovitz, Executive Vice President of the National Jewish Welfare Board; and Rabbi Samuel Cook, Director of the National Federation of Temple Youth, all reported having had a profitable conference.²⁰¹ In 1958, 564 Ner Tamid Awards were earned, bringing the total number of awards to 3,531.²⁰² Silver Buffalo Awards were given to two members of the National Jewish Committee on Scouting. Recipients were Sol G. Levy of Seattle, who was chairman of the Region 11 Executive Committee, and Mr. Walter Heller of San Francisco.²⁰³

²⁰¹Ibid.

²⁰²"1958 Highlights, Jewish Relationships Service" (BSAA).

²⁰³"Ner Tamid News Bulletin," Winter, 1959 (BSAA).

There were 18 full-time and 30 part-time Jewish chaplains at Scout camps throughout the country in 1958.²⁰⁴

In 1959, the Boston Jewish Committee on Scouting began developing the Aleph award, the award that had previously been used as an introduction to the Ner Tamid Award. The Boston group was making the Aleph award available to Webelos, boys age 10 1/2 or older. They were pleased with the initial results.²⁰⁵

Mr. Lewis Phillips of Eau Claire, Wisconsin, had long-standing interest in Israeli Scouting and provided the funds to build Israel's National Headquarters in Jerusalem. The Israeli Scouts, however, requested that two buildings be erected, one in Jerusalem and one in Tel Aviv. Mr. Phillips

²⁰⁴"1958 Highlights, Jewish Relationships Service," (BSAA).

²⁰⁵"Minutes of the Annual Meeting, National Jewish Committee on Scouting," 6/5/59 (BSAA).

agreed and funded them both. The buildings were dedicated in 1959.²⁰⁶

In the Highlights report of March 1959, Lasker writes:

We were honored by receiving a request from the American Jewish Archives in Cincinnati to send them our Jewish literature. Apparently, when they received a copy of our Ner Tamid Bulletin, they were impressed sufficiently to ask us for copies of other literature such as 'Boy Scout Sabbath', 'Ner Tamid Guide', etc. Dr. Jacob Marcus, Director of the Archives, in his letter indicated that their literature would be of historical value in the writing of American Jewish history.²⁰⁷

The author of this thesis is the beneficiary of the forethought and prophecy of Dr. Jacob Rader Marcus.

The Bronx Jewish Committee on Scouting began experimenting with a Jewish award for adult Scouters. Mark Stein of this committee asked Lasker to bring this award to the National Jewish Committee on

²⁰⁶Ibid.

²⁰⁷"Highlights of Jewish Service for March, 1959," Lasker to Bakken, 4/7/59 (BSAA).

Scouting at their annual meeting in San Francisco. The award was called the "Ram's Horn Award." The name representing the fact that this Scouter sounded the ram's horn and called Scouts to achieve the Ner Tamid Award.²⁰⁸ (See Appendix HH.) The Bronx requirements were:

1. Active in Scout movement.
2. Member of synagogue or temple.
3. One who actively promotes the 'Ner Tamid' principle and ideals in Scouting.
4. One who promotes religious observance at Scout functions and activities.
5. One who promotes the American ideal of brotherhood.
6. Three to four supporting letters or documents from Rabbis, Boy Scout Executive, Chairman of local Jewish committees or other officials, that the candidate is worthy of the Shofar Award.²⁰⁹

What would later be called the "Shofar Award," shofar meaning ram's horn, was discussed at the Annual Meeting of the National Jewish Committee on

²⁰⁸"Highlights of Jewish Service for May, 1959," Lasker to Bakken, 6/3/59 (BSAA).

²⁰⁹"Minutes of the Annual Meeting, National Jewish Committee on Scouting, 6/3/60 (BSAA).

Scouting in Washington D. C. in 1960. After some discussion, it was referred to committee.²¹⁰ The committee recommended, three votes to four, that the sponsorship of this award not be done on a national level. The National Jewish Committee on Scouting accepted the recommendation of the committee at its Detroit meeting in 1961 and left the award to be administered on a local basis.²¹¹ Three years later, the Shofar Award had achieved much publicity and good will. Again the National Jewish Committee on Scouting considered making it a national award at its meeting in Cleveland. This time they adopted the award and at the same meeting presented it to its chairman, Jeffrey Lazarus. This made him the first official national recipient.²¹² (See Appendices II,

²¹⁰"Minutes of the Annual Meeting, National Jewish Committee on Scouting, 6/3/60 (BSAA).

²¹¹"Minutes of the Annual Meeting, National Jewish Committee on Scouting," 6/1/61 (BSAA).

²¹²"Minutes of the Annual Meeting, National Jewish Committee on Scouting," 5/20/64, (BSAA).

JJ.) In the year following Lazarus' award, an additional 109 awards were bestowed throughout the country.²¹³

In June 1959, Jeffrey Lazarus received the Silver Buffalo Award along with Irving J. Feist, a member of the National Jewish Committee on Scouting.²¹⁴ Feist later became president of the Boy Scouts of America.

Serving in 1959 as chaplain at Philmont Scout Ranch was Rabbi Milton Miller of Elizabeth, New Jersey. He reported having had a very successful summer and made the recommendation that a chapel be built at camp headquarters, bring the total number of Philmont Jewish chapels to four.²¹⁵

The National Jewish Committee on Scouting began a fund raising effort to provide four scholarships to

²¹³"Minutes of the Annual Meeting, National Jewish Committee on Scouting," 5/19/66, (BSAA).

²¹⁴"Highlights of Jewish Service for June, 1959," Lasker to Bakken, 7/2/59 (BSAA).

²¹⁵"Highlights of Jewish Service for August, 1959," Lasker to Bakken, 8/24/59 (BSAA).

the National Scout Golden Jubilee Jamboree. These scholarships would be awarded to four Israeli Scouts, three Jewish and one Muslim. Jeffrey Lazarus spearheaded the fund raising campaign.²¹⁶ Of the 56,000 in attendance at the Jubilee Jamboree, nearly 3,000 attended Jewish religious services.²¹⁷ It was "The largest congregation of Jewish youth ever to assemble for a religious service in the history of America."²¹⁸

During 1960 a new record was set for Ner Tamid Awards. Six hundred and fifteen awards were earned, bringing the total to 4,615.²¹⁹ Yet by the end of 1960, the number of troops under Jewish auspices had slipped to 1144 from its high of 1367 in 1957,

²¹⁶"Highlights of Jewish Service for October, 1959," Lasker to Bakken, 9/22/59 (BSAA).

²¹⁷"Minutes of the Annual Meeting, National Jewish Committee on Scouting," 6/1/61 (BSAA).

²¹⁸"Ner Tamid News Bulletin," Winter 1961 (BSAA).

²¹⁹"Minutes of the Annual Meeting, National Jewish Committee on Scouting," 6/1/61 (BSAA).

foreshadowing the subsequent and escalating decline.²²⁰

By April 1961 the Jewish leadership was becoming concerned. They instituted "Project Bull's Eye," a massive letter and pamphlet mailing. In his letter to the chairmen of the Scouting committees of affiliated organizations, Lasker said that "During the past three years we seemed [sic] to have reached a plateau in growth and now we would like to get off it as quickly as possible."²²¹ "Plateau" does not accurately describe a 16% decline. Despite admirable efforts, times were changing and Scouting in the Jewish community was declining at an ever increasing rate.

It appears that the downward tide was inevitable. It was slowed to some degree by the hard work of many people, but the decline was actually escalated by the

²²⁰Letter from Lasker to Louis M. Tuchman, 4/24/61 (BSAA).

²²¹Letter from Lasker to Isador Schifrin, 4/24/61 (BSAA).

fact that the leadership was withholding some of the data with regard to the decline and painting a brighter picture than was true. Since misleading information was being circulated, no accurate preventive measures could be taken.

An interesting set of facts revealed by the research done through Operation Bull's Eye was that many church and secularly chartered troops were overwhelmingly Jewish in membership. In Nassau County, two Episcopal churches chartered a troop in which 75 percent of the boys were Jewish. A troop chartered by the Saddle Rock Parent Teacher Association was almost 100 percent Jewish.²²²

The research revealed other sociological information:

Another revelation of project Bull's-eye was that when a unit is sponsored by a synagogue or center, it tends to limit the unit's participation in council and district camporees, expositions and camping. Conflicts arise between the observance of

²²²"Minutes of the Annual Meeting, National Jewish Committee on Scouting," 5/16/62 (BSAA).

Sabbath and council activities. Leaders do not take the trouble to consult the rabbi as to what is permissible for the Scout unit to do on the Sabbath while camping. Lack of Kosher dining facilities at Scout camp limits the synagogue-sponsored unit's participation in a summer camping program. Regional and council events such as the annual meeting, training sessions which are held on the Sabbath, limit the participation of Jewish leaders and antagonizes the rabbis.²²³

In 1961 Israel hosted another Jamboree. The Boy Scouts of America sent three contingents totaling 97 Scouts and leaders. Mervyn Sluizer, Scoutmaster of Troop 185, sponsored by Adath Jeshurun Synagogue of Philadelphia, sent 31 boys from his own troop. The Senior Patrol Leader was a black Catholic boy. It was the first time in the history of Scouting that so large a group from one institution made so lengthy a trip under its own leadership.^{224,225}

²²³"Minutes of the Annual Meeting, National Jewish Committee on Scouting," 5/16/62 (BSAA).

²²⁴"Minutes of the Annual Meeting, National Jewish Committee on Scouting," 6/1/61 (BSAA).

²²⁵"Minutes of the Annual Meeting, National Jewish Committee on Scouting," 5/16/62 (BSAA).

In 1963 in Denver, Rabbi Stone was asked to be a member of the Executive Board of the Denver Council. The Board had for years met at the Denver Athletic Club, an organization which barred Jews from membership. Rabbi Stone let the Board know that he felt uncomfortable meeting in a place which barred Jews from membership. The Executive Board moved its meeting place.²²⁶

The World Jamboree that year was held in Greece. Rabbi Robert Samuels of Haifa, Israel was the Jewish chaplain.²²⁷ The United States Contingent consisted of 650 Scouts, of whom 5.4 percent, or 35, were Jewish.²²⁸ William L. Schloss of Indianapolis, a member of the National Jewish Committee on Scouting, was elected to membership on the National Executive

²²⁶"Monthly Report of the Jewish Relationships Service," March 1963, Lasker to Bakken, 4/5/63 (BSAA).

²²⁷"Monthly Report of the Jewish Relationships Service," July-August 1963, Lasker to Bakken, 8/23/63 (BSAA).

²²⁸"Ner Tamid News Bulletin," 1965 (BSAA).

Board of the Boy Scouts of America.²²⁹ In 1964, upon the retirement of Jeffrey Lazarus, Schloss was appointed chairman of the National Jewish Committee on Scouting.²³⁰ He received the Silver Buffalo Award in 1969.²³¹

In 1965, another Jewish boy was chosen to be one of the 12 Scouts who report to the nation. He was Mark Stefan Hochberg of Providence, Rhode Island.²³² (See Appendix KK.) Walter Friedman became the first Jew to become Scout Executive of a council. Friedman, a professional Scouter, had been Assistant Scout Executive in Queens Council prior to becoming

²²⁹"Monthly Report of the Jewish Relationships Service," September 1963, Lasker to Bakken, 10/3/63 (BSAA).

²³⁰"Monthly Report of the Jewish Relationships Service," October 1964, Lasker to Bakken, 11/4/64 (BSAA).

²³¹"Ner Tamid News Bulletin," 1969 (BSAA).

²³²"Monthly Report of Jewish Relationships Service," December 1964, Lasker to Bakken, 1/4/65 (BSAA).

Scout Executive of Bronx Council.²³³ In 1963 there were 3800 Scouting professionals of whom 0.8 percent (30) were Jewish.²³⁴ The 1965 Ner Tamid News Bulletin states that,

It is estimated that over 100,000 Jewish boys and leaders belong to the Boy Scouts of America, either in Jewish institutions (synagogues, centers, B'nai B'rith lodges) or in units sponsored by community organizations: schools, civic clubs, churches, and veterans groups.²³⁵

At this point, not only did the number of Jewish Scouts decrease rapidly, but so did the number of documents in archival collections. By 1966 the total number of troops under Jewish auspices had dropped

²³³"Monthly Report of Jewish Relationships Service," June 1965, Lasker to Bakken, 7/1/65 (BSAA).

²³⁴"Minutes of the Annual Meeting, National Jewish Committee on Scouting," 5/16/62 (BSAA).

²³⁵"Ner Tamid News Bulletin," 1965 (BSAA). This is the only time such a figure is indicated in the archival documents. It is not evident how this number was estimated, but it translates to 1.8 percent of the 5.5 million total membership of the Boy Scouts of America.

below one thousand to 989.²³⁶ However, Scouts continued to go to Philmont Scout Ranch in great numbers and in 1967 a fourth chapel was erected, this one at camping headquarters.²³⁷ (See Appendix LL.)

A continual challenge remaining from Scouting's early years was the difficulty of keeping kosher and keeping the Sabbath on weekend outings for troops chartered by traditional Jewish organizations. A magazine article by Joel Blanden of Troop 613, Elizabeth, New Jersey, published in *Parents Magazine*, explains in detail how it can be done. (See Appendix MM and NN.)

In 1970, the National Jewish Committee on Scouting initiated the American-Israel Scout Exchange Program. Each summer two Israeli Scouts would tour the United States and visit Scout camps, including

²³⁶"Classification of Scout Units by Chartered Institutions," Boy Scouts of America Statistical Service, 12/31/66 (BSAA).

²³⁷"Minutes of the Annual Meeting, National Jewish Committee on Scouting," 4/13/67 (BSAA).

Philmont. At the same time two American Scouts (one Jewish and one Christian) would tour Israel, doing the same thing there.²³⁸ The first American Scouts to take part were Jeffrey Mead and Albert Miller. The Israeli Scouts were Asher Arnon and Eldad Powsner.²³⁹

At the same National Committee meeting, the Aleph Award for Cub Scouts was approved. It was to be the same type of recognition for a Cub Scout as the Ner Tamid Award is for a Boy Scout. A committee of rabbis and educators was set up to determine the requirements for the award.²⁴⁰ (See Appendix DD.) The name was taken from the original name of the award which lead to the Ner Tamid Award, which had since been dropped. In its first year, more than 200 Aleph Awards were given.²⁴¹ Rabbi Aryeh Lev

²³⁸"Minutes of the Annual Meeting, National Jewish Committee on Scouting," 5/21/70 (BSAA).

²³⁹"Ner Tamid News Bulletin," 1971 (AJA/BSA).

²⁴⁰Ibid.

²⁴¹"Minutes of the Annual Meeting, National Jewish Committee on Scouting," 5/18/72 (BSAA).

received the Silver Buffalo Award in 1970. By that time the total number of troops under Jewish auspices was 780.²⁴² Nearly 600 had been disbanded since 1957. Attendance at the annual meeting of the National Jewish Committee on Scouting was only 27 out of a total of 116 members that year.²⁴³ By 1970 it was becoming difficult to mobilize the key supporters, the members of the committee.

In 1973, Melvin B. Neisner of Rochester, New York, was appointed chairman of the National Jewish Committee on Scouting to replace William Schloss. Schloss led a contingent of 19 men and women to Israel in honor of the State's 25th anniversary of independence. The National Jewish Committee on Scouting provided eleven chaplains for the 1973 National Jamboree, which was held in two locations. In addition, two rabbis were assigned to Philmont,

²⁴²"Classification of Scout Units by Chartered Institutions," 12/31/70 (BSAA).

²⁴³"Ner Tamid News Bulletin," 1971 (AJA/BSA).

each for half the season. Max Silber of the Committee received the Silver Buffalo Award and Schloss was honored for his eight years as chairman of the Committee.²⁴⁴ From 1970 to 1973 another 120 troops were lost. There were 662 troops under Jewish auspices in 1973.²⁴⁵

In 1974 Herman Stern of Valley City, North Dakota, and Melvin Neisner of Rochester, New York, both on the National Jewish Committee on Scouting, received the Silver Buffalo Award.²⁴⁶ In 1976, Simon Rositzky of St. Joseph, Missouri, received the

²⁴⁴"Minutes of the Annual Meeting, National Jewish Committee on Scouting," 5/24/73 (BSAA).

²⁴⁵"Classification of Scout Units by National Partners," 12/31/73 (BSAA).

²⁴⁶"Minutes of the Annual Meeting, National Jewish Committee on Scouting," 5/16/74 (BSAA).

award,²⁴⁷ and in 1980 Milton H. Gray received the award.²⁴⁸

Less and less was happening. There were no monthly reports. Annual reports were historical, simply repeating facts and figures from the past. News bulletins were all pictures and captions with no copy. There were no new programs, attendance at meetings was poor. Actual numbers were never reported in any of the Jewish publications or in the minutes of the National Jewish Committee on Scouting. For this reason, all figures used in this study come from Boy Scouts of America documents as no such documentation remains in the archival materials of the National Jewish Committee on Scouting. Much of the material from this period had been discarded. The Dallas Archives contains more documents for the three years 1955 through 1957 than for the 16 years

²⁴⁷"Minutes of the Annual Meeting, National Jewish Committee on Scouting," 5/20/76 (BSAA).

²⁴⁸"Meeting of the National Jewish Committee on Scouting," 5/23/80 (BSAA).

from 1965 through 1980. The documentation that remains would lead this author to conclude that nothing of substance happened from 1970 through 1980, except that the numbers of Jews involved in Scouting plummeted.

The Spring 1980 issue of the "Ner Tamid News Bulletin" was dedicated to Dr. Harry Lasker, who was to retire on September 1, after 37 years at the helm of Jewish Scouting. Lasker saw the great rise and fall of Jewish Scouting in the Boy Scouts of America. When he started there were 834 troops under Jewish auspices. He helped build the program to its peak, with 1,367 troops under Jewish auspices. At his retirement, there were 364 Jewish-chartered troops in the Boy Scouts of America.²⁴⁹

²⁴⁹"Classification of Scout Units by Chartered Institutions," 12/31/80 (BSAA).

Chapter 4 -- A New Emphasis

Before resigning from his position as Director of Jewish Relationships for the Boy Scouts of America, Harry Lasker wrote about some of the problems he had encountered while trying to do his job. They were:

1. Inability to visit councils and give in the field training to DEs [District Executives] due to lack of travel budget.
2. Decline in Jewish population.
3. Mergers of synagogues.
4. Flight from the cities to the suburbs dispersed Jewish population resulting in parent's preference for school and neighborhood units for their boys.
5. Council activities conflicting with Jewish Sabbath and holy days sours attitude toward Scouting.²⁵⁰

Lasker's last years were distressing for him. The decline in membership took a nose dive, and all of the techniques which he had used so effectively over the years were failing miserably. The "reasons" for failure listed above were weak. Some of those

²⁵⁰"Review of Professional Performance," Dr. Harry B. Lasker, Jewish Relationships Executive, circa 1980 (BSAA).

problems had existed for many years prior to the decline, while others are over dramatized. Since no one seems to have been aware of the shift in Jewish American opinion and sociology, no one could have accurately responded to the conditions. In fact, the methods used to create and maintain Jewish troops were the exact same methods as had been used for thirty years. Those methods, however, no longer worked. They would never work again.

The natural inclination for Jewish parents to enroll their boys in the Scouts had disappeared. What the Jewish community needed was innovative methods of educating their young people in a living, breathing, active, and vibrant Judaism. This realization was reached in the early years of the 1980's. Immediately plans were undertaken to create such a program.

Rabbi William H. Kraus replaced Lasker in September of 1980. He was an Eagle Scout himself and had earned the Ner Tamid Award. He was directly out

of seminary and brought a freshness and intensity to the job. He immediately began learning about the needs of the Jewish community so that he could tailor Scouting to meet those needs.²⁵¹

Mel Neisner completed his term of office as Chairman of the National Jewish Committee on Scouting on June 4, 1981. He was replaced by Marshall Sloane of Boston.²⁵² Sloane's first order of business was to reorganize the National Jewish Committee on Scouting under a sub-committee framework. (See Appendix OO.) A Jewish Relationships Conference was planned for the summer of 1982 at Philmont Scout Ranch. It was the first such conference and stressed

²⁵¹"Biography," Rabbi William H. Kraus, September 1980 (BSAA).

²⁵²"Highlights, Religious Relationships Committee Meeting, 6/3/81 (BSAA).

new techniques for expanding Scouting in Jewish organizations.²⁵³ It attracted 26 people.²⁵⁴

In a letter, reproduced here in its entirety, Chairman Sloane shared with the Religious Relationships Committee much of what was being done to promote Jewish Relationships. It encompasses a wide range of approaches including many types of multi-media promotions.

I am pleased to be able to report to you today that the new structure of the National Jewish Committee on Scouting has resulted in immediate and encouraging field results. Since we last met, over 50 new units, in Jewish organizations from New York to North Hollywood, have been organized or are in process of being organized. This represents a 10% rise in units chartered to Jewish organizations, and it is a figure for which we are very proud. The notion that Scouting doesn't succeed in synagogues and Jewish Community Centers has been firmly and forcefully put to rest. It is my hope and expectation that another 50 strong, viable units will have been started by our next meeting in May.

²⁵³"National Jewish Committee on Scouting, Executive Board," 10/14/81 (BSAA).

²⁵⁴"National Jewish Committee on Scouting, National Committee Meeting," 10/5/82 (BSAA).

It is also my pleasure to report that the recruiting and support materials of which we spoke last time are in production. Our Jewish Relationships film has been approved and a firm has been employed to produce it in cooperation with the Boy Scouts of America audio-visual department. This same firm has developed a flyer [sic] which next month will be mailed to 40,000 Jewish cub-aged boys. Our Philmont Conference is well-subscribed, and shall benefit from the input of nationally recognized Jewish leaders. In addition, we have commissioned a leading Jewish educator at Los Angeles' University of Judaism to prepare for use by local Jewish committees and others a bi-monthly 16 page guide for integrating Jewish activities into troop, post and pack programs. We anticipate presenting these and other programs to a meeting of the heads of major Jewish youth-serving organizations within the next six weeks, and I shall keep you informed of our progress.²⁵⁵

It is clear that much was being done in an effort to reverse the trend of the previous twenty-five years, though Sloane's short-term optimism was somewhat misplaced. From December 31, 1981, to December 31, 1982, there was a net gain of but two

²⁵⁵"National Jewish Committee on Scouting, Report to the Religious Relationships Committee," Marshall M. Sloane, 2/10/82 (BSAA).

units, which raised the total number from 267 to 269.^{256,257}

In 1982 the Boy Scouts' new program called "Tiger Cubs" was introduced and promoted. This program was created for seven-year-old boys, first graders, just before they become Cub Scouts. The program revolves around a series of "Big Ideas." The National Jewish Committee on Scouting was involved in creating "Jewish Big Ideas" to augment the program. Hyman Chanover of the Jewish Education Service of North America was retained to produce the educational materials for this and other programs. The whole Tiger Cub program was tailored to Jewish needs and looked much like a creative Jewish educational tool prepared directly for Jewish institutions. A flier read in part ". . . the heritage of Judaism

²⁵⁶"National Chartered Organizations Using the Scouting Program," 12/31/81 (BSAA).

²⁵⁷"National Chartered Organizations Using the Scouting Program," 12/31/82 (BSAA).

strengthened through Scouting programs."²⁵⁸ This was reported in the new monthly news bulletin of the National Jewish Committee on Scouting, called *HaTsofe* which means "The Scout." *HaTsofe* was sent to all charter partners and Committee members. The new emphasis was well underway.

The Tiger Cub program was very successful. A new award was introduced for the Tiger Cub called the Maccabee Award. (For all publications relating to the Jewish Tiger Cub program see Appendices PP, QQ, RR, SS, TT, and UU.)

In 1982, some house cleaning began in connection with the membership of the National Jewish Committee on Scouting. Sloane suggested that each member be asked to serve on a committee and that inactive members be dropped from the national committee roster.²⁵⁹ Additional emphasis was placed on the

²⁵⁸"HaTsofe," National Jewish Committee on Scouting, vol. 1, no. 2, 7/82 (BSAA).

²⁵⁹Ibid.

organization or reorganization of local Jewish committees on Scouting. By October 1982, the following 27 committees were in process of being formed:

Ann Arbor, Mechanicsburg, Tampa, Sarasota, Doylestown, Ft. Worth, Detroit, Taunton (MA), Santa Ana, Portland, Santa Barbara, Camarillo, Louisville, Oakhurst (NJ), St. Paul, Bethesda, West Palm Beach, Reading, Eureka, Walnut Creek, Augusta, Rockford, Trenton, Richmond, Norwich, Memphis, Columbus.²⁶⁰

The Boy Scouts of America started a new "National Youth Leadership in America Award" competition in 1982. Among the finalists was Eagle Scout Daniel J. Feigelson of Ann Arbor, Michigan. For having become a finalist Feigelson was awarded a \$1,000 scholarship. In addition to being very active in Scouting, Feigelson was vice-president of United Synagogue Youth and attended services at the B'nai B'rith Hillel Foundation.²⁶¹

²⁶⁰Ibid.

²⁶¹"Jewish Teenager Wins \$1,000 Scholarship in Youth Leadership Contest," 10/5/82 (BSAA).

A branch of Scouting called "Exploring" is a career-oriented program for young men and women age 14 through 20. In 1982 there were 499,000 Explorer Scouts in America. David R. Greenfield of Rochester, New York topped a final field of six candidates and was elected National President of the Explorers at its twelfth National Explorer Presidents' Congress.²⁶²

At the same Congress, Leslie J. Rosenbush of Verona, New Jersey, then 19 years of age, was elected Northeast Regional Chairman and a national Vice-President of Exploring. The Northeast Region served some 114,000 Explorers. Ms. Rosenbush was a member of an Explorer Post chartered by a Presbyterian Church.²⁶³

By 1983, a number of new ideas were being implemented. The National Jewish Committee on

²⁶²"For Immediate Release, Jewish Youth Elected to Head 500,000-Member Exploring Program," National Jewish Committee on Scouting, 4/6/82 (BSAA).

²⁶³"For Immediate Release, Jewish Girl Wins National Exploring Post," National Jewish Committee on Scouting, 4/6/82 (BSAA).

Scouting was publishing many new pieces of promotional literature. Under the guidance of Rabbi Kraus, the Committee sponsored a series of "Shalom Dinners" across the country to promote Scouting to the Jewish community. Relationships were reestablished between the Boy Scouts of America and Jewish organizations. Programming manuals were rewritten. On the whole, morale seemed to be high and the numbers of Jewish troops slowly grew.²⁶⁴ From December 31, 1982, to December 31, 1983, there was a 16 percent increase in the number of troops under Jewish auspices, from 269 to 311.²⁶⁵

In May 1984, Marshall Sloane stepped down as Chair of the National Jewish Committee on Scouting and accepted a nomination to the Executive Committee of the Boy Scouts of America. Part of his responsibility in that role was to serve as Chairman

²⁶⁴"Report to the Religious Relationships Committee," Marshall M. Sloane, National Jewish Committee on Scouting, 6/7/83 (BSAA).

²⁶⁵"National Chartered Organizations Using the Scouting Program," 12/31/83 (BSAA).

of the National Relationships Committee, the umbrella committee for all of the Boy Scouts of America's religious and secular relationships.²⁶⁶ Murray L. Cole, an attorney from Wayne, New Jersey, replaced Sloane as the Chair of the National Jewish Committee on Scouting.²⁶⁷ Cole had a distinguished Scouting background as an Eagle Scout, president of his local council, and recipient of the Silver Beaver and Antelope Awards.²⁶⁸ In that year, another Jewish Scouting professional was promoted to Council Executive. He was Lloyd Roitstein of Okaw Valley Council, Belleville, Illinois.²⁶⁹

The author of this thesis, Arnie Sleutelberg, served as Jewish Chaplain at Philmont Scout Ranch

²⁶⁶"HaTsofe," National Jewish Committee on Scouting, 9/84 (BSAA).

²⁶⁷"Minutes, National Jewish Committee on Scouting, 5/23/84 (BSAA).

²⁶⁸"HaTsofe," National Jewish Committee on Scouting, 9/84 (BSAA).

²⁶⁹"HaTsofe," National Jewish Committee on Scouting, 6/84 (BSAA).

during the summers of 1984 through 1987. In 1984, I was selected as "Mr. Philmont, 1984," in that year's annual pageant spoof. Commenting on my involvement, *HaTsofe* printed the following:

Just one indication of the splendid job that Rabbi Sleutelberg, the Jewish Chaplain at Philmont this summer, is doing, is his recent selection by his peers, as 'Mr. Philmont'. Arnie is doing an unparalleled job with the Scouts and Scouters who hike the Philmont trails. He has been instrumental in seeing to the needs of the campers as well as rangers, including at least two crews that completed shomer shabbas [traditionally observing the Sabbath] and kashrus [kosher] treks.²⁷⁰

Three Philmont chaplains, Father Robert Guglielmone, a Catholic Priest; Reverend Leo Symmank, a Lutheran Pastor; and I, co-authored an all-faiths Philmont prayer book entitled *Eagles Soaring High* for use at the Ranch.²⁷¹ When opened from left to right the prayerbook contains Christian worship services,

²⁷⁰"HaTsofe," National Jewish Committee on Scouting, 9/84 (BSAA).

²⁷¹Robert Guglielmone, Arnold Sleutelberg, Leo Symmank, *Eagles Soaring High*, (Dallas, Texas: The Boy Scouts of America, 1985).

songs, and meditations; when opened from right to left it contains a Jewish worship service with meditations; and when opened in the center, the prayerbook contains an all-faiths service.²⁷² Since its introduction in 1985, 60,000 copies have been produced and distributed. (See Appendix VV.)

In his 1984 report to the Committee, Rabbi Robert Rome, chaplain of the National Jewish Committee on Scouting, stressed the religious emphasis program. The religious emphasis program was designed to involve participants of the 1985 National Jamboree in religious programming. This program was developed at Philmont by chaplains of all faiths.²⁷³ The program's publication, called *Prisms*, co-authored by Rabbi Rome and Rev. Leo Symmank, was given to each of the 35,000 participants at the Jamboree. It served

²⁷²Jewish prayerbooks are traditionally opened and read from right to left, thus the Christian and Jewish sections are both at their respective fronts in *Eagles Soaring High*.

²⁷³"Minutes, National Jewish Committee on Scouting, 10/9/84 (BSAA).

to promote many facets of religious observance at the Jamboree. (See Appendix WW.) Concurrently, the National Jewish Committee on Scouting developed a 55-page guidebook for rabbis and other Jewish leaders entitled "Scouting Serves the Jewish Community."²⁷⁴ (See Appendix XX.) New bylaws were adopted at the October 1984 Committee meeting and a then current list of members was attached. (See Appendices YY and ZZ.) Despite new efforts, the Committee was having a difficult time achieving noticeable increases in membership. In fact, from 1983 to 1984 there was a net loss of 35 troops, from 311 to 276, an 11 percent drop.²⁷⁵

In 1984, a new award was introduced to recognize adult service on the national level. Some members of the National Jewish Committee on Scouting felt that there should be a national award distinct from the

²⁷⁴Ibid.

²⁷⁵"National Chartered Organizations Using the Scouting Program," 12/31/84 (BSAA).

Shofar Award given on the Council level. The name of the new award was the Mortimer L. Schiff Award, to be given for outstanding service to Jewish youth in Scouting. The award carried with it a scholarship/campership in the name of the recipient of the award. The scholarship was made possible by a \$5,000 challenge grant. The first three recipients were Mel Neisner, William Schloss, and Marshall Sloane. The minutes also reported that the previously mentioned promotional movie being produced would cost \$39,848.²⁷⁶

Rabbi Kraus resigned from the position of Staff Director on May 1, 1985 in order to take a pulpit in Plainfield, New Jersey.²⁷⁷ At the June meeting of the National Jewish Committee on Scouting it was announced that Fred Tichauer, an eleven year

²⁷⁶"Minutes, National Jewish Committee on Scouting," 2/6/84 (BSAA).

²⁷⁷Ibid.

professional Scouter from Omaha, Nebraska, would replace Kraus as Director.²⁷⁸

One of Tichauer's first steps was to implement a Rabbinic Task Force whose charge was to examine the American Jewish Community, assess its needs, and then develop a plan to tailor and market Scouting to fill those needs. The Task Force was chaired by Rabbi Peter Hyman of Beaumont, Texas, and included Rabbis Henry Michelman, Jack Bemporad, Robert Rome, Arnold Sleutelberg, Louis Tuchman, Sheldon Zimmerman, Jordan Ofseyer, and David Nelson, and Leonard Rubin of the Jewish Welfare Board.²⁷⁹

The Task Force met and addressed the following issues and concerns:

1. How to present and sell the Scouting programs to Jewish institutions.
2. Implementation and integration of the programs into a Jewish format.

²⁷⁸"Minutes, National Jewish Committee on Scouting," 6/4/84 (BSAA).

²⁷⁹"HaTsofe," National Jewish Committee on Scouting, 2/86 (BSAA).

3. Issues and needs of Jewish
Community Centers and
synagogues.²⁸⁰

The Task Force requested that \$20,000 be made available to be used if necessary to hire outside consultants to assist task force efforts. The request was denied.²⁸¹ The task force continued its work, however, and tried to fulfill its mandate.

In 1985, 251 Aleph Awards, 96 Ner Tamid Awards, and 59 Shofar Awards were earned.²⁸²

Also in 1985, a young Scout who had fulfilled all of the requirements for Eagle Scout announced that he was an atheist, that he did not believe in God. The Board of Review of his Council refused to grant this young man his rank. The case made national headlines. The Council believed that without a belief in God, the young man could not abide by the

²⁸⁰"Minutes, National Jewish Committee on Scouting," 2/5/86 (BSAA).

²⁸¹Ibid.

²⁸²Ibid.

Scout Oath and Law, both of which require duty to God. The case was resolved when the boy said that he did believe in some higher power. The Boy Scouts of America, however, felt the need to reiterate its policies in this area. They changed nothing. The Oath and Law remained intact. (See Appendix AAA.)

During the 1987 season, the first Chaplain Coordinator of the Jewish faith, was appointed at Philmont Scout Ranch. Arnie Sleutelberg, in addition to responsibilities as Jewish Chaplain, became Chaplain Coordinator and was responsible for scheduling and liaison work for the eight-member chaplaincy team.

Fred Tichauer began to understand the need to Judaize the Boy Scouts in order to make it useful to the Jewish community. During his tenure, the National Jewish Committee on Scouting has published many new Jewish educational materials for young people from ages 7 through 20. The "new" Scouting seems to be having some impact. Many new

relationships have been established with national Jewish umbrella organizations and potential charter partners. At the same time, grass roots recruitment continues. Tichauer initiated the concept of regional seminars in which he travels across the country conducting promotional events for Jewish professionals in each community.

Under Tichauer's leadership, many very significant changes have been made. The results of these changes cannot yet be measured, but there is much hope that the changes will result in increased Jewish participation in Scouting.

In September 1986, there were 264 troops under Jewish auspices, three less than in 1981.²⁸³ However, by 1987 there had been a 17.4 percent increase to 310 troops. The Awards were capturing more interest. Whereas in 1985 a total of 406 Jewish awards of all

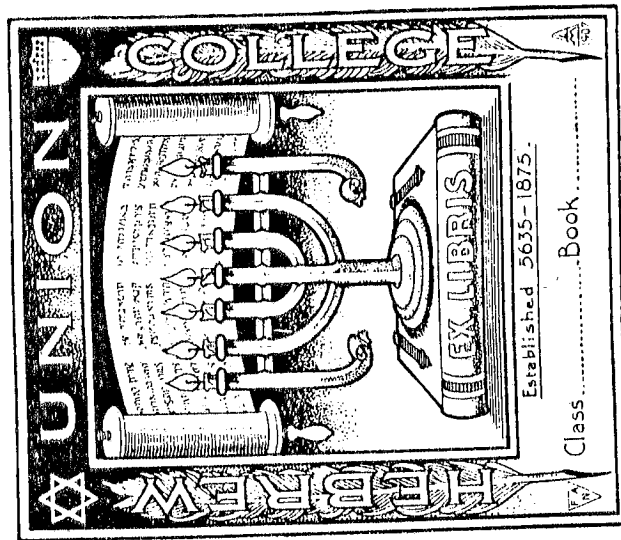
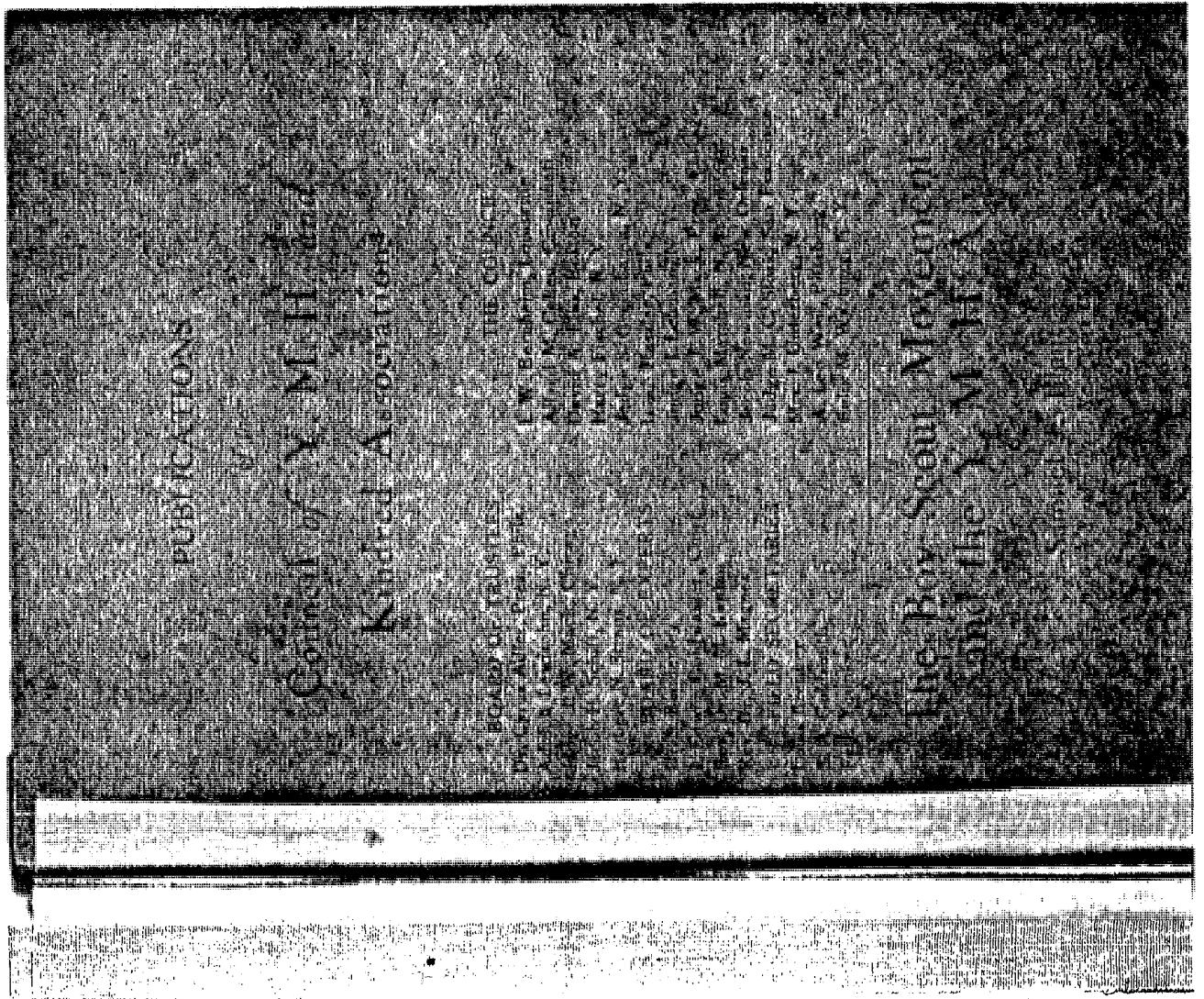
²⁸³"HaTsofe," National Jewish Committee on Scouting, Winter/87 (BSAA).

kinds were earned, in 1987, 739 awards were earned, representing an 82 percent increase.²⁸⁴

As people find that Scouting has the resources and programs to augment an already existing youth group or religious school group, I believe that its popularity will again rise. While Jewish Scouting will probably never be as popular as it once was, it remains a significant educational tool for many thousands of Jewish young people. For related documents and publications see Appendices BBB, CCC, DDD, EEE, FFF, GGG, HHH, III, JJJ, and KKK.

²⁸⁴Telephone conversation with Fred Tichauer, 2/1/88.

1915



GIFT OF
LEON OBERMAYER

--- Appendix A ---

PUBLICATIONS
OF THE
COUNCIL *of* Y. M. H. *and*
KINDRED ASSOCIATIONS

**The Boy Scout Movement
and the Y. M. H. A.**

By

Samuel J. Blaut

District Scoutmaster, New York City

My acknowledgements are due Scout Commissioner Pirie MacDonald, for his help and inspiration in Scouting, and for a number of suggestions in the preparation of this paper.

S. J. B.

OUTLINE

THE BOY SCOUT MOVEMENT AND THE Y. M. H. A.

- I. Introduction. The Boy Scout Troop as
a Y. M. H. A. Tool.
 1. Aim of the Y. M. H. A.
 2. Boys' Work in the Y. M. H. A.
 3. What is Scouting?
 4. Why Use Scouting in the Y.M.H.A.?
Attractiveness
Open Field for Carrying Out
Y. M. H. A. Aims.
 5. Military or non-military?
 6. The Boy Scouts of America.
 7. References on Scouting.
- II. Organizing the Troop.
 1. The Scoutmaster.
 2. Training is Necessary.
 3. How to Get the Training.

4. Assistant Scoutmasters.
5. Outline of Troop Organization.
6. Details of Registration.
7. Government of the Troop.

III. The Work of the Troop.

1. Scouting.
2. Jewish Work.
3. Civic Work.
4. Vocational Guidance.
5. Co-ordination with other Y. M. H. A. Activities.

IV. Preparation for Citizenship and a Normal American Jewish Life.

1. Defects of our Educational and Economic Systems.
2. Scouting as a Broad Educational Movement.
 Training in the Elements of Good Citizenship:
 Character.
 Making a Career.
 Knowledge and Health.
3. The Jewish Scoutmaster's Viewpoint
 —The Scout Troop an Epitome of Jewish Life in America.
4. Conclusion.



4. Great emphasis is placed on the sacredness and preservation of human life, animal life, and plant life.

5. The Boy Scout is afforded an opportunity to learn, by actual practice, something about the peacetime arts and crafts, for example, music, journalism, printing, art, electricity, radio, carpentry—nearly 100 subjects in all.

Statement from the Jewish Committee on Scouting

"The Boy Scout Movement came to America in 1910. Since that year over five million Boy Scouts have been enrolled. The Scout Movement has attracted the attention of many thoughtful men the world over, especially as an offset to the dangers to boy life in large cities, and a positive program has been worked out to this end.

"The Scout Movement recognizes religion as an integral part of the character-building process, and encourages boys to adhere to the tenets and practices of their own faith. On this basis Scouting has enjoyed the cooperation of nearly every religious group in America and has gone forward in the spirit of universal service to all boys everywhere.

"In this spirit I commend Scouting to Jewish boys, their parents and teachers, as a valuable discipline and program of activities in the development of boy life which will promote a feeling of comradeship among American boys of all creeds and origins and at the same time stimulate the loyalty of the Jewish boy to his own faith."

(Signed) CYRUS ADLER, *Chairman*,
Jewish Committee on Scouting,
Boy Scouts of America.

71 West 47th Street New York City

What Is a Boy Scout? וואס איז א "בא-סקאוט"?

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.

די "סקאוט"-שבעה

- איך גיב מיין ערנווארט.
אז איך וועל טאן דאס בעסטע;
1. צו טאן מיין פליכט צו גאט און לאנד און אויפצוהאלטן דאס סקאוטגעזעץ;
 2. צו העלפן אנדערע מענטשן צו יעדער צייט;
 3. צו האלטן זיך פיזיש געזונט, גייסטיק וואך און בארואליגט — רעכטשטריק.

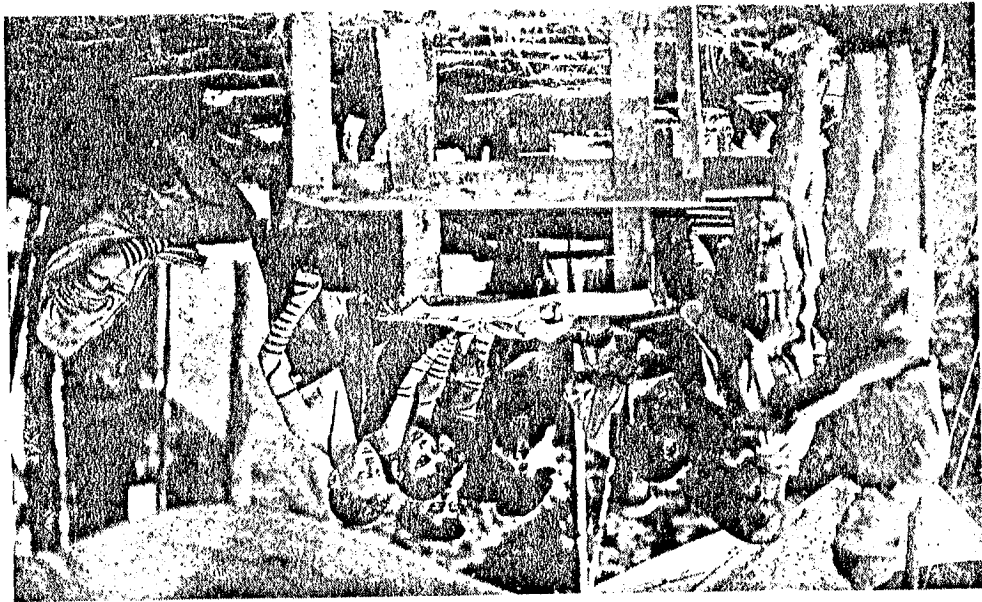
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New York City
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סערישן אידעאל, וי איז א פאזיטיווע קראפט פאר פירן און נוסעך באציאונג.
 4. א סך געוויסע ווערט געלייגט אויף דער היילי-קייט און באשיצונג פון מענטשלעכן לעבן און פונם לעבן פון אלערליי באשעפענישן און פלאנצונגען.
 5. דעם בארייכטאמט ווערט געגעבן די מעגליכקייט צו לערנען, דורך איינפאכער פראקטיק, געוויסע זאכן וועגן א טייל קונסט און פאכן, ווי למשל, מוזיק, זשורנאליזם, דרוקארבעט, מאלעריי, עלעקטראטישע-ניק, ראדיא, סטאלעריי — צוזאמען ארום הונדערט גענישטאנדן.

ספייטמענס פונם אידישן קאמיטעט וועגן סקאוטינג.

„די בארייכטאמט באוועגונג איז אנשטאנען אין אמעריקע אין 1910. זינט דעם יאר האבן זיך אנגעזעהן איבער פינף מיליאן בארייכטאמט. די סקאוטבאוועגונג האט צו זיך געצויגן די אויפטיקטאמט פון א גרויסער צאל דענקער-דיקט און גאר דער וועלט, ספעציעל אלס אן אפלייטער פון די געמארן פונם אינגלישן לעבן אין דער גרויסער שטאט און א פאזיטיווע פראגראם איז אויסגעארבעט געווארן אין שייכות מיט דעם ציל.
 „די סקאוטבאוועגונג אנטקעגן רעליגיע אלס אן אמט שוידבארן טייל פון בארשטערט, און דערמיט די אינגלז צו בלייבן געטרוי די גרונדפרינציפן און געזאט פון זייער רעליגיע. אויף דעם באזיס האט די סקאוטבאוועגונג באקומען די פולע קאאפעראציע פון כמעט אלע רעליגיעזע גרופעס אין אמעריקע און האט געמאכט גרויס פארשטאנד אינס גייס פון אויפטרעטלעך הילף צו אינגלז אומעסום.
 „אין דעם גייס רעקאמענדירט אין סקאוטינג אויך פאר די אידישע אינגלז, צו זייערע ענטערן און לערען, אלס א ווערסאלע דיסציפלין און פראגראם פון עסטיקייט אין דער אנטוויקלונג פונם אינגלישן לעבן, וואס וועט ברענגען צו א געטיל פון חבר'שאפט צווישן די אמעריקאנער אינגלז פון אלערליי גלויבנס און שטאמען און צו דערזעלבער צייט סמיכטירן די לאייליטעס פון אידישן אינגל צו זיין אויבער נער אכונט.
 (נע/החמ"ט) סיי ררוס א דל ע ר, טשערמאן, אידישער קאמיטעט פאר סקאוטינג, בארייכטאמט פון אמעריקע.

פאר מער קאמלעך אינפארמאציע, ווענדט זיך צו: דער אידישער קאמיטעט פאר סקאוטינג, 71 וועסט 44טע גאס, ניו-יארק, נ. י.



„A SCOUT IS REVERENT“ אין „סקאט“ א

WHAT IS BOY SCOUTING?

It is a world-wide movement which, by means of a carefully tested indoor and outdoor program, develops fine character and active citizens among boys of all nations, races, and religions, 12 years of age and over. Seventy-three countries have enrolled in 21 years over ten million Scouts.

How Does the Scouting Program Develop Fine Character and Good Citizens?

1. By offering to the boy fellowship in a boys' group, under intelligent adult leaders.
2. By teaching the boy interesting and useful things to do in his spare time.
3. By cultivating in the boy a genuine spirit of helpfulness toward other people.
4. By developing in the boy a deep reverence toward God, and a live interest in his religion. Among Jewish Troops no Scouting activities are planned for the Sabbath and Jewish holidays. In a number of the Boy Scout summer camps strictly kosher food is served to Jewish boys who prefer it.
5. By showing the boy, through games and other means, the importance of honesty, self-reliance, health in body and mind.
6. By obtaining the boy's voluntary promise, before he is admitted to the group, to faithfully live up to the Scout code of conduct. (See the Scout Oath on front page.)

Who Are the Leaders of Boy Scout Troops?

1. Carefully chosen young men of fine character, 21 years of age and over.
2. These leaders are chosen by responsible Jewish institutions, which also provide meeting rooms for the Scout Troops.

How Can the Boy Become a Scout?

By applying to an already existing Troop in the neighborhood: Y. M. H. A., Jewish Community Center, Synagogue, Talmud Torah, or public school where the neighborhood Troop meets. If there is no Troop in any of these institutions apply to the local branch of the Aleph Zadik Aleph (Junior B'nai B'rith) or to the office of the Boy Scouts of America in your community. (See telephone directory for address.)

What Does It Cost to Join?

The registration fee for Boy Scouts is 50c yearly. Each boy may pay a few cents weekly dues into the Troop treasury, to provide camping and other equipment.

Is a Boy Scout Uniform Necessary?

No, the Uniform is not required, although it has distinct values for the Scout and the Troop.

Is Boy Scouting Militaristic?

1. Scouting is not militaristic in purpose or program. Technical military training is forbidden by the Constitution of the Boy Scouts of America. (See Constitution, Article III, Section 3.)
2. The Scout Uniform is only a practical outdoor suit, the color and design of which are specially suited to the needs of Scouting activities, both indoors and outdoors. The Uniform is not intended in any way to serve as a military costume, any more than a letter carrier's or fireman's uniform.
3. The world brotherhood of Scouting represents the very opposite of the military ideal. It is a positive force for peace and good will.

MORTIMER L. SCHIFF, PRESIDENT

MR. MORTIMER L. SCHIFF was unanimously elected President of the Boy Scouts of America at the 21st Annual Meeting of the National Council. He had previously served as Vice President for many years, and is a Charter Member of the National Executive Board. He was re-elected International Scout Commissioner. Mr. Schiff is also Chairman of the Divisional Committee of Operations and a member of the Finance Committee. He was for a number of years, Vice President of the Nassau County Council, in which position he has recently been succeeded by his son.

WHEN the results of the election were announced, Mr. Head spoke as follows: "Mr. Schiff, by unanimous action of this body you have been elected to the presidency of the National Council of Executives of the Boy Scouts of America.

"There is no man in the Council or out of the Council to whom I would rather hand the gavel of this organization than Mortimer L. Schiff. There is no man in America, or out of America, better qualified, possessing greater qualifications for performing the duties of this office than Mr. Schiff.

"I am speaking, now, as a former President of the National Council of the Boy Scouts of America and as Mr. Schiff's personal friend; and, also I want to pledge to him both as President of the Council and as a member of the National Executive Board and all the offices he holds in Scouting, my whole and undivided support, and I authorize him to call upon me at any time I can be of assistance to him and the National Council in any way." The applause was long and continued, the members rising.

Mr. Schiff then said: "Fellow Scouters, you have conferred upon me a great honor and one of which I am deeply appreciative; but, you have charged me, also, with a great responsibility, and one which I assure you I do not take lightly. Irrespective of anything else, it is not an easy task to succeed Colin H. Livingstone, James J. Storrow, Milton McRae, and Walter W. Head, as President of this organization.

"I do not expect, I am not presumptuous enough to hope, that I can equal the record of those men, but what heartens me to undertake this task, and to accept its responsibility, is the unanimity with which you have asked me to do so; this unanimity which I take not in any feeling of personal vanity, but as an evidence of the support and cooperation on which I can count from the members of the Executive Board and members of the National Council; and, without which the task which you have given me would be impossible.

"This is not a time for speeches. Acts, not words, are what count in life. In the words of the Scout, all I can say is 'On my honor, I promise to do my best'."

MR. SCHIFF'S service to Scouting has been a distinguished one, and no small part of the progress of the Movement is attributable to his earnest and generous support

expressed not only in gifts of money, but in terms of service contributed from a busy life. Through his interest, the extension of Council service has been made possible to practically every community in the United States. To his efforts in no small degree, is due the advancement of Scouting in a number of foreign countries. One of his most recent contributions was a gift of \$50,000 presented to Lord Baden-Powell at the World Jamboree in 1929, to be used for the extension of international friendship through Scouting.

In 1926 Mr. Schiff received the Silver Buffalo for Distinguished Service to Boyhood with the following citation:

"Mortimer L. Schiff, banker, philanthropist, charter member of the Executive Board, International Scout Commissioner, Vice President, member of the National Finance Committee, Chairman of the Committee on Foreign Relations, and the Committee on Organization and Field Work, whose keen foresight, devoted interest and generous support have proved of immeasurable value to the Movement."

MR. SCHIFF is a banker, one of the senior members of the famous international banking firm of Kuhn, Loeb and Co. of New York City, of which his father was the head for many years. He was born in New York June 5, 1877, the only son of the late Jacob Henry and Therese (Loeb) Schiff.

He was educated in private schools, and attended Amherst College in the class of 1896, receiving an honorary degree of A.M. in 1906. He also studied abroad and spent a number of years learning railroad methods by active work on two railway lines, followed by two years at Hamburg and London in the study of European banking processes. He joined his father's firm in 1900.

His business affiliations include, in addition to his own firm, directorships in the Chemical Bank and Trust Company of New York and in the Western Union Telegraph Company. Besides his degree from Amherst College, Mr. Schiff was a recipient of a degree of Master of Humanities from the Springfield Y.M.C.A. College awarded to him, as the citation indicated, because of his breadth and sympathy with and his loyal devotion to the spiritual interest (Continued on Page 26)



MORTIMER L. SCHIFF
President, Boy Scouts of America

MORTIMER L. SCHIFF, PRESIDENT

(Continued from Page 3)

and welfare of boys and young men. He is an officer of the Legion of Honor of France, an officer of the Order of the Sacred Treasure of Japan and has received the Silver Wolf of the British Boy Scouts Association, an honor comparable in Great Britain to the award of the Silver Buffalo of the Boy Scouts of America.

Mr. Schiff's affiliation with public and social agencies includes the following: He is Vice President of the Chamber of Commerce of the State of New York; a Trustee of the Provident Loan Society of New York; the Boy Scout Foundation of Greater New York; Baron de Hirsch Fund, the New York Zoological Society; the New York Botanical Garden; President of the Jewish Board of Guardians of New York; holds the rank of Major in the Military Intelligence Division, Officers' Reserve Corps; Trustee of the Library of the Jewish Theological Seminary of America.

Mr. Schiff performed many fine services during the World War both in relation to Governmental projects and also in relation to relief and social service activities. He was a member of the Executive and Finance Committees of the War Work Council of the Young Men's Christian Association, as well as a member of the Executive Committee and Chairman of the Finance Committee of the Jewish Welfare Board, for both of which organizations he actively functioned in France. One of his most important war services was as a member of the Committee of Eleven to coordinate Army Service Agencies. He was also a member of the Board of Directors, United War Work Campaign and was named by the Secretary of the Treasury for the Second Federal Reserve District, as a member of the Liberty Loan, War Savings and Capital Issues Committees.

Mr. Schiff is dynamic and forceful, a man of breadth and vision and broad tolerance, combining with these talents keen business acumen bringing to social work the same genius which he has applied in building up and maintaining a large business organization.

MORTIMER L. SCHIFF

FRIENDS of Scouting throughout the world will be shocked to learn of the sudden death of our beloved President, Mortimer L. Schiff, on June 4th. His loss to Scouting is irreparable. From the very beginning in 1910, right up to the time of his death, Scouting was a most vital interest in his life. No one person has participated so definitely in all of the important decisions affecting the development of the Movement in America. Scouting throughout the world will be the loser through his passing. Through his grasp of Scouting world problems and his understanding of other nations, the scope of Scouting as it affected the boyhood of the entire world was increased. He attended every international gathering or jamboree of the Scouts of the world and most of the international meetings.

A full account of Mr. Schiff's active Scouting service appeared in the June issue of SCOUTING, published just after his election as President of the Boy Scouts of America.

Four Eagle Scouts representing the entire Scout Movement stood near his coffin and paid tribute in the name of all other members to our national President and International Commissioner. Mr. Lewis Gawtry of the National Executive Board, the Chief Scout Executive, and the Deputy Chief Scout Executive were present at the funeral services. An Eagle Scout sounded Taps as a part of the funeral service.

WALTER W. HEAD, immediate past President, made the following statement:

"The tragic death of Mortimer L. Schiff, who, just a brief month ago, was elected to succeed me as President of the Boy Scouts of America, brings to the leaders of our Movement such a sense of utter loss as is seldom experienced in any social movement.

"Since its very inception in America, twenty-one years ago, Mr. Schiff has been a guiding spirit in the highest councils of the Boy Scout Movement, both in this country and abroad, where as a member of the International Committee he made a unique contribution to the development of the World Brotherhood of Scouting.

"His many years of service to the Boy Scouts of America received appropriate recognition in his recent election as President of the National Council. With his election, our hopeful anticipation for an unusually successful administration of the Movement was abundantly justified by our long experience with his vision, foresight and aggressive leadership.

"Very few men will feel more personally than I the loss of his friendship and counsel. During the five years of my administration as President of the Boy Scouts of America, Mr. Schiff was very close to me and generously shared many of my major responsibilities. His rare judgment was a con-

stant source of strength and satisfaction to me. When he assumed the Presidency, therefore, I was especially happy to pledge to him my loyal support."

DR. JAMES E. WEST, Chief Scout Executive, expressed his tribute in the following message:

"The Boy Scouts of America have lost more than a friend and supporter through the death of Mortimer L. Schiff. From the very beginning in 1910, right up to the time of his death, Scouting was a vital interest in his life. No one person has participated more definitely in all of the important decisions affecting the remarkable development of the Movement in America. His rare intelligence and keen understanding of the fundamental principles of Scouting as well as his many hours of service have made possible its present status. His unanimous election at Memphis to the Presidency and his universal acceptance by the whole Scout Field is the most fitting testimony as to his ability and character and recognition of his service to others. His loss is irreparable to the cause of Scouting."

THE following resolution was passed by the Executive Board:

"In the death of Mortimer L. Schiff, their President, International Commissioner and Chairman of the Divisional Committee of Operations, the Boy Scouts of America have sustained an overwhelming loss. He was a pioneer in the Movement, a Charter Member of the Executive Board and an indefatigable worker in Scouting.

"Scouting was, of all his interests, the most dominant. He gave to it liberally of his time, his strength and his ability. He was wise in counsel, prompt in decision, careful in his study of Scouting problems.

"For many years he shaped the field policies of the Movement, devised the quota plan, made effective the extension program, so that Scouting was brought to city and country boy alike. He was dynamic, creative, yet wisely conservative.

"He had a grasp of the world problems of Scouting. He was our most distinguished representative abroad and was a force in the counsels of the International Committee.

"He was broad in his religious sympathies and tolerant in his views. He was abundantly generous and his benefactions to Scouting stimulated, and in many cases, made possible the forward movement of Scouting at home and abroad.

"The members of the Executive Board of the Boy Scouts of America record their deep sorrow over the passing of a wise counselor and close friend for many years, and express to his bereaved family their deepest sympathy."

MORTIMER L. SCHIFF

President Boy Scouts of America

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Resolution Passed by The Executive Board
The Boy Scouts of America
June 9, 1931

DEDICATION
OF THE
MORTIMER L. SCHIFF
SCOUT RESERVATION



OCT. 18TH
1933



--- Appendix F ---

• MORTIMER L. SCHIFF

JUNE 5, 1877 — JUNE 4, 1931

~

Vice-President, Boy Scouts of America and Charter Member
of the National Executive Board, 1910

Chairman, Committee on Organization and Field Work, 1911

Member, Finance Committee, 1911

Chairman, Committee on Foreign Relations, 1920

International Commissioner, 1922

President, Boy Scouts of America, 1931

Awarded Silver Buffalo for Distinguished Service to Boyhood
with the following citation:—

"Mortimer L. Schiff, banker philanthropist, charter member of the Executive Board, International Commissioner, Vice-President, Member of the National Finance Committee, Chairman of the Committee on Foreign Relations, and the Committee on Organization and Field Work, whose keen foresight, devoted interest and generous support have proved of immeasurable value to the Movement."




MORTIMER L. SCHIFF

¶ He was a pioneer in the Movement, a Charter Member of the Executive Board and an indefatigable worker in Scouting. ¶ Scouting was, of all his interests, the most dominant. He gave to it liberally of his time, his strength and his ability. He was wise in counsel, prompt in decision, careful in his study of Scouting problems.

¶ For many years he shaped the field policies of the Movement, devised the quota plan, made effective the extension of the program, so that Scouting was brought to city and country boy alike. He was dynamic, creative, yet wisely conservative. ¶ He had a grasp of the world problems of Scouting. He was our most distinguished representative abroad and was a force in the counsels of the International Committee. ¶ He was broad in his religious sympathies and tolerant in his views. He was abundantly generous and his benefactions to Scouting stimulated, and in many cases, made possible the forward movement of Scouting at home and abroad.

¶ Presented by his mother as a memorial to her son, Mortimer L. Schiff, this Reservation will be a perpetual reminder of his rich personality, his deep devotion, and his untiring service to the youth of America and the world.

¶ Among acres of rolling country, surrounded

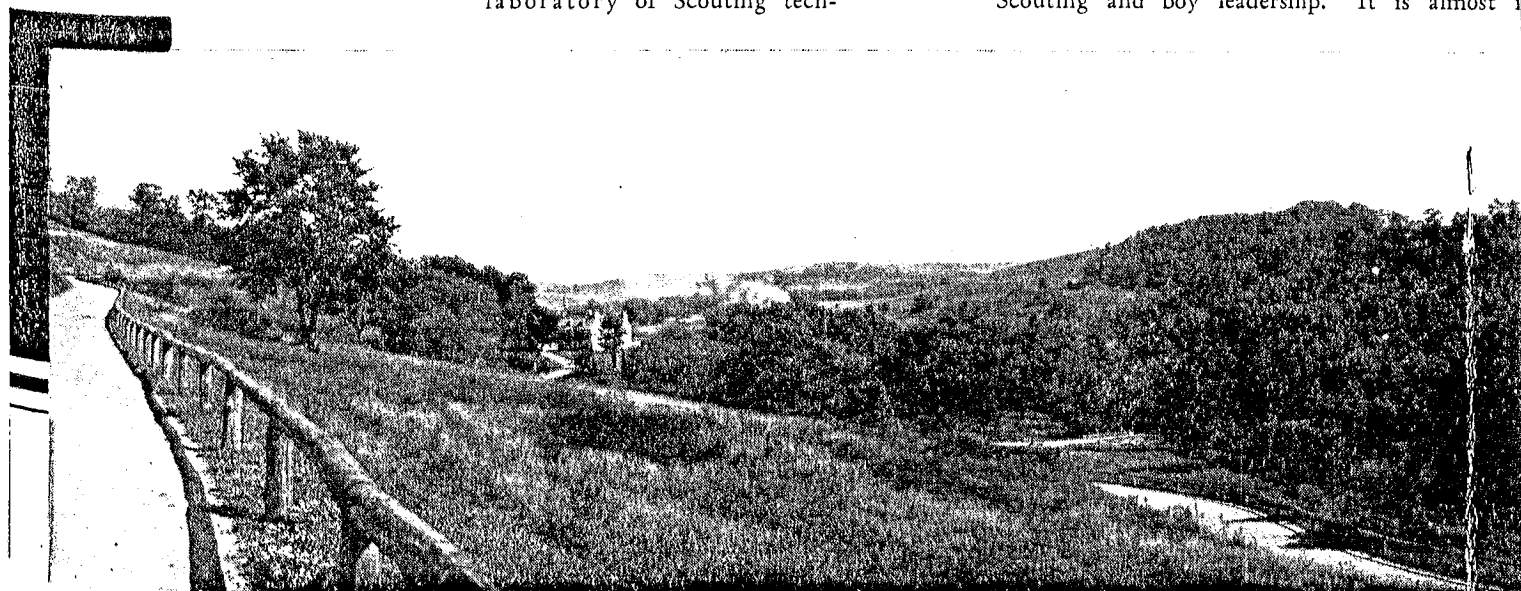


The Reservation covers 483 acres of rolling land, well wooded, with two fine streams and a splendid artificial lake. In addition to the main building there are out-buildings, including a stone garage, barns, sheep houses and four smaller residential buildings. There are five miles of well developed roads with a number of stone bridges.



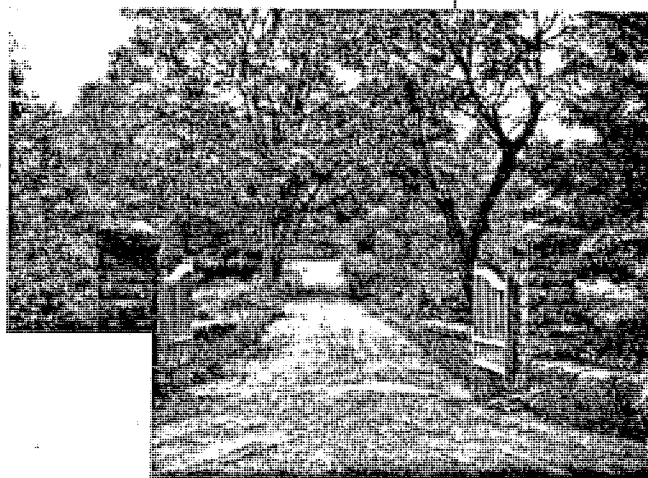
The Mortimer L. Schiff Scout Reservation will conduct projects for Scouters of all classes. It will train Scout specialists who will in turn train other Leaders. It will serve as a laboratory of Scouting tech-

niques for improving methods and content the boy. It will serve as a national center ship for Scouters all over the country. Scouting with boys organized in experim Scouting may be perfected and new phase tried out. In time there will be develop Scouting and boy leadership. It is almost i



by deep woods and clear streams, stands the sturdy mansion, permanent as the native stone of which it is constructed.

¶ Here is to be created a center whither shall come those seeking new ways to help boyhood enrich its own life and the life of the world.



The property is rugged and yet has level spaces suitable for camping and is ideal for Scouting. There are two large open fields available for camporals. It has a variety of trees, plants and flowers. This is wild game country, having deer, red and grey fox, woodchucks, grey squirrel, rabbits, raccoons, ring-neck pheasants, rough grouse, quail and every variety of native song bird.

ment of the Scout Program as it reaches center of Scouting inspiration and fellowship. It will provide a laboratory of experimental groups so that methods of phases and adaptations of the Program developed a wide variety of courses in most impossible to estimate fully the far-

reaching results not only to the manhood and boyhood of America, but through their contribution to the program of Scouting, to the entire world. Truly a fitting memorial and a magnificent project!



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 THOMAS J. WATSON, Short Hills, N. J.
 HARRY C. WHITEHEAD, Passaic, N. J.
 PETER I. WOLD, Schenectady, N. Y.

P R O G R A M

Presiding—

MR. WALTER W. HEAD
President, Boy Scouts of America

~

Invocation—

REV. RALPH J. GLOVER, PH.D.
Director of Catholic Charities, Diocese of Newark

~

Address of Welcome—

HONORABLE A. HARRY MOORE
Governor of New Jersey

~

Delivery of Keys—

MR. JOHN M. SCHIFF

~

Address by—

DR. JOHN H. FINLEY
Chairman of Division of Program Committee, Boy Scouts of America

~

Dedicatory Prayer—

DR. WILLIAM C. COVERT
General Secretary, Board of Education, Presbyterian Church, U. S. A.

~

Presentation—

~

The Scout Oath—

Led by DR. JAMES E. WEST
Chief Scout Executive

~

Inspection of Building and Grounds—

~

Music by—

THE BOY SCOUT BAND
Of Mercer Area Scout Council

OFFICERS

Officers of the Boy Scouts of America

FRANKLIN D. ROOSEVELT, *Honorary President*
 HERBERT HOOVER, *Honorary Vice-President*
 COLIN H. LIVINGSTONE, *Honorary Vice-President*
 DANIEL CARTER BEARD, *Honorary Vice-President*
 WILLIAM G. McADOO, *Honorary Vice-President*

WALTER W. HEAD, *President*

BOLTON SMITH, *Vice-President*
 JOHN SHERMAN HOYT, *Vice-President*
 FRANK PRESBREY, *Vice-President*
 STUART W. FRENCH, *Vice-President*

DANIEL CARTER BEARD,
National Scout Commissioner
 GEORGE D. PRATT, *Treasurer*
 JAMES E. WEST, *Chief Scout Executive*

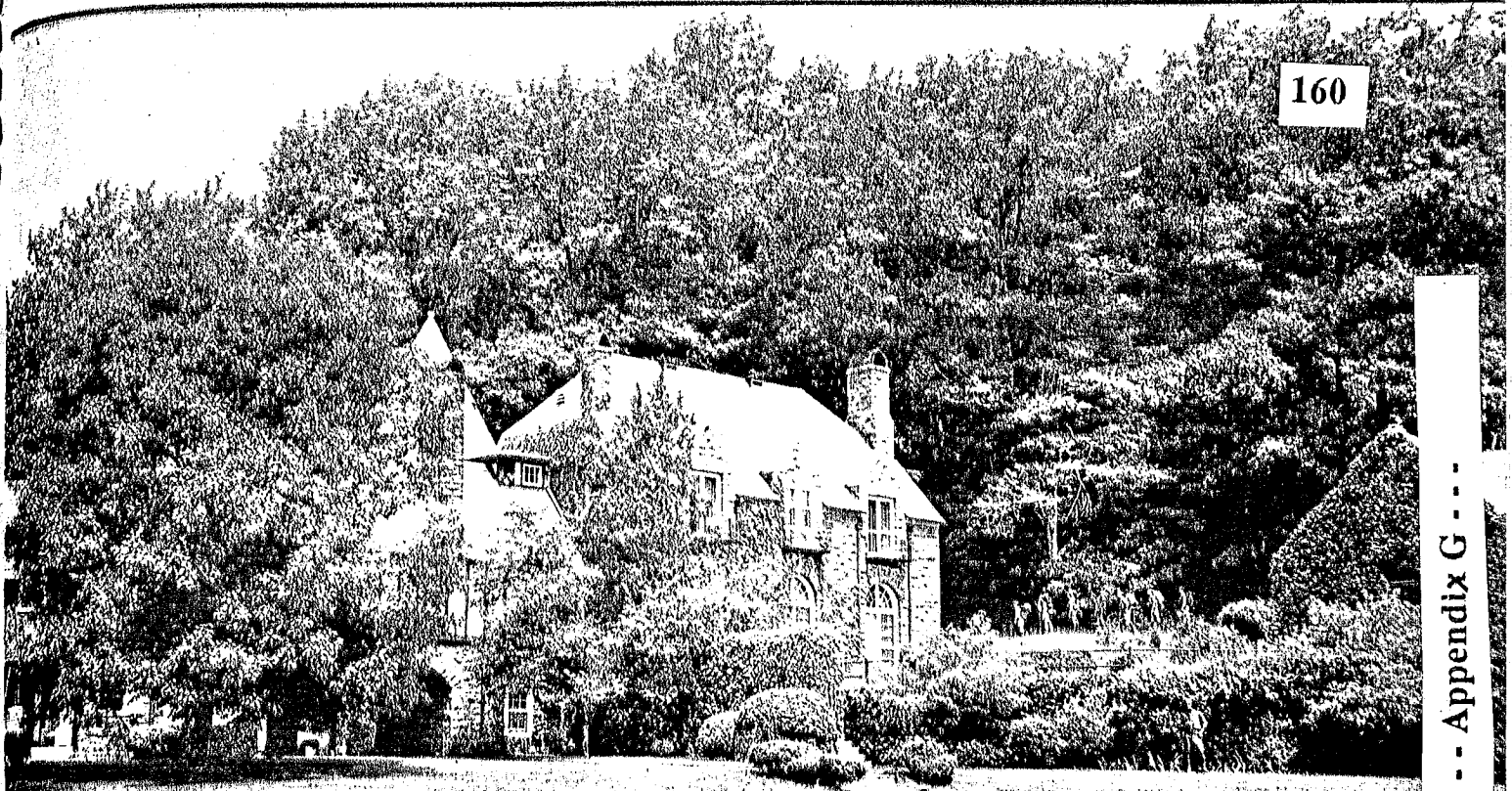
GEORGE J. FISHER, M.D., *Deputy Chief Scout Executive*

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 LEWIS W. BALDWIN
 BRUCE BARTON
 DANIEL CARTER BEARD
 HENRY BRUERE
 BARRON COLLIER
 CHARLES E. COTTING
 WM. H. COWLES
 ALFRED W. DATER
 MARSHALL FIELD
 JOHN H. FINLEY
 FRED J. FISHER
 STUART W. FRENCH
 ELBERT K. FRETWELL

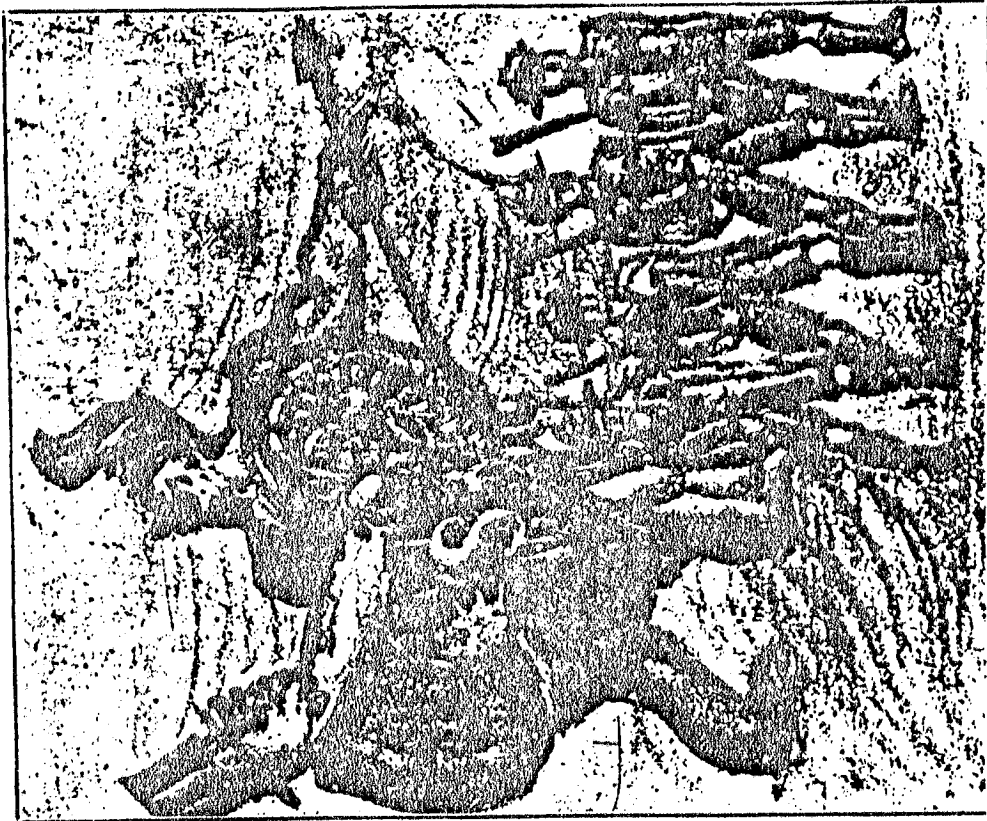
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 BOLTON SMITH
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MORTIMER L. SCHIFF SCOUT RESERVATION
NATIONAL EDUCATION CENTER
BOY SCOUTS OF AMERICA

The Boy Scouts Is An Organization For Capitalist Wars!



PIONEERS STAND BY WORKERS' RUSSIA!

We Pioneers say—the workers and their children all over the world have only one fatherland—the Soviet Fatherland, WORKERS' RUSSIA. We pledge support to our Fatherland against the attack of the American bosses. We know that in the Soviet Union there is no child labor, workers' children go to the best schools there are, have free vacations. The children are the first care of the workers' government! The Pioneers are organizing a children's delegation to the Soviet Union to pledge the support of the American workers' children to the Soviet Union! Support the children's delegation to Workers' Russia.

FOR A WORKERS' AND FARMERS' GOVERNMENT!

The Pioneers are against this government which is for the bosses who own everything and against the workers, who make everything, but have nothing. We are for a WORKERS' and FARMERS' GOVERNMENT, where the workers will rule like they do in the Soviet Union. Only a workers' and farmers' government will do away with wars. Then only will there be an end to the misery and suffering of the workers and their children.

Workers Children in the Boy Scouts: LEAVE THE BOY SCOUTS—the organization of our enemy—the bosses! Join the organization of your own class—the YOUNG PIONEERS! Smash the Boy Scouts! BUILD THE YOUNG PIONEERS!

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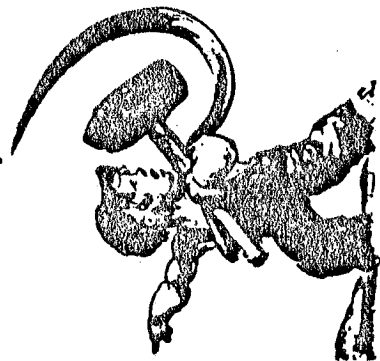
For the Interests of the workers' Children!

For the Defense of the Soviet Union!

For a Workers' and Farmers' Government!

IT COSTS 5 CENTS A COPY AND 50 CENTS FOR ONE YEAR.

--- Appendix H ---



Smash The Boy Scouts! Join the Young Pioneers!

Fight Against the Boy Scouts!

WORKERS CHILDREN! COMRADES!

During the week of February 8th to 14th the Young Pioneers are carrying on a campaign to expose to the workers' children the bosses' plan for a new war and for militarizing the workers' children. This is our answer to Boy Scout Week which is being used by the bosses to fool more workers' children into the Boy Scouts.

THE BOY SCOUTS IS AN ORGANIZATION FOR CAPITALIST WARS

The Boy Scout organization glorifies the wars of the bosses. Its real aim and object is to prepare the workers' children for good soldiers in the armies of the bosses. Even the very oath of the Scout pledges him to do his duty to God and to his country—which means to fight, without questioning, for the wars in the interests of the bosses and against the workers.

THE BOY SCOUTS IS AN INSTRUMENT OF THE BOSSES FOR MILITARIZING THE CHILDREN!

The bosses are feverishly preparing for war. Just consider the "good-will" trip of Hoover, the plan for building an American Navy "second to none", the building of 15 more cruisers,—what are these but proof of the bosses' preparations for war? At the same time the capitalists mumble a few phrases about peace, such as the Kellogg Pact, to put the workers off guard so they should forget about the war preparations.

They are trying to trap the young workers and students into the Citizens Military Training Camps and into the Reserve Officers Training Corps, where they are trained for the coming war.

For militarizing the children, the bosses have a special instrument! That is the Boy Scouts of America! This is the real purpose of the Boy Scout movement! This is the real meaning of the celebrations planned for Boy Scout Week!

There is only one organization of workers' children that fights for the interests of the working class and of the workers' children. That is the YOUNG PIONEERS OF AMERICA.

What are the differences between the Boy Scouts and the Pioneers? Just study them and you will clearly see your duty as workers' children. We must smash the Boy Scouts, which is the organization of our class enemies—the capitalists.

Workers children, your place is in the Pioneers—the organization of our own class, the working class. JOIN THE YOUNG PIONEERS!

The Bosses Are Backing The Boy Scouts!

The Boy Scout movement is supported by the richest and most powerful bosses and by the American government which is their agent. That's why the Boy Scouts are used for the bosses and against the workers and their children! The Boy Scouts is an anti-labor organization!

SCOUTING IS TRAINING FOR BOSSES' WARS!

Scouting is the means of fooling the workers' children into the Boy Scouts. Thru Scouting the Boy Scout is taught all that a soldier needs to know. The whole aim of scouting is to prepare the workers' children for the life of the soldier in bosses' wars.

BOY SCOUTS ARE FOR BOSSES' WARS!

The Boy Scouts justify and glorify bosses' wars. They boast of the fact that Boy Scouts make the best soldiers and that the Boy Scouts did service to the bosses in the last World War, which was only a war for bosses' profit. And now the Boy Scouts are preparing the workers' children for the coming war.

THE BOSSES SCHOOLS AID THE BOY SCOUTS!

The schools, which carry the propaganda of the bosses to the children, try their best to fool the workers' children into the Boy Scouts. The Boy Scouts are a great help to the bosses in doping the minds of the children. Snitching and squealing on every attempt of the workers' children to organize and fight for better conditions—that's the task of the Boy Scout in school.

BOY SCOUTS FOR CHILD LABOR!

The Boy Scouts are for child labor because the bosses are for it. Boy Scouts are encouraged to slave obediently for the bosses and to be thrifty so that the bosses can use the child workers instead of grown up workers, pay them less wages and in that way make more profits.

BOY SCOUTS TAKE PART IN MURDER OF STRIKING WORKERS!

Fighting on the side of the police and the bosses and against the striking workers—that's where you'll find the Boy Scouts. In the Colorado coal strike, the Boy Scouts played their part in the murder of innocent strikers.

The Workers Are Backing The Young Pioneers!

Only the workers support the Pioneers! The Workers (Communist) Party and the Young Workers (Communist) League—organizations leading the workers in the struggle against the capitalists—are backing us. That's why the Young Pioneers fight for the workers and the workers' children all the time!

PIONEERING IS TRAINING FOR WORKING CLASS!

Pioneering—our method of sports is for the purpose of developing strong minds and strong bodies for the workers' children so that we will be better fighters for the workers and against the bosses!

PIONEERS FIGHT AGAINST BOSSES' WARS AND MILITARIZATION OF CHILDREN!

The Pioneers are against all bosses' wars. We say to the workers' children: Your real enemies are not the workers of any other country, but the bosses right here at home—the American capitalist class. Fight the plans of the bosses for another world war. Fight against the plotting of the American bosses against the Soviet Union—the only government of the workers' and poor farmers.

PIONEERS FIGHT AGAINST ANTI-LABOR PROPAGANDA AND ROTTEN SCHOOL CONDITIONS!

The Pioneers are fighting against the rotten conditions in the schools in working-class neighborhoods—against the fire-traps, against the overcrowding, against the part-time system. But especially do the Pioneers fight against the anti-labor propaganda of the schools. We're fighting to spread the truth about the workers and bosses among the children and to win the workers' children for the working class.

PIONEERS FIGHT CHILD LABOR!

In America, which is the richest country in the world, 3,500,000 children are forced to slave while 4,000,000 grown up workers have no jobs! We demand that child labor be abolished and that the government take care of the children now working!

PIONEERS FIGHT WITH STRIKING WORKERS AGAINST BOSSES!

Fighting side by side with the workers on the picket line—that's where you'll find the Pioneers. The Pioneers organize relief for the hungry children of the strikers—so that the workers may struggle on until they win their battle against the bosses.

May 24, 1938

W-1565

Dear President Head:

You perhaps are sensitive, as we here are, to the fact that there is increasing evidence of lack of tolerance throughout the United States. The influence of what is happening abroad seems to have stirred the hearts of some people along lines that are thoroughly un-American and out of accord with our Twelfth Scout Law reading:

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 custom and religion.

This morning's papers tell of the distribution of posters in the Borough of Queens labeled "SAVE AMERICA - DON'T BUY FROM JEWS. My attention was invited to an article in the NEW REPUBLIC FOR May 25, 1938, copy of which I enclose herewith. This story is almost unbelievable.

All of this goes to show the need for more intense efforts on the part of the leadership in America to revive and keep alive the fundamentals of the American System and certainly we in Scouting have opportunity for a great contribution along this line.

I enclose a copy of a talk I gave at Chicago about which you have heard some comment. I believe that we in Scouting should stand out courageously in doing what we can to stem this unfortunate tide of the development of intolerance as we did during the days of the Ku Klux Klan, and I believe with helpful results.

I will appreciate your counsel and advice after you have had the opportunity to read the record of my talk at Chicago. I got as close as I could to this subject in the last part of my talk at Cleveland and I have had many favorable comments. I would be very happy to have your reactions.

Sincerely and cordially yours,
BOY SCOUTS OF AMERICA

(Signed)

JAMES E. WEST
Chief Scout Executive.

JEW/LHC
Encls.

1. Article from May 25, 1938 NEW REPUBLIC - "I Was in Journal Square."
2. Chief Scout Executive's speech at Region Seven 1938 Annual Meeting - Chicago.

--- Appendix I ---

Totkomlos, Hungary
January 30, 1939

Colonel Henry D. McBride
The Telephone Building
St. Louis, Missouri

Dear Colonel McBride:

It's a long time already since I have not written you. I hope but that you will remember me. I have been the interpreter-cousin during the Godollo World Jamboree of the American Boy Scout Contingent which was staying there under your leadership.

The three weeks spent at Godollo among your scouts gave me a real insight into the American Scout souls which remained for me unforgettable. I learned to know how American boys think about the real brotherhood of scouts' which in their mind must to be realized also in the common day life.

All my these thoughts on the American interpretation of brotherhood of boys' and especially the friendship which you were good enough to show in our personal contact in Hungary and in our correspondence afterwards have given the idea to me to write you this letter.

I am now 24 years old. I finished my University studies and became Doctor of Laws. Since three-and-a-half years I work at the University as the assistant of Professor L. Gajzago in the Seminar for International Law. I gained the whole satisfaction of my Professors and worked also in the scientific reviews. Studied with fellowships received from the State abroad in France, in Switzerland and in Holland. I could hope that I shall be appointed this year to the State Court and while working in both scientific and practical-field of international law - could hope to receive the higher University degree - "Dozentur" - and to join the higher University teaching or the Diplomatic staff.

Then came the German penetration into Central-Europe. The Nazi ideas influenced the legislations here. I am a Hungarian of Jewish religion. My family lives here since five hundred years. And the Jewish Bill passed in the near past days declared that I am not a Hungarian and I can not take part neither in the public, nor in the private life of my country. I have my diploma. I have my scientific results. But I shall not have any future here. I can not be a lawyer, judge, professor, state official, journalist, nothing at all. I must add that I can not receive in the future Hungarian state fellowship. I have my best recommenders here among the Professors of the University but there is not any fellowship for which they could recommend me.

I should like to go to America. At first I should like to receive a fellowship of any of the American Universities which would cover the expenses of a one-year staying of mine there. I need such a fellowship to which it is not required to have any official state recommendation just the most serious recommendations of the Hungarian and foreign professors of International Law - among them there exist the best names of our science - which I could assure at any time.

I know how much connections you have in the American educational circles. I think you are in connection also with the staffs of the American Institute of International Education, the Carnegie and the Rockefeller Endowments, the B.S.A. and the Presidents of the single American Universities. Please, help me. Please, make it possible to continue my scientific work, my studies, my life.

I speak beside the English, French, German, can read and write also Italian and Spanish. I am able to produce any reference you want about my past activities here and also the foreign references of the Law Professors whom I met during my foreign studies and who know me well.

I can not express you how gratefull I would be if you would deal with my things.

I remain,

Very truly yours,

Laszlo Hoffmann, L.L.D.

Adress: L.H.
Totkomlos/Hungary
c/o Herzog Karoly

FRANK L. WEIL
60 East 42nd Street
New York, N. Y.

September
Eighteenth
1942.

Lt. John M. Schiff, U.S.N.R.
A. P. O. 887
New York, N.Y.

Dear John:

I cabled you this morning:

"SCOUT MEETING RESULTS ENTIRELY SATISFACTORY.
LETTER FOLLOWS. REGARDS."

We had quite a session yesterday. For me, it began at ten o'clock in the morning and ended at 10:30 at night without intermission. It might be best to tell you the net conclusions first and then tell you the processes by which they were arrived at.

The minutes will show that Chief West made a statement asking that he be retired as Chief Scout Executive, under the retirement plan, on or before June 1, 1943, and that upon retirement, he receive the title of "Chief Scout", which would have to be revived. As Chief Scout, his duties will be honorary and advisory, and he would surrender all executive and administrative duties. He stated that he is prepared to retire as Chief Scout Executive as soon as all satisfactory details are worked out, and Messrs. Head, Hoover, Hoyt, Litchfield and Sams were appointed a Committee to work these details out with him. Dr. Fretwell was elected Chief Scout Executive to succeed Dr. West as soon as West retires and to assume his duties, and the same Committee is to negotiate appropriate terms with him. The Board was unanimous and friendly and everybody quite satisfied with the result.

Here is what happened before the meeting and up to the time when the Chief made his statement:

You know the results of the Chicago meeting, which included a recommendation for the Chief's immediate retirement, and you know the way the Chief has been acting and pulling wires and playing politics. Throughout the Summer, I have been in correspondence with Sommers, Bean, Ridder and Hoyt. Yesterday morning, Sommers came to my office at 10, and Messrs. Bean, Hoyt and Fretwell arrived during the next hour. President Head had called a special meeting to be held at 12:30 of the members of the Chicago Committee. At our informal gathering in the morning, we were told that Dr. Menninger was going to change his vote of last June to the extent of recommending retirement June 1, 1943, at the end of the present period of the Doctor's employment rather than immediately. Hoyt, Bean, Sommers, Fretwell and I were still in favor of immediate retirement and discussed at length our strategy. I told them at my office that while I would participate freely with them in discussing these plans, I hoped to play a very minor part at the Board Meeting, as I felt, for a variety of reasons, that I should not be too prominent. Sommers disagreed quite

Lt. John M. Schiff

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9/18/42.

vigorously and the others less vigorously, but I told them they would have to carry the ball and not I. We went to the meeting at 12:30. There were eighteen persons present. We stayed in session until 5:30, a half hour after the scheduled time for the starting of the general Board Meeting. The persons present were Head, Smith, Bierer, Hoyt, Bean, Knight, Ridder, Fretwell, Low, Hoover, Campbell, Reed, Sommers, Litchfield, Sams, Menninger, Wozencraft and myself. Head said that he had begun to change his mind from the Chicago decision to the extent of having the Chief finish out his term to June 1st. He was supported by Menninger, Knight, and a number of others. We battled back and forth and a poll indicated eleven were in favor of immediate retirement and seven were opposed. As five o'clock approached, Head asked Hoover to take the chair and got very serious. He pleaded that we endeavor to find a basis of agreement and that the agreement should be upon letting West serve the balance of his year. He said he felt confident that if this were voted, West would not spend the time between now and June 1st trying to build up a revolt, but would accept the decision. The eleven of us who had voted for immediate retirement were impelled to do so because we were confident that West's conduct in the last two and one-half months indicated he would never give in. Earl Sams and one or two others said they were sure that West would accept the decision. I thereupon proposed a compromise. I said that while I still felt I did not think West would accept the decision, I felt it was worth trying out. I therefore suggested that we agree unanimously on recommending to the Board:

1. That West be retired June 1, 1943.
2. That Fretwell be elected Chief Scout Executive to succeed him June 1, 1943, or earlier upon his applying for a leave of absence.

I said that in proposing this, I suggested that our procedure should be that Head would report this; the Board should act, and if it accepted this report, we should then move for a recess; a Committee should immediately wait upon West and tell him the Board had voted for retirement and ask him to accept the decision and play ball. I stated that if he played ball, the matter was solved; that if he did not, then some of those who had felt they were justified in having confidence in him, might be willing to change their position and vote for immediate retirement. This met with unanimous approval.

We went into the Board meeting. After a few formal matters, we went into executive session with only Dr. West present. Head made a report of what had happened in Chicago and read to the Board a copy of the letter he wrote West after the North Canton Meeting. West thereupon read a dignified statement asking to be allowed to continue, -it was not very long, - and upon its completion, there being no questions, he left the room. Head thereupon completed his report with a statement of what had happened at the session just concluded. He balled it up and confused it badly, whether intentionally or not I do not know. Instead of reporting that the vote had been to retire West June 1, 1943, he reported that the recommendation was to continue West to June 1, 1943, which was quite the wrong intent. Baldwin thereupon got up and started pleading for West. He was followed by Parsons and by McMillan and sup-

Lt. John M. Schiff

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9/18/42.

ported by Allen and Emerson, two new men on the Board. Parsons moved that the report of the Committee be amended to provide for West's continuance. There was considerable confusion. Baldwin asked what reasons there were to retire West, and Ridder and Sommers responded. Hatch thereupon pleaded for action which would have a good public relations angle. I thereupon spoke, explaining that the recommendation of the Committee was based exclusively upon the public relations angle, and I explained at length what had happened in Chicago, why the Committee had waited on Dr. West in North Canton, and why the recommendations had been modified at the earlier meeting yesterday, and pointed out that all of this was for the purpose of serving the cause of the Boy Scouts upon the best public relations approach and with a minimum of damage to Dr. West himself. I pointed out that if the amendment was defeated and the report of the Committee approved, that it was our intention to move for a recess so that Dr. West might be advised that the Board had in fact voted for retirement and thus give him an opportunity to solve the matter himself, pointing out that the best solution possible lay only in West's hands and not in ours. When I was finished, Head thanked me for my "magnificent explanation", and half a dozen other men around the Board leaned over to make complimentary remarks. There was a little additional discussion and then the vote was taken on the amendment. Head ended the discussion by reading letters from several members of the Board who were unable to attend, supporting Dr. West and opposing the Committee report. Hoyt read quotations from your letter to Dr. West. It was beaten twenty-nine to four. Baldwin thereupon moved that the report of the Committee be unanimously approved, and it was by a vote of thirty-three to nothing. Head thereupon asked me for a motion to recess, and I moved that we recess for dinner. Head, Hoover, Hoyt, Litchfield and Sams immediately got hold of West and laid the situation before him. When we reconvened after dinner, Head said that West had been told the decision, and while considerably taken aback, had agreed to play ball and wanted to make a statement. He thereupon came into the room and made the statement which I quoted earlier in this letter. He left the room and the further steps were taken, including a motion by Victor Ridder to expunge from the record everything that had happened prior to Dr. West's statement asking for retirement, etc.

Head thereupon explained at length the situation of the collection of the funds for the liquidation of the mortgage on Dr. West's home. He read a letter from a contributing supplier who, having heard the rumor that it had been subjected to pressure to contribute, wanted to make clear this was not so. Pouch thereupon moved that all funds received from persons other than non-Scouters be returned. Ridder, Bean and others objected on the ground that it would do more damage to return the funds than to keep them. The motion was defeated thirty-one to two. It was thereupon moved and unanimously carried that the Boy Scouts pay from the special fund to you the amount you had expended for the acquisition of the mortgage on West's home; that the mortgage be held by the Boy Scouts awaiting further action by the Board, and while so held, no interest be charged Dr. West. The executive session then ended and we resumed the normal session and everybody was full of good will.

After the meeting, quite a number of people came up to me

Lt. John M. Schiff

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and thanked me for having explained and straightened out the situation. I do not know whether West bears any ill-will, but so far as the Board is concerned, it is united and happy. We adjourned about 10:30 last night.

When I came to the office this morning, I found your letter of September 7th. Apparently, it arrived at your office yesterday, but instead of being sent up to me by hand, was mailed to me and arrived this morning after the meeting.

I think that everything went off at the meeting as you would have wished, with the possible exception that I may have played too prominent a part. I had not intended to. The reason I have gone into detail as to the part I played and the comments that persons made with reference to it is because of what you said in your letter. Prior to the meeting, I had no intention of doing other than sit by and possibly add a brief word. Circumstances, however, required a statement of clarification, which I had to make. Apparently, it was well received and contributed to the result. I hope no one took exception to what I did. I do not think there was undue prominence. Head, on the other hand, had an embarrassing way, each time any technical question came up involving the wording of motions or parliamentary procedure, of turning to me and asking what to do, all of which I answered as briefly as possible or not at all.

The Special Committee proposes to meet with West almost immediately and work out plans. It is hoped that West will retire possibly before the end of the year and Fretwell go in immediately.

I would welcome your comments concerning this report and your reaction to it, as well as your criticisms as to the part I played in it.

We missed you and it would have been helpful if you could have been present.

Kindest regards.

Sincerely,

FLW:RAS.

P. S. Since writing the foregoing, both Bean and Sommers called me this morning to express satisfaction over the meeting, and Sommers to go into raptures over my participation in it, particularly in view of my statement to him yesterday morning that I intended to stay pretty much in the background.

P. P. S. On reading this letter over, it sounds as though I'm being awfully defensive. I don't mean to be. I am simply trying to give you the background of what took place and how people felt about it.

Dr. Ray O. Wyland
Mr. Frank L. Weil ✓

March 1, 1944

From: Harry Lasker

SUMMARY OF ALEPH AWARD EXPERIMENT IN QUEENS, NEW YORK CITY

We have now concluded the first phase of our experiment with the Ner Tamid Award in the Borough of Queens. During the last eight months, 5 Scout Troops in Jewish Sponsoring Institutions participated in the experiment by becoming candidates for the Ner Tamid Award. Out of approximately 70 Scouts who applied for the Aleph Award which is preliminary to the Ner Tamid Award, 49 were presented with the Aleph Certificate last December.

I have observed the experiment very closely by visiting the Troops at the time of the Aleph examination, speaking to their Rabbi and Scoutmasters and also discussing the Award with the Scouts themselves. As a result of our experiment, we are now in a better position to evaluate our findings and to indicate future procedures.

Our results may be summarized under three headings:

1. Preparation for the Award.
2. Examination for the Award.
3. Presentation of the Award.

I. Preparation for the Award.

1. A Scout who wishes to receive the Ner Tamid Award, obtains his application blank from his Scoutmaster. The application is then approved by the Rabbi of the Congregation and the Scoutmaster.
2. The Scout is then given the requirements for the Aleph Award which is the first step towards the requirements for the Ner Tamid Award. At this time it is suggested that the Rabbi appear at the Troop Meeting to explain briefly the nature and purpose of the Ner Tamid Award and to stimulate interest. At all times there must be mutual understanding and cooperation on the part of both the Scoutmaster and the Rabbi.
3. A religious teacher or cantor should be assigned by the Rabbi to meet from time to time with the Scouts in order to coach them in the Aleph Award Requirements. The meeting can be held either before or after the regular Troop meeting. In one Troop, the Scouts met with the Rabbi immediately after Sabbath Morning Services or on Sunday morning. In another Troop a Scout with advanced Jewish education was

appointed by the Scoutmaster to meet with the other Scouts and act as a leader.

4. A date should be set by the Examining Committee as to when the Aleph Award examination will be held. It is suggested that examinations be held at least once every three months.

II. Examinations

1. The Examining Committee consisting of the Rabbi of the Scouts own Synagogue, the Scoutmaster and the President of the Troop Committee or a designee meets at a designated place for the purpose of examining the Scouts who feel that they are prepared. The procedure in all 5 Troops was to call up 2 Scouts at a time before the Committee. The Scouts presented their Ner Tamid notebooks which had been examined and initialed by the Rabbi before the examination. The questions asked were simple and direct. If the Scout passes the examination, his application is initialed by a member of the Committee. If he does not meet the requirements, he is told to appear at the next examination period.

III. Presentation

1. The Local Award Committee officially informs the Scout by mail that he has qualified for the Aleph Award and indicates when the presentation will take place. In one Troop the Rabbi took the trouble to sign these letters in a warm note to the Scout congratulating him on his achievement.
2. The Aleph Certificate may be presented in the Scout's own Synagogue at a Sabbath or Holiday Service or at a Troop Meeting. The Ner Tamid Medal, however, should always be presented to the Scout in his own Synagogue with appropriate and impressive ceremony to which his parents and friends are invited. The Scout is given a list of requirements for the Ner Tamid Award and a Ner Tamid Guide Book which will aid him in fulfilling the requirements.
3. A simple and stimulating address should be made by the Rabbi providing an incentive to go forward and attain the Ner Tamid Award.

SUGGESTED CHANGES IN THE ALEPH REQUIREMENTS

At the conclusion of the experiment I wrote to the Rabbis asking them to evaluate the entire experiment and to make any suggestions in the requirements. The Rabbis were highly pleased with the Aleph Award and had only few minor changes to make. They found that the first requirement which reads, "Recite in English and explain the meaning of the Ten Commandments. Recite the first two Hebrew words of each Commandment." should be modified. They recommend that in the future they need not require that the first two Hebrew words of each Commandment be given at the examination.

Requirement 2 states that Scouts must present evidence of having attended Synagogue every Saturday for one month. It was suggested that attendance at

Synagogue on Friday evening or at week day services be accepted as fulfilling this requirement.

In the six remaining requirements, no changes were found necessary.

HARRY LASKER -sr

H.

EXCERPT FROM LETTER WRITTEN BY DR. RAY O. WYLAND,
National Director of Education and Relationships, Boy Scouts of America
to Mr. Frank L. Weil

April 13, 1944

"I anticipate that you are going to have a divided sentiment on the subject of the Ner Tamid Award. The objection will not be on the basis of recognizing a Boy Scout for his participation in the total program for boys of the Synagogue and his progress in Jewish culture. The objection will be based on the designation of a Scout according to his religious faith by the distinctive Protestant, Catholic, or Jewish award which he wears. Some will feel that this is a move toward dividing the Boy Scout Movement, but I can assure you the basic purpose is to preserve the unity of the Boy Scout Movement and at the same time to give an opportunity to each religious group to carry out its religious emphasis and to fulfill the first point of the Scout Oath and the last point of the Scout Law.

"The religious groups have been our strongest support from the very inception of Scouting. From my point of view, the spiritual forces undergirding our democracy must be conserved if American democracy is to survive. Let no one suppose that Protestant boys, Catholic boys, and Jewish boys who carry out their religious program will not be known to their fellow Scouts as Jewish boys, Protestant boys, and Catholic boys. In our opinion each Scout should feel honored to be identified, with his religion and should take pride in carrying out his religion as a practical Protestant, Catholic, or Jew.

"As a nation we are confronted with the disturbing fact that two-thirds of our American Youth have no connection with any program of religious education. The remaining one-third are not always receiving an adequate religious education. Most of theirs is inferior or mediocre. We feel that the Boy Scouts of America may do a great service if it can stimulate religious interest and activity on the part of American youth. Since we have religious differences, we should recognize them and respect each other in our religious customs. We should not try to cover up or hide our religious affiliations as the ostrich with his head in the sand.

"I make this statement, knowing that certain Jews of the liberal group are apprehensive lest religious distinction will lead to religious discrimination and possible religious persecution. We cannot avoid religious distinction. We should therefore conduct a positive program to make religion a vital force in the experience of each Scout and to help Scouts of all faiths to "respect the convictions of others in matters of custom and religion."

"In this matter I am confident that you and I are agreed, and I hope that your Committee will take favorable action with respect to the Ner Tamid Award."

SYNAGOGUE COUNCIL OF AMERICA SPONSORSNER TAMID AWARD FOR BOY SCOUTS

The Synagogue Council of America recently approved and agreed to sponsor the Ner Tamid Award for Jewish Boys in Scouting.

The Ner Tamid Award has been developed by the National Jewish Committee on Scouting of the Boy Scouts of America so that Jewish boys in Scouting may carry on their religious duties and be proud adherents of their faith.

The National Jewish Committee on Scouting, consisting of representatives of national religious bodies and organizations, is under the chairmanship of Frank L. Weil, President of the National Jewish Welfare Board and a member of the National Executive Board of the Boy Scouts of America. The Committee was formed in 1926 at the invitation of the Boy Scouts of America, to further closer cooperation between the Boy Scout Movement and Jewish organizations and Synagogues throughout the Nation.

Similar religious awards have been developed for Boy Scouts of other faiths. The Catholic Church has established the Ad Altare Dei Award. The Protestant Committee on Scouting sponsors the Pro Deo et Patria Award.

At the present time, the Ner Tamid Award is being used in several communities on an experimental basis. It is expected that by the end of the year, it will be extended to Scouts all over the country.

This religious award recognizes the Boy Scout who has lived up to the Twelfth point of the Scout Law: "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 custom and religion."

Detailed information concerning the requirements for the Ner Tamid Award and how it operates will be sent to you in the near future.

All inquiries concerning the Ner Tamid Award should be addressed to: Harry Lasker, Secretary, National Jewish Committee on Scouting, Boy Scouts of America, 2 Park Avenue, New York 16, New York.

*Scouts***THE HOOVER COMPANY**

GENERAL OFFICES AND MAIN FACTORY NORTH CANTON, OHIO

REPLY TO
EXECUTIVE OFFICES

May 19, 1944.

Mr. Frank L. Weil,
60 East 42nd St.
New York 17, N.Y.

Dear Frank:

I have your letter of May 17th, and am indeed pleased to note that you are in accord with my belief concerning various religious awards to Scouts, and I have the feeling that the committee will be almost unanimous in working out some kind of an arrangement that will avoid any segregation of Scouts into religious groups.

To me the idea is very repugnant. All the years I have been connected with Scouting I have bragged ten thousand times that at last we had one organization of sensible men who could lay aside all semblance of religious views and work together as one body of men for one group of boys, namely Scouts, and the discussion at Wednesday's board meeting therefore came to me as something of a shock. I was not aware that the board had ever approved any deviation from basic Boy Scout policy in this regard.

Victor Fiddler talked to me following the board meeting for just a minute and so far as I know he is the only one that will require any selling. He asked me to keep an open mind on this subject, and of course I am going to do that.

Along the suggestions made by Cherry Emerson and yourself, possibly we can work out some kind of an award that can be won by any Scout of any religious faith by each one getting the same award from his own particular church.

I believe at least a dozen members of the board expressed to me the thought that we were treading on dangerous ground in trying to have the various

(over)

--- Appendix O ---

churches with whom we co-operate pin different kinds of awards or badges on the Scout uniform.

If appointed to the committee, I shall be very glad to work with you and others in the satisfactory solution of this problem.

My kindest personal regards to you.

Sincerely yours,

Frank G. Horner

F.G. Hoover
RC

Copies to: Mr. Walter T. Head
Dr. E.K. Fretwell

17
COPY

June
Twenty-first
1944.

Not copy made

Mr. Frank G. Hoover
The Hoover Company
North Canton, Ohio.

Dear Frank:

I have just received copy of your letter of June 19th to Ray Wyland. I am so whole-heartedly in accord with everything you say that I wish we could have a chance to sit down to talk about it in greater detail.

If we could approach the subject anew today, I, for one, would feel we should not introduce a religious merit badge at all. If there is to be one, it certainly should be uniform and should not label boys as Catholic, Protestant, Jew, Mormon, etc. We are unfortunately confronted with a condition and not a theory. The Catholic Church has gone rather far in connection with the "Ad Altare Dei" Award. I doubt gravely whether it would be possible to get them to make any modification in it or to discontinue it one bit in the future. They definitely want to label their boys and want to encourage their boys to earn the label. The Lutheran Award has just been introduced, - "Pro Deo et Patria". I do not know how much of a commitment exists there. Wyland and Fretwell tell me that the Mormon Church has been considering a religious award. My own practical reaction to the present situation is that if the Catholic Church will not withdraw or discontinue or diminish the activity of its award, that it would not be wise, diplomatic or practical to attempt to insist upon it. On the other hand, I do not see why it could not be possible to take the position at this time that there shall be no further separate religious awards. In view of the fact that some already exist, the Board could authorize a religious award of uniform design and provide that the conditions for the granting of the award shall be laid down by each of the groups adopting it. That would mean that any church groups hereafter adopting the religious award would have complete say as to what conditions would have to be fulfilled in order to win it, but when the award is won, the insignia would be identical for all the churches adopting this particular type of award. There would, of course, be the problem of what the design of the award should be. It could not be the Cross, because that would be purely Christian symbolism. It could not be a Six-Pointed Star, because that would be purely Jewish symbolism. It might be possible to have a Five-Pointed Star or a hand with the finger pointing aloft, or some other such design. If the will to establish such a uniform award exists, I am sure a proper design could be found.

--- Appendix P ---

WEIL, GOTSHAL & MANGES
60 EAST 42ND STREET
NEW YORK

178

Mr. Frank G. Hoover

-2-

6/21/44.

COPY

I have expressed these personal views to Victor Ridder, Dr. Fretwell and Ray Wyland, and am not sending them copies of this letter at this time. If you have the time, I should be glad to have your further thoughts after you have read this letter.

Kind regards.

Sincerely,

FLW:RAS.
Air Mail

DEC 20 1944

194

MAILED
DELY By 179

At

A. M.

P. M.

W., G & M

December
Twentieth
1944.

Mr. Victor F. Ridder
22 North William Street
New York, N. Y.

Dear Victor:

Apropos of your request last week, I submit for your consideration the following names. The order in which they appear is not indicative of the order of merit, but is merely alphabetical:

1. BERNARD M. BARUCH: His record is too well-known for me to recite. It may be said that he has not been active specifically in youth work, and yet it can also be said that his activities on behalf of the nation have redounded to the benefit of youth.

2. JUDGE IRVING LEHMAN: For eight years, Judge Lehman was President of the 92nd Street Y.M.H.A., the largest Jewish Community Center in the United States. For nineteen years, he was President of the National Jewish Welfare Board, which is the largest national Jewish youth organization, having over 200,000 youth members. In addition to that, he has been active in many other fine causes related to youth such as the Jewish Theological Seminary and the American Jewish Committee, and of course, he has been a Judge for thirty-six years, the last of which he has served as Chief Judge of the New York Court of Appeals.

3. RABBI DAVID DE SOLA POOL: He is Rabbi of the Spanish and Portugese Synagogue Sherith Israel, which was founded, I believe, in New York City about 1650. He is a member of the Advisory Committee of the National Youth Administration; he is Chairman of the Committee on Army & Navy Religious Activities of the National Jewish Welfare Board. He is a member of the three-man Advisory Committee, - one Protestant, one Catholic and one Jew, - in connection with religious advice to the Army on services and chapels; he has been President of Young Judaea, the New York Board of Jewish Ministers, the Synagogue Council of America, etc.

4. WALTER N. ROTHSCHILD. He is President of Abraham & Straus in Brooklyn, and is a son-in-law of the late Felix M. Warburg. He is at present Chairman of the Army and Navy Committee of the National Jewish Welfare Board. He has been extremely active in the leadership of the Jewish Federation of New York; U.S.O.; National War Fund; Welfare Council of New York; United Jewish Appeal; American.

--- Appendix Q ---

MAILED }
DEL'Y } By

Mr. Victor F. Ridder

-2-

At 12/20/44. A. M.
P. M.

W., G & M

Jewish Committee, etc.

If you want any further information about any of the foregoing, I refer you to the 1944-5 "WHOM'S WHO", or I will be glad to get you any additional information. If you want any further names, I shall be glad to do whatever you think is necessary.

Kind regards.

Sincerely,

FLW:RAS.

COPY



BOY SCOUTS OF AMERICA

181



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HERBERT HOOVER, HONORARY VICE PRESIDENT
JAMES E. WEST, CHIEF SCOUT
GEORGE J. FISHER, NATIONAL SCOUT COMMISSIONER
THOMAS J. WATSON, INTERNATIONAL COMMISSIONER

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LEWIS GAWTRY, TREASURER
ELBERT K. FRETWELL, CHIEF SCOUT EXECUTIVE
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FRANK L. WEIL
FRANK W. WOZENCRAFT

September 14, 1945

Mr. Frank L. Weil
60 East 42 Street
New York 17, N. Y.

Dear Frank:

Thanks for sending me a copy of your letter of September 13th to Mr. Head. I know you have been insisting that you are carrying on a bunch of John Schiff's jobs while he was in Military Service and that you would resign when he returned. Of course, you will carry through on all your responsibilities at this next meeting on October 18th. In fact, you haven't resigned until your resignation has been accepted. So, please, Sir, full steam ahead and keep it that way!

It is all right for you to do this resigning, but Scouting, as you know, has to go on. Let us talk over, at such time as we can get together, your line-up of Committee work. Please think hard on this and I'll be thinking about it too. For example, as far as I am concerned, there isn't a ghost of a chance of your getting off the Finance Committee. And it would seem to be of tremendous importance that you remain on the Retirement Committee.

I am mindful of the fact that we are not at all discussing membership on the Program Committee or Relationships Committee for your membership on those Committees is in no way affected by John's return.

Let us talk the whole thing through. The reasons for so doing are perfectly obvious. Putting one of them rudely, I want to get as much work out of you as we can for the good of Scouting. Another one of preeminent importance is we want you to be happy and work on the Committees on which you like to serve. I have given two good reasons. Now you go on and give others.

Very sincerely yours,
BOY SCOUTS OF AMERICA

Elbert K. Fretwell
Elbert K. Fretwell
Chief Scout Executive

EKF:MR

*you and I
EKF*

... Appendix R ...

CENTRAL CONFERENCE
OF AMERICAN RABBIS

FIFTY-EIGHTH ANNUAL CONVENTION

JUNE 24th TO JUNE 28th
NINETEEN HUNDRED AND FORTY-SEVEN
MONTREAL, CANADA



VOLUME LVII

EDITED BY ISAAC E. MARCUSON

The report of the Committee on Scouting was prepared by Rabbi Aryeh Lev.

REPORT OF COMMITTEE ON SCOUTING

To the Central Conference of American Rabbis,

COLLEAGUES:

The Boy Scouts of America is recognized as a vital part of America. No other organization in American life enjoys greater popularity or better repute than the Boy Scouts. Yet, it is only thirty-seven years since this Movement was founded in America. During this brief span of time, over twelve million men and boys have been registered members of this agency for character building, understanding, and citizenship training. Its long span program of Cubbing, Scouting, and Senior Scouting is available to all boys of America, from nine years of age, regardless of race, creed, or color.

Yet, because the game of Scouting is so spectacular and dramatic, it is a fact that it enjoys almost too much good repute among people who have only partial understanding of what it actually is. It is but natural that the thousands and thousands of men and women in all parts of our country who are impressed with the value of Scouting, are eager to know more about the fundamentals of the Boy Scout Movement.

It is the purpose of this Committee on Scouting of the Central Conference, to give in this report to our members, a broad picture of the aims and purposes of the Scout Program. What are the essentials of Scouting, its spirit and its significance in American life? Finally, as Rabbis, who are concerned with the promotion of loyalty of our youth to the Synagog and to Jewish life generally, we would like to touch briefly on the part Scouting can play in developing that loyalty.

Unique Position of Scouting in American Life

The membership of the Boy Scouts of America represents a cross section of American life. Enrolled under the banner of Scouting are boys from cities, farms, and villages. The Scout Program speaks

the universal language of boyhood. It rises above sects and creeds, social classes and racial backgrounds, to unite the boys of America on the ground of common interest and common ideals. Through Scouting they develop into American citizens, integrating their varied backgrounds, social relationships, nationalities, and religious beliefs. *The goals of Scouting are character development and citizenship training for life in our democracy.* These goals are not peculiar to Scouting; they are, however, unique features in the Scout Program that are basic to the American way of life.

Features of Scouting

First, we have the boy himself, recognized as an individual and encouraged to develop his own initiative, self-reliance, and confidence. Boys are organized into Patrols, small self-governing, democratic groups. The Scoutmaster and other adult leaders volunteer their services because they are interested in boys. They take training to make their leadership more effective. Outdoor life forms the central activities of Scouting. Hiking, camping, outdoor cooking, fire building, signalling, tracking, and trailing — all these, and more, offer new worlds to conquer. Recognition is for achievement, and badges are given which indicate accomplishment. Step by step along the Scouting trail, the Boy Scout learns to take care of himself, and to "Be Prepared" to help others.

Through the *Scout Oath and Law*, and the ideals of service, Scouting seeks to give the boy an understandable set of principles. He *learns by doing*, that there are opportunities for him to participate in service to the community. Each year over one million Scouts dedicate themselves to the principles of reverence and of mutual respect, and pledge their loyalty to the Constitution of the United States.

Origin of the Jewish Committee on Scouting

The Boy Scout Movement at its very inception, adopted the basic policy of allowing the program of Scouting to become one of the activities of existing community institutions. Today, there are

more than sixty thousand Scout units — Troops, Packs, Explorer Posts, etc., sponsored by various organizations in the neighborhood — synagogues, churches, schools, community centers, service clubs, veterans organizations, etc. In a neighborhood where there is a synagogue, for example, the synagogue administers the Scout Program for boys in that neighborhood. The boys in that Troop may be Jewish and non-Jewish. The majority of Troops sponsored by Synagogues and other Jewish organizations are Troops which have in their membership boys of many faiths.

To stimulate and encourage American institutions to sponsor the Boy Scout Program so that more boys can become Scouts, the Boy Scouts of America found it advisable to establish a Committee on Relationships, representing the important religious groups, the public schools, and various civic and fraternal groups. The Committee on Boy Scouts and Public Schools was organized in 1919. The Protestant Committee on Scouting was formed in 1923. The Catholic Committee on Scouting was established in 1924. In November, 1926 a group of twenty Rabbis and laymen met at the invitation of the late Dr. Cyrus Adler and Mortimer L. Schiff, then Vice-President of the National Council for the Boy Scouts of America. Together with National Scouting officials, a plan was developed for initiating closer cooperation throughout the country between the Boy Scouts of America and Synagogues, Community Centers, fraternal orders, and other Jewish organizations.

Each of these Committees has issued informational and promotional literature explaining Scouting to its respective group. The Catholic, Jewish and Protestant Committees on Scouting also serve as advisors to the Boy Scouts of America in matters of policy affecting the cooperative relations between organized Scouting and the parent institutions which administer Scout Troops. The Central Conference of American Rabbis, and the Union of American Hebrew Congregations, together with other major Jewish religious bodies, and national organizations, are represented on this Jewish Advisory Committee on Scouting of the Boy Scouts of America. At present, Frank L. Weil, a member of the National Executive Board of the Boy Scouts of America, and President of the National Jewish Welfare Board, serves as Chairman. One of our colleagues,

Harry Lasker, who is a member of the National Staff of the Boy Scouts of America, and serves as their Director of Jewish Relationships, is the Executive Secretary of this Committee.

The Religious Policy of the Boy Scouts of America

The Twelfth Scout Law states: "A Scout is reverent. He is reverent towards God. He is faithful in his religious duties and respects the convictions of others in matters of custom and religion".

The founders of Scouting recognized the necessity of religion in the life of a boy, and urged its practice; but it did not assume for Scouting the authority of religious instruction. Scouting is in partnership with the Synagogue and the Church, to which it looks for the implementation of the Scout Oath and Law, especially the Twelfth Scout Law.

Article IV of the Constitution of the Boy Scouts of America states the religious policy of the Movement as follows:

"The Boy Scouts of America maintains that no boy can grow into the best kind of citizenship without recognizing his obligation to God. In the first part of the Boy Scout's Oath or pledge the boy promises, 'On my honor I will do my best to do my duty to God and my country, and to obey the Scout Law.' The recognition of God as the ruling and leading power in the universe, and the grateful acknowledgment of his favor and blessing are necessary to the best type of citizenship, and are wholesome things in the education of the growing boy. No matter what the boy may be — Catholic or Protestant or Jew — this fundamental need of good citizenship should be kept before him.... The Boy Scouts of America therefore recognizes the religious element in the training of a boy, but it is absolutely non-sectarian in its attitude toward that religious training. Its policy is that the organization or institution with which the Boy Scout is connected shall give definite attention to his religious life".

Purpose of Ner Tamid Scout Award

To help the Jewish boys who are Scouts, observe the Twelfth Scout Law, 'A Scout is Reverent', the Jewish Committee on Scouting, in cooperation with the Jewish Education Committee of

qualities — sincerity, understanding, and sympathy. The Scout Chaplain will find that Scouts are responsive in the measure that he will show interest in their spiritual welfare and happiness. They welcome him at mess, at the campfire, at the waterfront, and at other scheduled and informal activities.

Experience has shown that Scouts at camp form a willing and respectful congregation. They gladly cooperate with the Rabbi in attendance at religious services. The spirit of hero worship, of loyalty in the faith, that is in the boys, can be used by the Chaplain for splendid purposes. He can fill their hearts and minds with fine impressions that will form a storehouse of pleasant memories in the later life of the Scout.

Recently, a very helpful booklet, "Jewish Religious Service for Boy Scout Camporees" was issued by the Jewish Committee on Scouting to fill a long felt need. In this small prayerbook, Scout precepts and the eternal ideals of Judaism are skillfully linked to the end that Scouts may have a better understanding of the important point of the Scout Oath and Law — Duty of God.

Many Scout camps have beautiful outdoor, rustic Chapels. In this connection, you will be glad to learn that in memory of our late colleague, Rabbi Alexander D. Goode, the Jewish community of York, Pennsylvania has built and dedicated an Inter-Denominational Memorial Scout Chapel in honor of the four Army Chaplains who went down with their ship, the S. S. Dorchester, during the last war. Last summer at the Ten Mile River Scout Camp, a beautiful Chapel was dedicated to the memory of the late Captain Jackie Joseph, USMC, who was killed in action on Guadalcanal.

Your Committee on Scouting earnestly urges you not to neglect this opportunity of serving as Rabbi to Jewish boys at Scout Camps. The Boy Scout Council in your city will gladly accept your guidance in arranging for religious services and caring for the spiritual welfare of Jewish boys in Scouting.

In conclusion, may we emphasize again that the Boy Scouts of America represents one of the most potent, genuinely democratic forces in American life today. An editorial in "Liberal Judaism" of February, 1945, paid tribute to the Boy Scouts in commemoration of its 35th anniversary. The writer stated, "The Ideals of the Scout

New York, and in response to many requests from Rabbis, developed the Ner Tamid Scout Award. Requirements for this Award, reviewed and approved by the Synagogue Council of America, represent the Jewish interpretation of the Scout requirement for advancement, that a boy must "furnish satisfactory evidence that he has put into practice in his daily life, the principles of the Scout Oath and Law". This follows the pattern established by the Catholic and Protestant Committees on Scouting who first developed requirements for religious awards to scouts of their respective faiths. The Scout carries on his regular Scouting program in his own Troop while he carries on the Ner Tamid Award Program under the guidance of his Rabbi or Counselor. The Ner Tamid award was released about a year ago, and it has received the enthusiastic support of many Rabbis throughout the country. Many Scouts have already been awarded this distinguished Reverence Recognition Medal. Your Committee on Scouting trusts that you will give this Reverence Award Program the vigorous support it merits. It is obvious that here we have a valuable educational and morale lifting instrument. What many a Jewish boy who is a Scout will never undertake for his parents or religious school teacher, he will eagerly do for Boy Scout recognition. *Mitoch shelo lishmah ba lishmah.*

Rabbis Serve as Scout Chaplains

In all Scout Camps arrangements are made for religious services for Scouts of various faiths, in observance of the 12th Scout Law, "A Scout is reverent". Where the number of Jewish boys in camp is large, a Rabbi often visits the camp to conduct Sabbath Services. At the Ten Mile River Scout Camp of New York, five Rabbis are in residence all summer, and serve as Scout Chaplains to the thousands of Jewish boys visiting at the Scout Camp.

The chief duty of a Scout Chaplain is the influencing of Scouts to observe the 12th Scout Law. The Chaplain is the interpreter of the 12th Scout Law, and through his teaching, his associations with individuals, and his personal example, he influences Scouts and Scouters of his faith to live up to it.

To work with Scouts calls for the use of the finest personal

Movement are of high order, and relevant to the needs of our day. In an age when material progress by mechanical invention has won the allegiance of the average man, and is looked upon as the chief, if not the sole role to salvation, it is important to teach faith in God, the attitude of reverence, and the practise of comradeship through cooperative work and play".

We have seen during these post-war years how Nazism and Fascism, defeated on the battle-field, have corroded the souls of many people. We are also concerned with race tensions and means to overcome them. Where can we find a more ideal instrument than the Boy Scouts of America — strongly organized, universally respected, typically American — to help create the proper and wholesome attitude in American youth in matters of religion and group relationship. Scouting inculcates our future citizens against these spiritual illnesses which too often flourish in this field during adult life. Scouting welcomes our interest. Our interest will help Scouting. In supporting Scouting we build a better America.

Respectfully submitted,

ARYEH LEV, *Chairman*
PHILIP BOOKSTABER
NATHAN PERILMAN
WILLIAM ROSENBLUM

The report was received and ordered printed in the Yearbook.

The report of the Committee on Palestine was prepared by
Rabbi Edward E. Klein.

REPORT OF THE COMMITTEE ON PALESTINE

To the Central Conference of American Rabbis,

COLLEAGUES:

The problem of Palestine cannot be divorced from the problem of Europe's Jewish homeless. Of the 6,500,000 Jews who lived on the continent of Europe (exclusive of Russia) before the war, only

1,369,800 survive. The war's end brought to the world the full details of mass murder of Jews by the Nazis, but little has been done to date to provide homes for the still homeless survivors. Immigration restrictions by the nations of the world prevent the resettlement of large numbers of displaced persons. But the greatest obstacle is the British White Paper of May 1939, limiting immigration into Palestine to 75,000 in five years, at the rate of 15,000 per year. This order, declared illegal by the Permanent Mandates Commission of the League of Nations has blocked the settlement of Jews in the only land in which they are welcome and where they can be completely rehabilitated.

Two months after the end of the war, President Truman sent Earl Harrison to Europe to report on the situation of Jews. On receipt of the report, August 31, 1945, the President requested the British Labor Government to allow 100,000 Jewish refugees to enter Palestine. Only the merest trickle of immigration has been permitted in the last two years. In 1946 the Anglo-American Committee — the eighteenth commission of inquiry since the Balfour Declaration — again studied the problem and, by unanimous decision, requested the admission of 100,000 refugees into Palestine. Again, the British Government demurred, and today the Committee of Inquiry of the U. N. is grappling with the problem.

According to the Anglo-American Committee of Inquiry, 500,000 Jews in Europe "may wish or be impelled to migrate from Europe". Bartley C. Crum reports that in a poll DPs indicated that if Palestine be closed to them, they would choose "the crematorium". An increase in anti-Semitism in European countries to an extent that moved Bartley C. Crum to declare, "Our military frankly fear for Jewish lives if our armies are withdrawn", a natural unwillingness on the part of Jewish DPs to live in countries which are the graveyards of their families, the intransigence of the nations of the world in lowering immigration barriers, the dissolution of UNNRA, the inability of the International Refugee Organization to assume its responsibilities immediately, and the desire of the displaced persons to find "home at last" in Eretz Israel move the members of the Committee on Palestine to offer the following resolutions for adoption: —

COMPARATIVE TABLE SHOWING RESULTS OF STUDY MADE OF SCOUTING AND THE SYNAGOGUES

	<u>ORTHODOX</u>	<u>CONSERVATIVE</u>	<u>REFORM</u>	<u>TOTAL</u>	<u>COMPARED TO JEWISH CENTERS & Y's</u>
<u>TOTAL SYNAGOGUES</u>	245	286	320	851	315
<u>NO. OF REPLIES</u>	167	236	209	612	
<u>% REPLIES OF TOTAL</u>	68.2	82.5	65.3	71.9	
<u>HAVE SCOUTING</u>	90	140	102	332	
<u>% OF TOTAL REPLYING THAT HAVE SCOUTING</u>	53.9	59.3	48.8	54.2	
<u>NO. OF SCOUT UNITS</u>	155	238	175	568**	323
<u>AVG. NO. OF SCOUT UNITS PER SYN. REPLYING</u>	.93	1.01	.84	.93	1.03*
<u>EXPLAIN WHY NO SCOUTING</u>	14	12	56	82	
<u>DESIRE MORE INFORMATION</u>	63	74	51	188	

* Average based on total number of Centers in this case.

** In addition to the figure of about 568 Units sponsored by synagogues, and 323 sponsored by Jewish Centers, there are about 100 Scout Units sponsored by B'nai B'rith Lodges and Jewish War Veterans Posts, for a total of about 1,000 Scout Units.

IT CAN BE DONE

Orthodox Jewish youth in Scouting have problems of observing the Sabbath while maintaining an active participation in the Unit's Camping Program. Here are some suggestions that have been used successfully by a number of Orthodox sponsored Units:

1. Transportation - Arrive at Camp in time to pitch Camp before sundown, Friday.
2. Meals -
 - a. Prepare Friday evening meal upon arrival at Camp - cooking completed before sundown.
 - b. Saturday meals - pre-cooked food brought from home - or "bean hole" cooking started on Friday.
 - c. Use of paper plates and cups to solve problem of Kosher dishes.
3. Saturday Program - Leisurely program - may consist of nature hikes, etc.
4. Services - Scouts bring own prayer book and Tephillin for Sunday. Where there is sufficient number of Scouts (10), the Leader may conduct a service.
5. Sunday Program - A full day of complete participation.
6. Further suggestions - Plan to hold some of your Patrol and Troop Camping activities on such holidays as Columbus Day, Thanksgiving, Lincoln's and Washington's Birthdays, Memorial Day, winter and spring vacations when school is out.

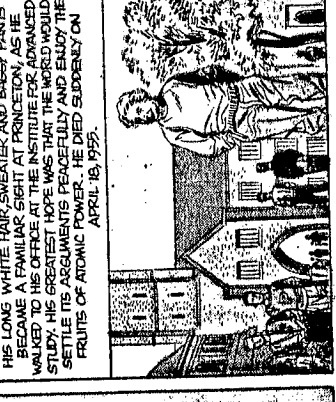
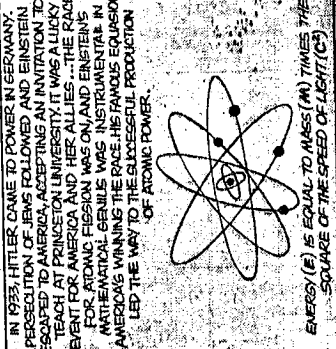
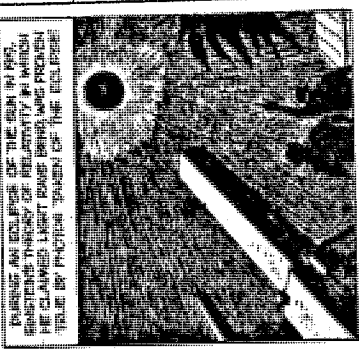
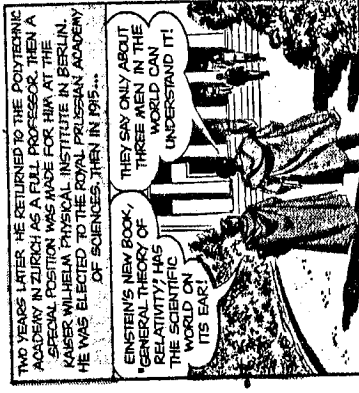
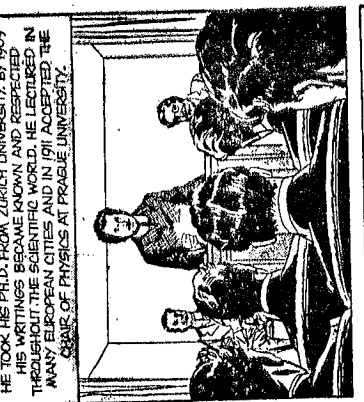
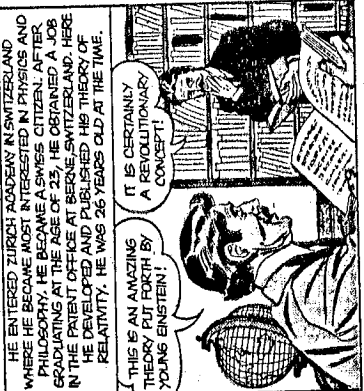
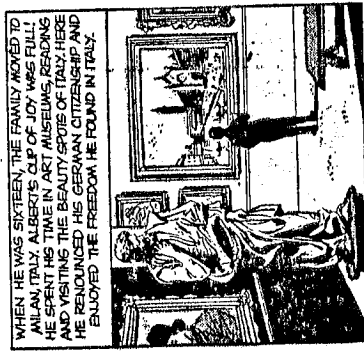
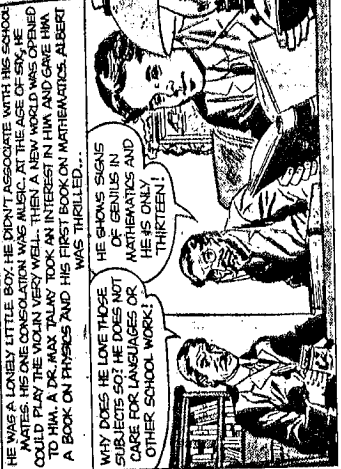
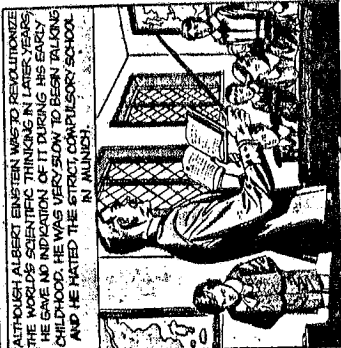
(Issued by the Jewish Committee on Scouting, 2 Park Avenue,
New York 16, N. Y.)

6/6/51-mas

ALBERT EINSTEIN (1879-1955) MAN OF SCIENCE



ALBERT EINSTEIN WAS BORN IN ULM, GERMANY, ON MARCH 14, 1879. A YEAR LATER HIS FAMILY MOVED TO MILWAUKEE WHERE ALBERT WENT TO SCHOOL. SOON AS HE WAS OLD ENOUGH.



--- Appendix V ---

STORY OF THE PAPER DOLLAR



Haym Salomon

WAS BORN IN LISSA POLAND IN 1746. SEEKING THE LIBERTY DENIED HIM IN HIS NATIVE LAND, HE EMIGRATED TO AMERICA, LANDING IN NEW YORK SHORTLY AFTER HIS THIRTIETH BIRTHDAY.

THEN CAME THE TERRIBLE FIRE WHICH DESTROYED OVER FIVE HUNDRED HOUSES AND WAREHOUSES CRAMMED FULL OF BRITISH SUPPLIES AND EQUIPMENT. HAYM WAS ARRESTED BY THE BRITISH AND CHARGED WITH HAVING SET THE FIRE.



PEANLESS, HE FLED TO PHILADELPHIA, BUT HIS REPUTATION FOR HONESTY AND ABILITY HAD PRECEDED HIM. BORROWING MONEY, HE AGAIN BUILT UP A GOOD BUSINESS BY HARD WORK. THEN HE MET ROBERT MORRIS, SUPERINTENDENT OF FINANCE FOR THE COLONIES.



THE COLONIES NEED HELP, MR. SALOMON. THIS IS AN HOUR OF GREAT PERIL TO THE CAUSE OF LIBERTY. WE KNOW WE CAN DEPEND ON YOU!

THE FIGHT FOR LIBERTY IN THE COLONIES WAS COMING TO A CRISIS. HAYM ENTERED THE SOLDIERS' JOURNALS, AND HIS KNOWLEDGE OF THE BRITISH AND THEIR WEAKNESSES TURNED HIS SMALL GENERAL MERCHANDISE SHOP INTO A SECRET MEETING PLACE FOR THEM.



RELEASED BECAUSE OF LACK OF PROOF, HAYM WAS ASSIGNED TO THE HESSIAN GENERAL'S CHESTER AS AN INTERPRETER. HE DEVELOPED FLUENT IN TEN LANGUAGES.



THERE HE CONTINUED WORKING FOR THE CAUSE OF LIBERTY BY TALKING HESSIAN SOLDIERS INTO DESERTING AND CONFUSING THE REPORTS OF THE BRITISH ARMY'S COMMISSARY DEPARTMENT.

MORRIS APPOINTED HAYM BROKER TO THE OFFICE OF FINANCE. HIS JOB WAS TO RAISE "HARD MONEY" FOR THE COLONIES.

HAYM, CONTINENTAL PAPER MONEY IS NOT WORTH MUCH. THERE IS NO GOLD TO BACK IT UP. WE MUST HAVE "HARD MONEY"—GOLD AND SILVER TO PAY FOR SUPPLIES BOUGHT FROM FOREIGN COUNTRIES.



MADISON, JEFFERSON, AND OTHERS IN THE YOUNG GOVERNMENT CAME TO HAYM FOR MONEY WHICH HE FREELY GAVE. HE KNEW THE PAPER MONEY HE WAS EXCHANGING FOR GOLD AND SILVER WAS WORTH NOTHING, BUT HAYM WAS NOT DOING THIS FOR PROFIT—HE WAS INVESTING IN LIBERTY!



WHEN THE ACTUAL FIGHTING BROKE OUT BETWEEN THE COLONIES AND GREAT BRITAIN, HAYM THE BRITISH SPY WAS CONSIDERED A TRAITOR. HE WAS SENT TO A BRITISH PRISON, BUT HIS LIFE SWAGGLING THESE MEN OUT OF THE CITY, NOW HELD BY THE BRITISH TROOPS.



AGAIN NEW YORK CITY WAS SWEPT BY FIRE AND AGAIN HAYM WAS ARRESTED. THIS TIME HE WAS SENTENCED TO BE HANGED AS A SPY. LUCKILY HE ESCAPED THROUGH THE HELP OF A YOUNG HESSIAN SOLDIER HE HAD BRIBED.



HAYM NOT ONLY BOUGHT CONTINENTAL PAPER IN ORDER TO BACK UP ITS VALUE BUT LOANED LARGE SUMS OF "HARD MONEY" TO THE GOVERNMENT. RECEIVING PAPER MONEY IN EXCHANGE, MUCH OF HIS STORE EARNINGS HE GAVE TO THE COLONIES AS OUTRIGHT GIFTS.



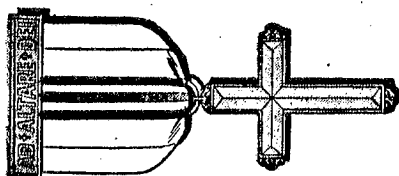
OF COURSE I'LL TAKE PAPER MONEY. IT'S AMERICAN. IT MUST BE GOOD!

HAYM SALOMON DIED IN FEBRUARY 1785. HIS WIFE FOUND OVER THREE HUNDRED AND FIFTY THOUSAND DOLLARS IN CONTINENTAL PAPER MONEY. HIS SON SAID OF IT: "WORTHLESS, HAYM SALOMON HAD GIVEN EVERYTHING HE HAD TO THE CAUSE OF AMERICAN LIBERTY, A CAUSE WHICH HE LOVED."

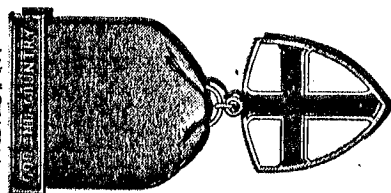


RELIGIOUS AWARDS

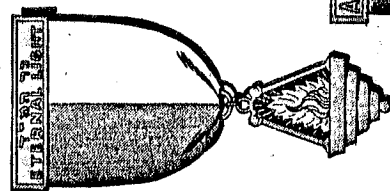
ROMAN CATHOLIC



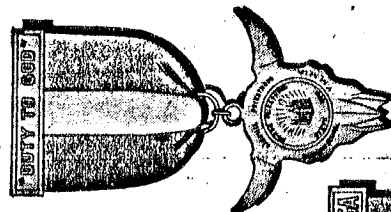
PROTESTANT



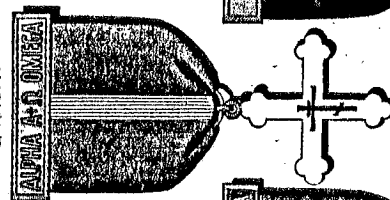
JEWISH



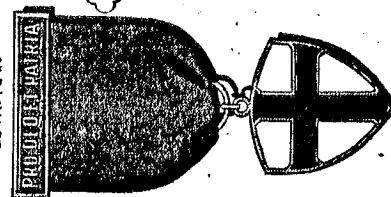
MORMON



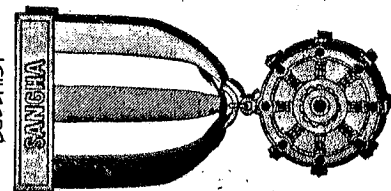
EASTERN
ORTHODOX
CATHOLIC



LUTHERAN



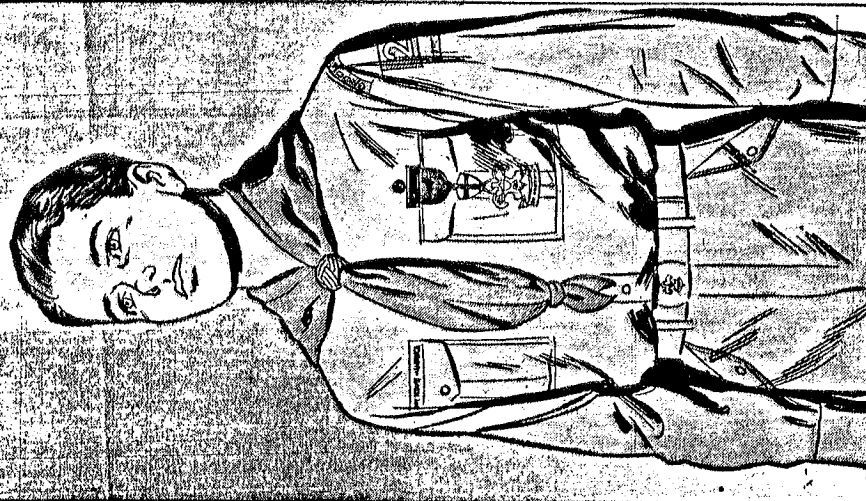
BUDDHIST



A RELIGIOUS AWARD IS GIVEN BY YOUR CHURCH OR SYNAGOGUE IN RECOGNITION OF GROWTH IN RELIGIOUS KNOWLEDGE, EXPERIENCE AND SERVICE TO ACHIEVE THE AWARD OF YOUR FAITH YOU MUST ADVANCE TO FIRST CLASS RANK AND FULFILL REQUIREMENTS UNDER THE DIRECTION OF YOUR MINISTER, PRIEST, RABBI, WARD BISHOP OR SPIRITUAL ADVISOR. IT IS A SIGNAL HONOR TO WEAR THIS SYMBOL OF SPIRITUAL ADVANCEMENT ON YOUR UNIFORM.

THE SCOUT LAW

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 CUSTOM AND RELIGION.



HEROES OF FAITH

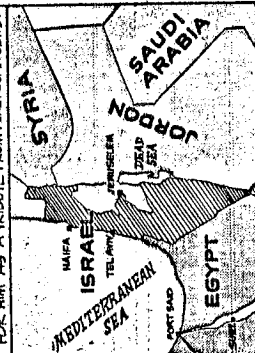
Chaim Weizmann

THE FIRST PRESIDENT OF ISRAEL
(1874-1952)

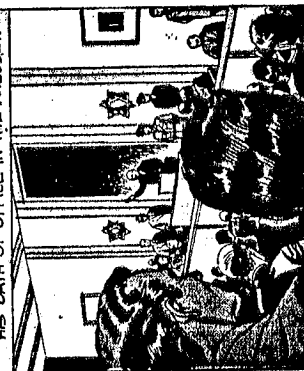
AS A CHILD HE SHOWED AN EXCEPTIONAL INTEREST IN SCIENCE. IN 1900 HE RECEIVED HIS DOCTORATE IN SCIENCE AT THE UNIVERSITY OF FREIBURG IN SWITZERLAND.



FOR THE NEXT TWENTY YEARS, CHAIM WEIZMANN WORKED AND FLEADED FOR THE CAUSE OF A JEWISH STATE IN THE MIDDLE EAST. HE ALSO CONTINUED HIS SCIENTIFIC WORK AT THE WEIZMANN INSTITUTE, BUILT FOR HIM AS A TRIBUTE FROM AMERICAN JEWS.



HE WAS INAUGURATED AS ISRAEL'S FIRST PRESIDENT IN FEBRUARY, 1949. HE TOOK HIS OATH OF OFFICE IN THE KNESSET.



CHAIM WEIZMANN WAS BORN IN AUSTRIA, NEAR PINSK, ON NOVEMBER 27, 1874. HE WAS THE THIRD OF FIFTEEN CHILDREN.



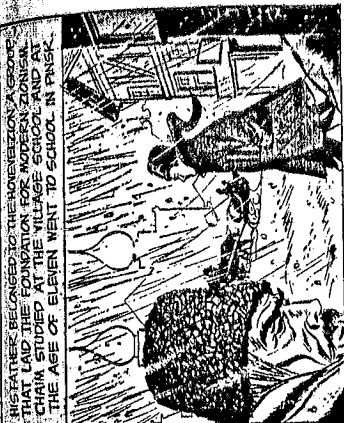
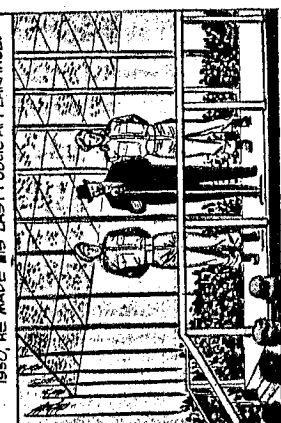
AS A STUDENT HE WAS A LEADER IN THE ZIONIST MOVEMENT, LATER BECOMING PRESIDENT OF THE WORLD ZIONIST ORGANIZATION. DURING WORLD WAR I, WHILE TEACHING AT THE UNIVERSITY OF MANCHESTER, ENGLAND, HE DISCOVERED SYNTHETIC AMMONIA, DESPERATELY NEEDED BY ENGLAND IN THE MANUFACTURE OF EXPLOSIVES.



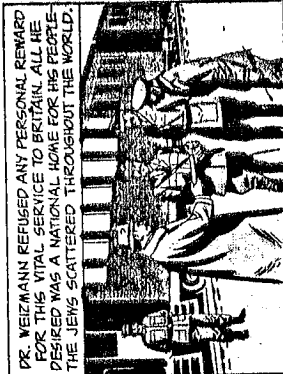
AT THE TWENTY-FIRST ZIONIST CONGRESS IN GENEVA, 1929, DR. WEIZMANN HEARD THE NEWS OF THE START OF WORLD WAR II. AGAIN HIS SCIENTIFIC STUDIES WERE OFFERED TO THE ALLIES FOR HELP IN WINNING THE WAR.



HIS CONSTANT HARD WORK TOWARD THE CREATION OF THE STATE OF ISRAEL WAS RECOGNIZED BY THE UNITED NATIONS. DURING ITS FIRST YEAR AS AN INDEPENDENT NATION, SABBED HIS STATE IN THE JUNE 1950 INDEPENDENCE DAY, 1950, HE MADE HIS LAST PUBLIC APPEARANCE.



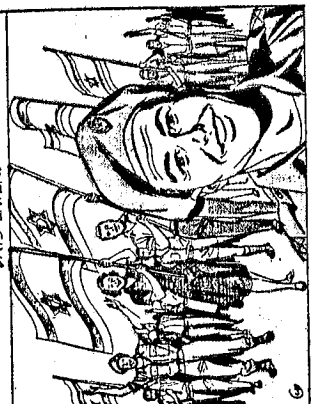
HIS FATHER BELONGED TO THE HONORENBERG GROUP THAT LAID THE FOUNDATION FOR A YIDDISH SCHOOLS AND AT CHAIM STUDIED IN A YIDDISH SCHOOL. AT THE AGE OF ELEVEN HE WENT TO SCHOOL IN PINSK.



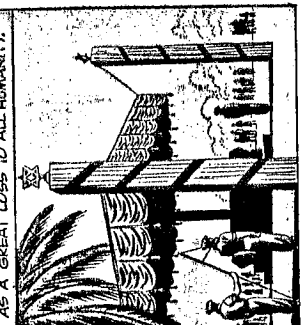
DR. WEIZMANN REFUSED ANY PERSONAL REWARD FOR THIS VITAL SERVICE TO BRITAIN. ALL HE DESIRED WAS A NATIONAL HOME FOR HIS PEOPLE. THE JEWS SCATTERED THROUGHOUT THE WORLD.

AND SO HE WAS REWARDED WITH THE BAILEY DECEMBER 1946 WHICH PAVED THE WAY FOR PALESTINE AS A JEWISH HOMELAND. IN 1948, HE HEADED A ZIONIST COMMISSION TO PALESTINE.

ON MAY 14, 1948, THE STATE OF ISRAEL WAS CREATED. DR. WEIZMANN WAS ELECTED PRESIDENT THREE DAYS LATER.



ON NOVEMBER 9, 1952, HE DIED IN HIS HOME AT REHOVOT, ISRAEL. THROUGHOUT THE WORLD HIS DEATH WAS MOURNED AS A GREAT LOSS TO ALL HUMANITY.



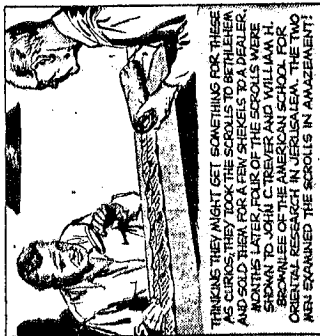
THE DEAD SEA SCROLLS



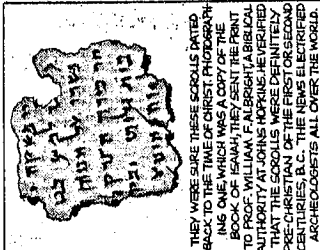
IN THE SUMMER OF 1947, AMONG THE CRASSY ROCK CLIFFS BY THE DEAD SEA, NOT FAR FROM JERUSALEM, A YOUNG BEDOUIN LAD WAS SEARCHING FOR A LOST GOAT. LOOKING INTO A CAVE OPENING, HE SAW A ROW OF CLAY JARS. VISIONS OF HIDDEN GOLD AND JEWELS FILLED HIS HEAD.



FORGETTING THE LOST GOAT, HE RUSHED HOME TO TELL OF HIS DISCOVERY. RETURNING TO THE CAVE, HE AND A FRIEND BROKE OPEN THE JARS BUT TO THEIR GREAT DISAPPOINTMENT, THE JARS WERE NOT FILLED WITH GOLD AND JEWELS, BUT OLD DECOMPOSED SCROLLS.



THINKING THEY MIGHT GET SOMETHING FOR THESE AS CURIOS, THEY TOOK THE SCROLLS TO BETHLEHEM AND SOLD THEM FOR A FEW SHEKELS TO A DEALER. MONTHS LATER, FOUR OF THE SCROLLS WERE SHOWN TO JOHN C. TREVER AND WILLIAM H. BROWNLEE OF THE AMERICAN SCHOOL FOR ORIENTAL RESEARCH IN JERUSALEM. THE TWO MEN EXAMINED THE SCROLLS IN AMAZEMENT!



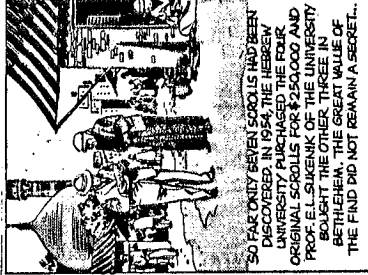
THEY WERE SURE THESE SCROLLS DATED BACK TO THE TIME OF CHRIST. PHOTOGRAPHING ONE, WHICH WAS A COPY OF THE BOOK OF ISAAH, THEY SENT THE PRINT TO PROF. WILLIAM F. ALBRIGHT, A BIBLICAL AUTHORITY AT JOHNS HOPKINS UNIVERSITY. THAT THE SCROLLS WERE DEFINITELY PRE-CHRISTIAN OF THE FIRST OR SECOND CENTURIES, B.C. THE NEWS ELECTRIFIED ARCHEOLOGISTS ALL OVER THE WORLD.



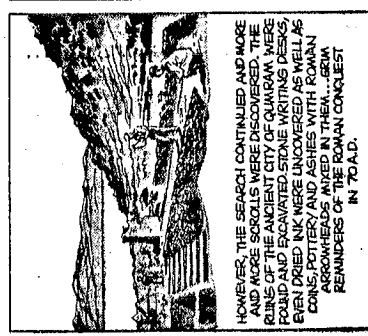
HERE WERE WRITTEN RECORDS OF A PEOPLE WHO LIVED AT THE TIME OF CHRIST: WRITTEN IN HEBREW AND ARAMIC ON THIN SHEETS OF LEATHER AND PAPYRUS, THEY TOLD THE STORY OF THE OLD TESTAMENT, PRAYERS, PSALMS, PROPHECIES AND THEIR LAWS.



SOME OF THE SCROLLS WERE WRITTEN ON THIN COPPER SHEETS AND TOLD THE LOCATION OF MILLIONS OF DOLLARS OF BURIED TREASURES (WHICH HAS NOT YET BEEN FOUND). THE SCROLLS THEMSELVES WERE PROBABLY HIDDEN IN THE CAVES WHEN ROMAN LEGIONS INVADED AND DESTROYED JERUSALEM AND THE SURROUNDING COUNTRY.



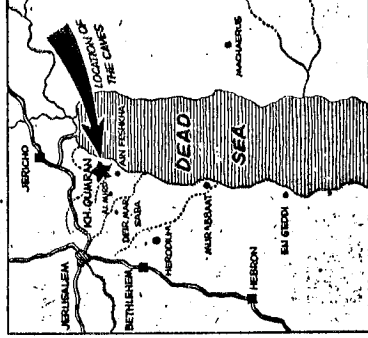
SO FAR ONLY SEVEN SCROLLS HAD BEEN DISCOVERED. IN 1954, THE HEBREW UNIVERSITY PURCHASED THE FOUR ORIGINAL SCROLLS FOR \$250,000 AND PROF. E.L. SUKENIK OF THE UNIVERSITY BOUGHT THE OTHER THREE IN BETHLEHEM. THE GREAT VALUE OF THE FIND DID NOT REMAIN A SECRET..

[illegible]

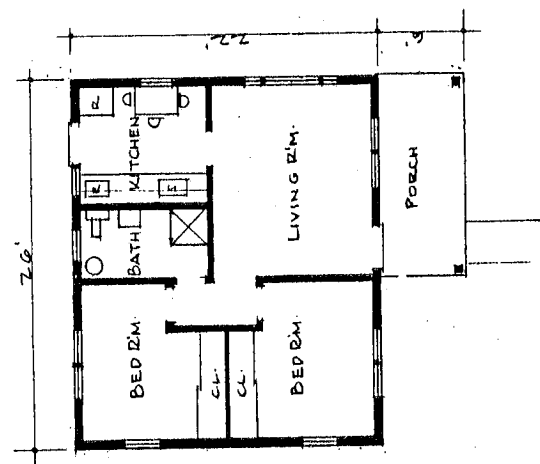
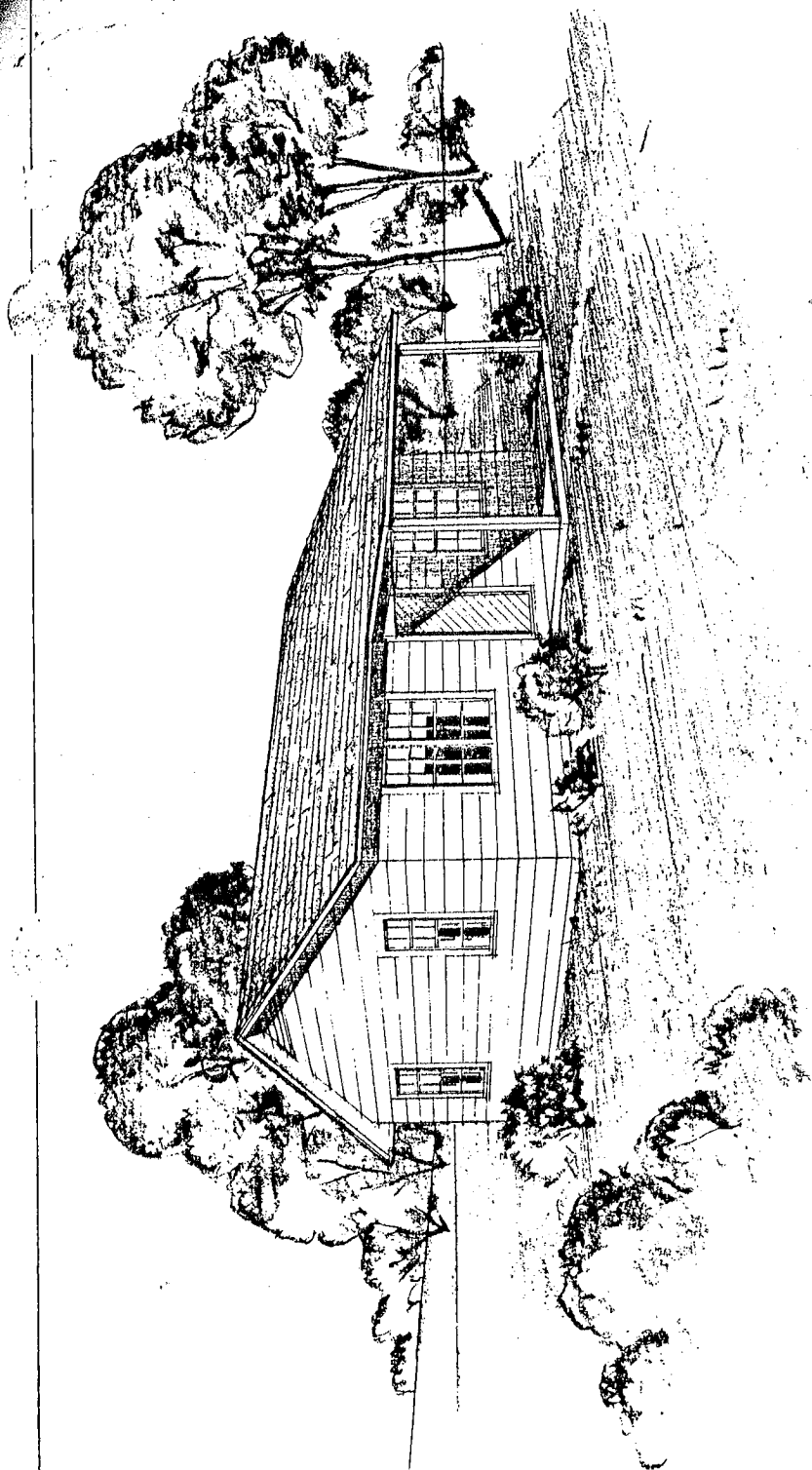
HOWEVER, THE SEARCH CONTINUED AND MORE AND MORE SCROLLS WERE DISCOVERED. THE RUINS OF THE ANCIENT CITY OF QUAMRAH WERE FOUND AND EXCAVATED. STONE WRITINGS, DESKS, EVEN DRIED INK WERE UNCOVERED AS WELL AS COINS, POTTERY AND ASHES WITH ROMAN ARROWHEADS NESTED IN THEM...GREAT REMINDERS OF THE ROMAN CONQUEST IN T.O.A.D.



THIS MOST FASCINATING SCIENTIFIC DETECTIVE STORY OF OUR TIME IS UNFOLDING FRESH INSIGHTS INTO BIBLICAL HISTORY. WE CALL THE PEOPLE WHO WROTE THESE SCROLLS, QUMRANS, AFTER THE VILLAGE NEAR THE SITE OF THE CAVES. WE KNOW THEY WERE JEWISH AND FOR THE FIRST TIME THE WORLD HAS A NEARLY COMPLETE LIBRARY OF ONE GROUP OF PEOPLE WHO LIVED AT THE TIME OF CHRIST.



CHAPLAIN'S QUARTERS



SCALE
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PLAN

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Synagogue Council of America



Reverent

The Scout who is truly reverent towards God shows his reverence in his everyday actions as well as in his church activities. By forgetting yourself and helping other people at all times, you are doing what God wants you to and practicing reverence.

There is another important thing in this Twelfth Part of the Scout Law. It is your respect for other people, for their religion and customs.

Some fellows think they are smart by referring to people of other religions or other races by unkind nicknames. They think it is smart to tell stories about other religions and other races. They do not realize that their own religion and customs may seem strange to someone else.

For the rest of your life you will be associating with people of different religious beliefs and customs. It is your duty to respect these people for their beliefs, and to train yourself to respect others for what they are and what they do, instead of being influenced by their color or creed.

Color and religious beliefs are no basis for judging a man. All men were created by the same God, and all are equal before God. By living up to the Scout Oath and Scout Law, by doing good to your fellow man, you are doing your duty to God.



A Scout is faithful to his religion

THE 12TH SCOUT LAW

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 custom and religion.



REPRINTED FROM THE HANDBOOK FOR BOYS
FIFTH EDITION, 420,000 COPIES, JUNE 1948

--- Appendix Y ---

BOY SCOUTS OF AMERICA

The Story of The Religious Awards

By Ray O. Wyland, Director, Division of Relationships

FROM its very inception Scouting has supported religion. The Constitution of the Boy Scouts of America clearly states "... no boy can grow into the best kind of citizenship without recognizing his obligation to God." The Scout program of character development is not complete in itself. It needs the spiritual motivation of religion to achieve its highest aims. In harmony with these principles Scouting asks all who are associated with it as leaders and followers to pledge their faith in God.

Since the teaching of religion is the responsibility of the Church, Scouting has excluded from its manuals all elements of sectarian indoctrination. Incentives toward religious instruction are included in the program and a boy advances in Scouting as his Spiritual Guide certifies that he has been faithful in his religious duties. This contact has directed many boys to the Church and is evidence that Scouting aims to build character on spiritual foundations.

Through relationships that have been established with the major religious groups, the Scouting program is becoming more than ever a medium through which Boy Scouts are directed to their Rabbi or Pastor for religious instruction.

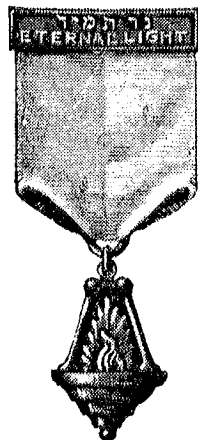
The Religious Awards Plan provides a medium through which the Boy Scout Program is integrated with religious instruction in the various faiths. This plan was originated by religious leaders representing

the various Churches and Synagogues in collaboration with Scout Leaders, and has been approved by committees of the Religious Groups and the Boy Scouts of America. This plan is a satisfactory and successful means of gearing Scouting into the religious teaching and youth activities of the Church.

Protestant, Catholic and Jewish committees have published manuals outlining the policies and procedures that shall govern the administration of their respective Troops, and setting up requirements for their Religious Awards.

Three Awards are available. Catholic boys receive the Ad Altare Dei Cross; Protestant boys receive the God and Country Award; Jewish boys are awarded the Ner Tamid. More than 12,000 Awards have been presented to deserving boys and many thousands of Scouts of all faiths are working on their religious programs and projects to become eligible for the distinctive honor.

An analysis of the requirements for the religious awards as offered by the major faiths indicates a similarity of purpose, though they are different in detail. The projects are grouped around four general objectives: (1) To help a Boy Scout become more faithful in the fulfillment of his religious duties; (2) To encourage him in the practice of his daily devotions; (3) To deepen his appreciation of his spiritual heritage by increasing his knowledge of the



Rabbi Samuel Berliant and Rabbi Norman Salit presenting Ner Tamid Awards at New York, N.Y.

teachings and practices of his religion; (4) To provide incentive for making his religion practical in service to his Church and community. Underlying these four purposes is the basic objective of relating the Boy Scout to the total program of the religious institution to which he belongs.

Religious leaders have been quick to recognize the values to be derived from the Church Awards Plan and are helping to make it effective in the local units. Clergymen who formerly were dubious about using the Scouting program in the Church are welcoming it with open arms and others who formerly tolerated it are beginning to realize that it can be a wonderful tool for promoting the spiritual welfare of youth.

In qualifying for the Religious Award a Boy Scout keeps in close touch with his Pastor, who is his counselor and guide. This gives the Pastor a good opportunity to get close to the boy. In the performance of the required projects the boy learns obedience and faithfulness to his religion by doing things that cultivate these virtues in his heart and mind. When he has fulfilled all of the requirements he receives the Religious Award from a recognized leader of his Church or Synagogue in an impressive ceremony before the congregation.

A Religious Award is not a Merit Badge and must not be construed as a Scouting Award. It is a Church Award conferred upon a Scout by his Pastor in evidence that he has fulfilled a prescribed course of spiritual improvement and has rendered outstanding service to his Church or Synagogue. These Awards are not granted to a Scout until he has attained First Class rank, but he may begin working on the requirements at any stage in his Scout advancement from Tenderfoot to Eagle. All Boy Scouts whether in



Rev. Myrus Knudson presenting God and Country (Pro Deo et Patria) Award at Milwaukee, Wis.



Archbishop Walsh presenting Ad Altare Dei Award at Kearney, N. J.

Troops sponsored by religious or secular groups are eligible for the Religious Awards and Scoutmasters should encourage every Scout to achieve this distinctive honor.

Since the program of Religious Awards is comparatively new, information about the plan has not reached all Scout Troops. The Jewish, Catholic and Protestant Committees are doing their utmost to make known the facts concerning their respective awards to the Scouts in their Troops. An educational program is reaching into every Scout Council through the Division of Relationships of the Boy Scouts of America. Supplies of literature on the subject are available at Council offices and Scout Executives are ready to serve any religious organization that desires information and assistance in putting the plan into operation. Pastors and Rabbis in the local churches and synagogues are urged to study these Religious Awards programs and to present the information to their Scouts and leaders.

In the development of these Religious Awards, a grand spirit of cooperation has prevailed among the committees representing the major faiths. As a result there is unity and a common purpose in the whole plan even though the application of it must conform to the beliefs, practices and policies of each group. The plan maintains the non-sectarian policies of the Boy Scouts of America, and at the same time stimulates a maximum of spiritual influence to be brought to bear upon the boys in Scouting and with proper respect for the religious convictions of each one of them.

Portrait of a Busy Man

By ROBERT WILLIAMS

John M. Schiff had been elected president of the Boy Scouts of America. So we went around to have a talk with him in the tradition-hallowed financial citadel of Kuhn, Loeb & Co. at 52 William St., where he is a partner.

Three uniformed attendants in turn, piloted us to the second floor office of John M. Schiff, a tall, lean man with a white mustache and a complexion that accentuated his stealthily graying.

Shocking us to a seat, he motioned us to a desk. He thoughtfully sorted over 13 small pieces of paper from a memo pad—each inscribed with a notation—and filed them in a desk calendar, which he handed to an attendant. Then he turned to explain his secretary. "It was close to 5 p.m. and he explained his secretary 'doesn't like to miss her train.'"

Then, with an easy grace, he swung around in his chair, crossed one long leg over the other and lit a cigarette with much savoir.

"My father," he said, "got me interested in the Scouts. He was a founder of the movement back in 1910. He was elected president just a month before his death in 1931. You might call it my favorite outside activity."

Scouting, apparently, has out-run some seemingly heavy competitors, for Schiff also is a member of the New York City Club, the Greater New York Fund and the Public Library, chairman of the Visiting Nurse Service, and trustee of the Zoological Society and the semi-philanthropic Provident Loan Society.

The financier seemed a little surprised as he verified this range of activities and remarked that, perhaps, he might be "taking on a little too much."

Business-wise, his list of connections is equally imposing. In addition to his Kuhn, Loeb partnership, there are memberships on the boards of Westinghouse Electric, the C.I.F., Financial Corp., the Erie Railroad, the Tidewater Oil Co. and the Bowers Savings Bank.



"We've got a real organization"

"I suppose," he said, after nodding to each, "you could call me a creature of tradition."

In Kuhn, Loeb, of which his great-grandfather, Solomon Loeb, was a founder, he is fourth generation son to hold an active partnership. His interest in the Visiting Nurse Service, an offshoot of the Henry St. Settlement, stems from his grandfather, Jacob H. Schiff, who helped finance the Manhattan World War Side settlement house.

As for the Boy Scouts, Schiff



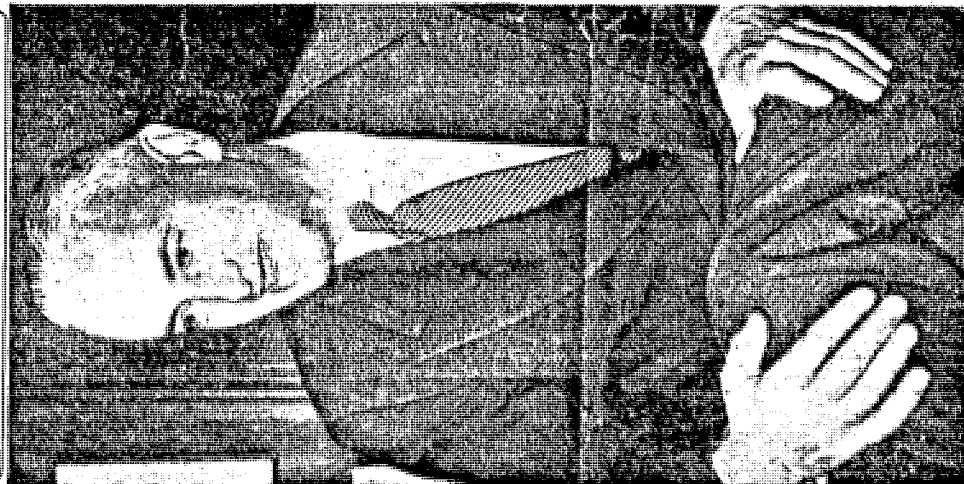
--- Appendix AA ---

Education for Living

Scout President John M. Schiff fished through the top right drawer of his desk for a pamphlet and, rifling through the pages, said:

"Just listen to the things a Scout learns, if he earns his merit badges—camping, cooking, pioneering, swimming, personal health, athletics, chess, first aid, firemanship, public health, bird study, carpentry and home repairs."

"Older boys become Explorers, searching into occupational possibilities for later life. It sounds to me like a good education for living."



JOHN M. SCHIFF
Fast Photos by Camera
"My father got me interested in the Scouts"

"I respect her opinions even though I disagree with her."

There lurks now in Schiff's mind an ambition which he some day hopes to fulfill. "I'd like to be in the government," he said. "I'd like to be in the government job. I think if the country's been good to you and your family, you ought to put something back by taking on some responsibilities."

In World War II he was a naval officer with the Atlantic Arm-

"My father got me interested in the Scouts"

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During the years of his marriage, Schiff entered the Scout movement as a member of New

sau County Council, later of the New York and New Jersey Region, which embraces the Mortimer L. Schiff Scouting Reservation at Mendham, N. J., a training center for professional staff members of the Scouts.

"Scouting is a tremendous idea," said Schiff, "when I first started, it was a limited program for boys of 12 and over, but now we have youngsters all the way from eight through their teens taking an active part."

"No one could estimate how big a part the Scouts have had in our national growth. Since 1910, more than 17,500,000 boys have joined troops and worked for merit badges and gone on into life."

Warning up to his subject, Schiff cited the tremendous collection of waste paper, aluminum, rubber, scrap metal and other materials collected during World War II as well as their sale of \$2,000,000 in war bonds.

"You can see," he said, "we've got a real organization. We've got our new civilian defense role all cut out, also. Scouts are going to serve as emergency messengers and help the Red Cross provide food, clothing and shelter for refugees, if one arises."

Schiff said his BSA activities consist mostly in presiding over board meetings, which decide over-all policy. On business trips, he plans to visit Scout installations and regional officials.

He handles most of his community and philanthropic work in the area around Wall St., begins retiring for the



"We've got a real organization"

"I'm taking us to a seat, he thoughtfully sorted over 13 small pieces of paper from a notebook and laid them in a neat row on a desk. He handed to an attendant with instructions to give it to his secretary. and he expected his secretary "doesn't like to mess her train."

Then, with an easy grace, he swung around in his chair, crossed one long leg over the other and lit a cigaret with much savor.

"My father," he said, "got me interested in the Scouts. He was in the movement back in 1910. He was elected president in 1931. You might call it my favorite outside activity."

Scouting, apparently, has outrun some seemingly heavy competitors, for Schiff also is a member of the NYU Council, a member of the Red Cross, the Public Library, chairman of the Visiting Nurse Service, and trustee of the Zoological Society and the semi-philanthropic Provident Loan Society.

The financier seemed a little surprised as he verified this range of activities and remarked that, perhaps, he might be "talking on a little too much."

Business-wise, his list of connections is equally imposing. In addition to his Kuhn, Loeb partnership, there are memberships on the boards of Westinghouse Electric, the C.I.T. Financial Corp., the Los Angeles & Salt Lake RR, the Tidewater Associated Oil Co. and the Bowery Savings Bank.



"I suppose you could call me a creature of tradition"

NEW YORK POST, SUNDAY, JUNE 10, 1951

"I'm taking us to a seat, he thoughtfully sorted over 13 small pieces of paper from a notebook and laid them in a neat row on a desk. He handed to an attendant with instructions to give it to his secretary. and he expected his secretary "doesn't like to mess her train."

He immediately entered the financial community in a training capacity, assuming larger roles with the years. He joined Kuhn, Loeb in 1931 with the sons of two other partners, an auspicious occasion in a financial institution. He remained in the same day, "O. H. H. Kahn, eldest son of O. H. Kahn, and Paul M. Warburg, son of Paul M. Warburg."

He was 30 when Edith Brevoort Baker, daughter of financier George F. Baker Sr. and Mrs. Baker, became his bride. They have a son, David, now 14.

During the years of his marriage, Schiff entered the Scout movement as a member of the National Council. Later, he became chairman of the New York and New Jersey Region, which embraces the Mortimer L. Schiff Scouting Reservation at Mendham, N. J., a training center for professional staff members of the Scouts.

"Scouting," Schiff, "when you consider how it has grown. At first, it was a limited program for boys of 12 and over, but now we have youngsters all the way from eight through their teens taking an active part."

"No one could estimate how big a part the Scouts have had in our national life. Since the beginning of the war, more than 17,500,000 boys have joined troops and worked for merit badges and gone on into life."

Warning up to his subject, Schiff cited the tremendous collection of waste paper, aluminum, rubber, scrap metals and other materials by Scouts in World War II in their bonds.

"You can see," he said, "we've got a real organization. We've got our new civilian defense role all cut out, also. Scouts are going to serve as emergency messengers and help the Red Cross provide food, clothing and shelter during an emergency. If one of our Scouts is in a hospital, we'll take care of him."

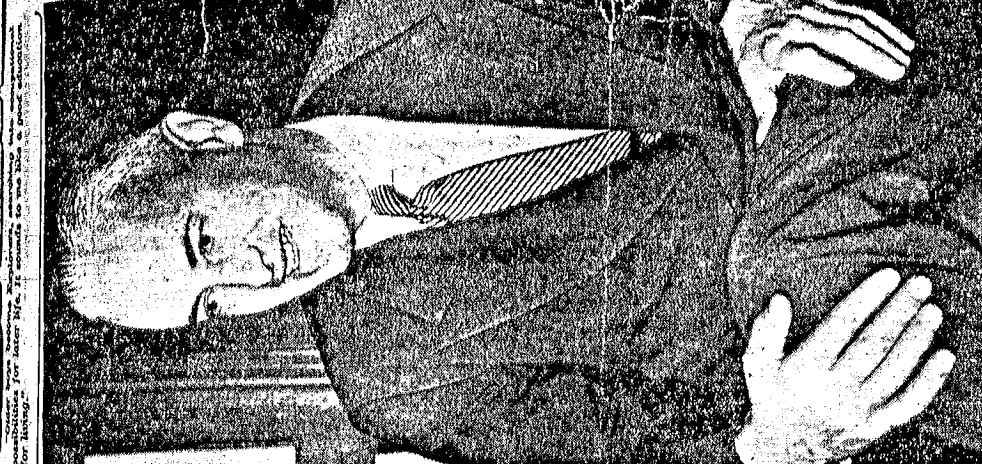
Schiff said his BSA activities consist mostly in presiding over board meetings, which decide over-all policy. On business trips, he plans to visit Scout installations and regional officials.

He handles most of his community, civic and philanthropic affairs in the late afternoon or evening. He began retiring for the night.

Schiff is a life-long Republican, but views with "respect" the activities of his sister, Mrs. Dorothy Schiff, who publishes the independent New York Post.

"I'd say we have disagreed over the years on many matters of public thought," he said, "but I've always had great admiration for her ability and accomplishments."

Close-Up



JOHN M. SCHIFF Best Photos by Camera

"My father got me interested in the Scouts."

"I respect her opinions even though I disagree with her."

A man who enjoys good food and lots of it, Schiff has no explanation for his lean figure at the moment. "I think some time," he said, "I'd like to be in some sort of government job. I think if the country's been good to you and your family, you ought to put something back by taking on some responsibilities."

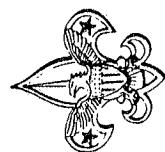
In World War II he was a naval officer with the Atlantic Fleet, and he was in the Pacific during the landings in Southern France and Normandy. He started out as a lieutenant, but was a commander when he left the service.

The man for government work is not usually pressed for time. "You don't read books, then, where I can perform a real service."

"Of course, I don't know what it would be," he said. "After all, I am a Republican and, undoubtedly, there'd have to be some change in things."

"We're not," he added, smiling, "hampered by politics in the Scouts."

THE KLAU LIBRARY
HEBREW UNION COLLEGE
Jewish Institute of Religion
Brookdale Campus
One West Fourth Street
New York, NY 10014



JOHN M. SCHIFF

New York, New York

Partner, Kuhn, Loeb & Company.

Entered Scouting 1930. Vice-President, Nassau County Council, Mineola, New York, 1930-46. Chairman, Region Two Executive Committee, 1946-51.

Member, National Executive Board since 1933; Finance Committee. Chairman, Investments Committee.

Vice-President, Boy Scouts of America, 1946-51; President, 1951-56; Honorary Vice-President since 1956.

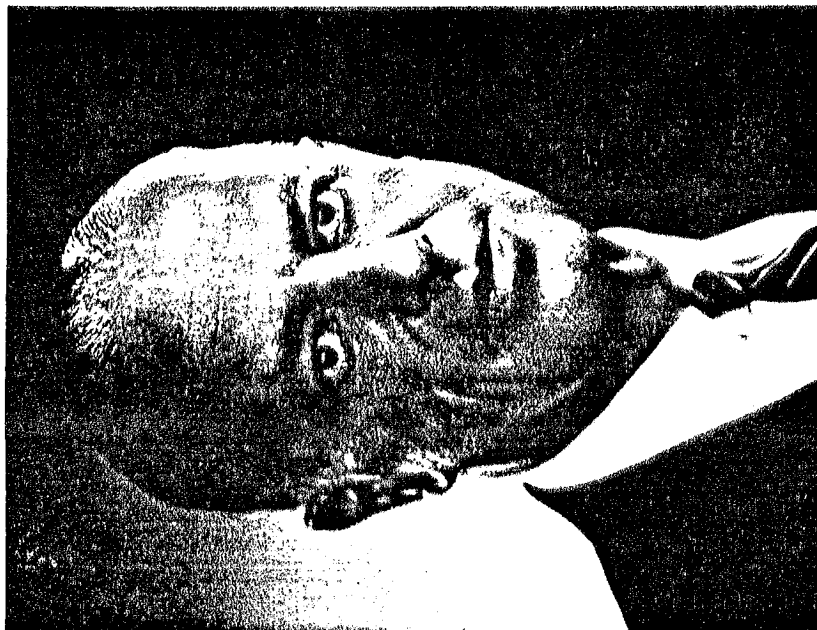
Awarded Silver Buffalo, 1943; Silver Antelope, 1953; Silver Beaver, 1954.

Awarded Silver Fox, 1957; Bronze Wolf, 1961.

Member, Boy Scouts International (World) Committee, 1955-61.

Trustee, Visiting Nurse Service of New York; New York University; New York Public Library; New York Zoological Society; Jewish Welfare Board.

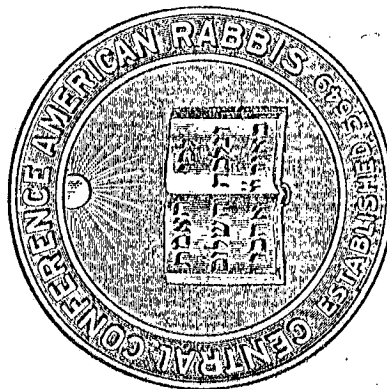
Member, Yale Development Committee.



CENTRAL CONFERENCE OF AMERICAN RABBIS

THIRTY-NINTH ANNUAL CONVENTION

JUNE TWENTY-SEVENTH TO JULY FIRST
NINETEEN HUNDRED AND TWENTY-EIGHT
CHICAGO, ILLINOIS



VOLUME XXXVIII

EDITED BY RABBI ISAAC E. MARCUSON

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--- Appendix CC ---

XXI

Whereas, a famine in parts of Northern China has given rise to appalling conditions of suffering and death, which China in its present disorganized condition is not able to wholly alleviate, and

Whereas, assurances are given by the China International Famine Relief Commission, and by others experienced in famine relief work in China, that relief activities are practicable, notwithstanding the political disorder incident to civil war, and

Whereas, the Committee of Reference and Council of the Foreign Missions Conference have made funds available for the immediate intensive campaign for China Famine Relief funds; therefore be it

Resolved, That the Central Conference of American Rabbis hereby expresses its satisfaction that a national campaign committee has been formed and earnestly hopes that the people of the United States will respond promptly and generously to the Chinese pitiful appeal for food; and be it further

Resolved, that we request our members to cooperate as fully and effectively as possible with the China Famine Relief, to unite with it for making such approaches as may be practicable to the humanitarian minded citizens of the United States for generous famine relief contributions.

JONAH B. WISE,
SOLOMON FOSTER.

Your Committee approves of this resolution and recommends its adoption.

The recommendation was adopted.

XXII

Whereas, the Boy Scout Movement of America was chartered by Congress on non-Sectarian lines as one of the great democratizing agencies for American Youth,

Therefore, be it resolved, that this Conference deplores its sectarianization as manifested by its inauguration of a religious department for the express purpose of forming troops on sectarian lines and be it further resolved that a copy of these resolutions be sent to Chief Scout Executive James E. West with the earnest hope that this action of the National Council will be reconsidered.

PHILIP D. BOOKSTABER,
SAMUEL S. MAYERBERG,
ISAAC LANDMAN.

Your Committee recommends the adoption of this resolution.

A motion to refer the resolution to the Executive Board was lost.

The recommendation was adopted.

Respectfully submitted,

ISAAC LANDMAN, *Chairman*
HENRY J. BERKOWITZ,
PHILIP D. BOOKSTABER,
SAMUEL S. COHON,
G. GEORGE FOX,
SAMUEL HIRSHBERG,
FERDINAND I. ISSERMAN,
SOL KORY,
CHARLES B. LATZ,
CLIFTON H. LEVY,
WOLF MACHT,
SAMUEL S. MAYERBERG,
JACOB TARSHISH,
VICTOR E. REICHERT,
GEORGE ZEPIN.

The following resolution was presented and unanimously adopted:

Be it resolved, that it is the sense of the Conference that the President of the Conference shall, during his term of office as President, be one of the two representatives of the Conference on the Executive Board of the Union of American Hebrew Congregations.

RESOLUTION XXII RELATIVE TO BOY SCOUT MOVEMENT

Rabbi Bookstaber: I would like to speak on this, as the originator of that resolution which came up primarily as the result of the action of the Executive Board of our Conference. I want to give a little history. About ten years ago the National Council of the Boy Scouts of America inaugurated a special Religious Department with Reverend Wieland at the head. At that time we in Cincinnati protested against this innovation. However that Department was organized and what was anticipated at that time in scouting has resulted within the last two years.

Reverend Wieland has gone to all denominations in the country and has asked them to send representatives for a conference of the various denominations. In other words, the Catholics and the Protestants and the Jews and all their ramified subsidiary organizations have been asked to send delegates to New York City. The Catholics drew up a manual and the Protestants drew up a manual in addition to the general Boy Scout Handbook, which I consider one of the finest manuals in the world and has more circulation than any book excepting the Bible, and it is practically a Bible for boyhood, this Boy Scout Manual. Now the B'nai B'rith

appointed me a member of a committee of three to represent the B'nai B'rith, and likewise the Union of American Hebrew Congregations, the United Synagog, the Agudath Ha Rabbanim, and many other Jewish organizations were asked to send representatives. We had a meeting last year or two years ago in New York at headquarters with Mr. James E. West.

We met there and we protested against the sectarianization of this movement which was started for the purpose of developing the spirit of youth in this country. The Boy Scout movement was originally organized upon a non-sectarian and non-militaristic basis, upon which ground it received a charter from Congress, I believe the only organization of this kind that has a charter from Congress. They put this proposition before the Committee and wanted us to get up a Jewish scout manual. I want you to know, wherever you are, in whatever city, the havoc that is being raised in the Boy Scout movement in your own city by trying to separate scouts into Jewish scouts, or Protestant scouts, or Catholic scouts.

There are some such troops already. I found this in Cincinnati and I am fighting it in Harrisburg, where no boy but of that particular denomination can join the troop meeting in that particular church. In the troop I had the privilege of leading in Cincinnati we had non-Jews in the troop meeting at the Temple, and we had one colored boy in the group, but the sectarian invasion in so far as troops are concerned has gone so far that some denominations will not admit boys of other denominations into their troop. It is against the spirit of scouting. I protested there against the getting up of this Jewish scout manual in addition to the Boy Scout manual which has a universal application to the boyhood of America. It was passed, however, for I did not get the support of the members of the Central Conference of American Rabbis there who represented the other organizations.

President Enelow: Nobody had been appointed by the Conference.

Rabbi Bookstaber: I mean rabbis of the Central Conference of American Rabbis who were representatives of the Union of American Hebrew Congregations—

President Enelow: It is stated in the literature of that organization that somebody is acting as a representative of the Central Conference of American Rabbis, but there has never been any official appointment to that effect.

Rabbi Kornfeld: It so happened that I represented the Union of American Hebrew Congregations at that meeting in New York, and therefore I rise to discuss this matter.

While in principle Rabbi Bookstaber is quite correct, we are facing not a theory, but a condition, and that condition is paramount in this case, as in all cases it must be. The Boy Scout movement as it is conducted today, not as it was originally organized, takes cognizance of the fact that there are church troops; there are Catholic troops, and there are Protestant troops because they feel that you can reach the boy of your own church much more easily through the channels and through the agencies of your church than he could be reached through any other means. That is the psychology of the movement.

We do know, furthermore, that the Orthodox Jewish boys do observe the dietary laws and that their parents would not allow them to join the boy scout movement unless they have the assurance that these laws would be observed, so that while we may lay down our principles for Reform Jewish boys, we cannot do it for all the Jewish children.

I believe that the major part of the Jewish boy scouts are Orthodox Jewish boys; furthermore, and there is the real issue, yesterday afternoon when we discussed the work in the universities, it was stated that we must safeguard the social contacts of our children too, and I assure you that it is a condition that may be contrary to one's theory but it is a fact.

My own boy thought that he wanted to join the Catholic troop, because Junior Reynolds, next door, was a member of that troop. It will mean that you are going to have the

Jewish Boy Scout troops all composed of children who come from so-called ghettos or from the east sides, or wherever it may be, for the Reform Jewish children will not join, and it is a fact in my congregation that the Temple troop, until within the last two years was composed only of children with whom the so-called Reform children did not care to be identified socially in the Boy Scouts.

Now I am asking you, gentlemen, are we prepared with this resolution to assume all of the things that are involved in its passage? I for one am not prepared to do so, and when the Union of American Hebrew Congregations sent its delegates there, it was not to maintain a so-called policy of the Central Conference of American Rabbis, but rather to serve the best interests of the Jewish Scouts of America.

Rabbi Minda: I do not know what Rabbi Bookstaber had in mind when he said that this meeting suggested that a new manual be prepared in addition to the regular scout manual. I am acquainted with the scout literature and I know, for instance, that the Protestant group have issued not an additional scout manual, but they have suggested to various church troops ways in which the scout troop can be helpful in church work, and have suggested various lines of religious work which can be fitted into the scout work.

Now as I understand scouting, it is a program which is adopted by various institutions, be they churches, schools or any other institutions dealing with youth. I for one would hate to see this resolution pass which would discourage any efforts on the part of the scout organization which have as their purpose the furtherance of religious education. I say I would very much dislike to see this resolution passed if it meant that we were discouraging the National Scout organization in its efforts to encourage religious education among the youth.

Rabbi Mayerberg: May I speak upon the subject, against the amendment and for the original resolution? Against the amendment because I think that on some questions a

convention assembled may express its opinion without disrespect to the ability of our Executive Board, and I am for the resolution because I think that a very fundamental principle is at stake.

This is what the resolution means: do you want to encourage Jewish segregation in American life or do you not wish to discourage segregation? Now the Boy Scout movement is a non-sectarian organization, it is not for religious education, it is for character building. Of course we believe that religious education is fundamental in character building, but there are other means by which character may be built without especial attention at all times to religious education.

The Scout Oath and Scout Law were written by non-Jewish organizations and I call your particular attention to the fact that there is nothing in the Scout Law or the Scout Oath that cannot be taken by any human being, and then on top of that we come in and ask this great organization that binds boys together regardless of creed and of race—that breaks down the differences that we adults have erected as barriers between us—to segregate Jewish boys.

I do not ask Jewish boys to violate their principles by destroying their laws of Kashruth; of course not, and as there is nothing in the Boy Scout movement that our Orthodox Jewish boys cannot accept. Let them through the principle of self-control refrain from the violation of customs that they may hold sacred.

I feel that there is enough in the Boy Scout movement and its Law and Oath as it is today to engage the sympathetic cooperation of every Jewish Scout.

Rabbi Unger: I have been a scout master in Cincinnati for eight years and I think we should try to impress upon the officials of the Scout organization the fact that we are absolutely against segregation of any kind. In my troop I had non-Jewish boys and I had boys who were strictly Orthodox in every conceivable sense of the term, and when we went on over-night hikes we managed to have food for the Orthodox boy just as well as we had for the boy who

was from a Reform home. We must not under any circumstances try to have a distinctly Jewish troop or a distinctly Catholic troop. We can very easily arrange conditions so that every boy in the troop will have the opportunity that he wants. The scout organization has as its oath, "On my honor I will do my best to do my duty to God and my country," no mention is made as to how that boy is to worship.

Rabbi Frisch: I am for the resolution and against the amendment for the same reason that the last speakers stated. We have a troop in our temple made up of at least half gentile boys and half Orthodox Jewish boys. I think we are going too far in surrendering not only principles, but actual contact values that we have built up because of certain ritualistic difficulties that affect certain members of the Jewish group, and I think it is time to call a halt. Things have gone too far in sectarianizing this movement; I am opposed to a separate Jewish manual and a separate Catholic and Protestant manual. These contacts are the finest that can be made and I believe the Conference ought to pass this resolution here and not refer it to the Executive Board.

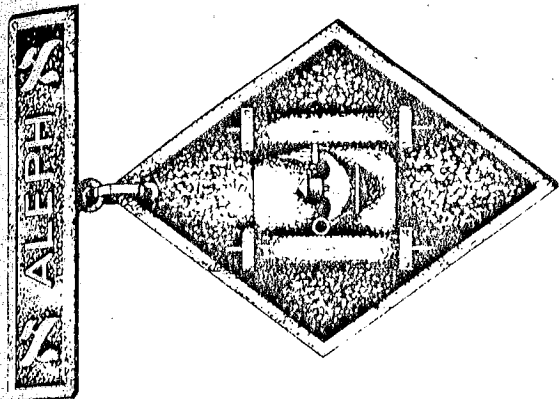
Rabbi Harry Kaplan: I wish to speak not only as a scout but as one who has been a scout executive and scout master for four or more years. There is a practical element involved in the scout program, it is a voluntary movement. In order to make a volunteer movement function, it must be tied up with a definite institution. The chief institution with which scouting is connected in America is the church or community center and in places where it works with schools or other loosely tied institutions the troops have not functioned properly. As Rabbi Minda has pointed out, scouting is a movement which is given to institutions and which they are to develop and which they are to foster. We know very well that amongst the great body of Orthodox boys their parents in many cases will object to their joining a church scout troop; secondly the great mass of Catholic troops throughout the country even more than the Protestant troops are tied up religiously to the church; their

meetings open with prayer, their activities are supervised by the priest and I suppose that no Jewish boy or Protestant boy could join those troops.

I, like Dr. Bookstaber, deplore the fact that scouting is being sectarianized; it is a matter for study as to what can be done; I do not know. I deplore sectarianism in scouting, but it is a practical problem which they face, it is bound up with the greater problem of segregation. This is but one aspect of the problem which should be studied carefully.

Rabbi Ettelson: One of the finest experiences that I have enjoyed within the last few years was attendance at one of these national conventions of Scout Executives. It happened to be the religious meeting; it was non-sectarian but it was participated in by representatives of the Catholics, the Protestants and the Jews. I was asked to represent the Jewish group, and the fine feeling there was due to the fact that the three religions could all come together in a spirit of unity and fellowship of faith on the principle of the Boy Scout Oath, and the law of reverence, that reverence to be inculcated not through any direct methods but primarily through the spirit. Now it is true, and it was emphasized there that each scout troop could best get results by being identified with a religious institution and a religious institution be made sponsor, but it was very definitely stated that that religious influence shall not be of a sectarian character. As I understand the resolution, all we are protesting against is not every local condition—we cannot control every teacher in a public school, for example, occasionally reading in a sectarian meaning—but we can protest against the thing being made part and parcel of a system and I feel the resolution ought to be along those lines, and we ought to put ourselves on record against segregation. It happened in one of the high schools in Memphis which had military training that there was a Jewish squad and when I protested to the principal, he said that it was merely accidental, but there is a difference, I say, between something like that happening accidentally and being done officially.

ALEPH PROGRAM FOR CUB SCOUTS



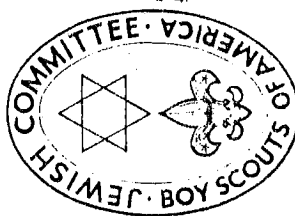
CUB SCOUT PROMISE

I promise

To do my best to do my duty to God and my country,

To be square, and

To obey the Law of the Pack.



The Aleph Program Is Administered

by the

National Jewish Committee on Scouting
North Brunswick New Jersey

--- Appendix DD ---

ACTIVITIES FOR EARNING THE ALEPH MEDAL

CUB SCOUT _____

Name _____

Address _____

City _____

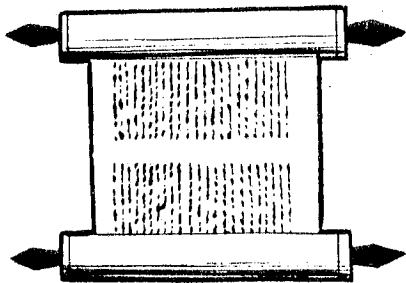
State _____

1. THE TORAH

- A. Name the five books of the Torah.
- B. In your notebook, make a drawing of the Torah.

Mother or Dad sign here _____

Date _____

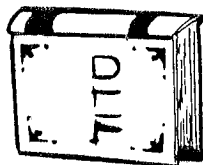


2. PRAYER

- A. Recite the "Shema" in Hebrew or English.
- B. Know the Hebrew blessing over wine and bread.

Mother or Dad sign here _____

Date _____

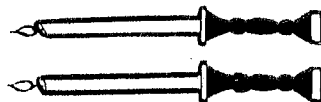


3. RELIGIOUS HOLIDAYS

- A. Describe six Jewish holidays observed during the year.
- B. In your notebook, write a brief report describing your favorite Jewish holiday and why?

Mother or Dad sign here _____

Date _____

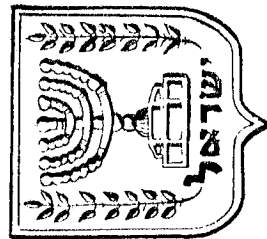
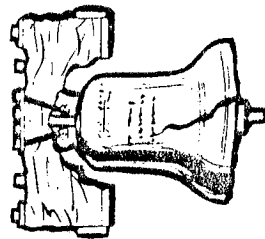
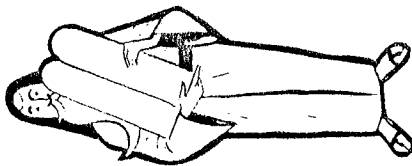
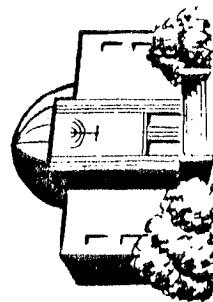


4. THE SYNAGOGUE

- A. Attend religious services regularly for at least 6 months.
- B. In your notebook, draw a picture of the Ner Tamid in your synagogue and tell what it means.

Mother or Dad sign here _____

Date _____



5. BIBLE HERO

- A. Tell the story of your favorite Bible hero.
- B. In your notebook, tell why you chose him.

Mother or Dad sign here _____

Date _____

6. AMERICAN HERITAGE

- In your notebook, write a brief report on three great American Jews. Here are a few examples: Judah Touro, Emma Lazarus, Jacob H. Schiff, Louis D. Brandeis, Albert Einstein.

Mother or Dad sign here _____

Date _____

7. THE LAND OF ISRAEL

- A. Read a book, magazine article, or news item about modern Israel and write a report on it in your notebook.
- B. Paste in your notebook several pictures and articles about life in Israel.

Mother or Dad sign here _____

Date _____

INSTRUCTIONS TO PARENTS AND CUB SCOUTS

What Is the Aleph Program?

The National Jewish Committee on Scouting has developed the Aleph activities program to help Jewish boys who are Cub Scouts advance in the knowledge and practice of Jewish religious living. Just as Aleph is the first letter in the Hebrew alphabet, so the activities in the Aleph program are among the first steps to help the Cub Scout grow into a religious personality. The Aleph program also provides the opportunity for closer guidance from his parents, his rabbi, and his religious school teacher who serve as counselors.

The Aleph medal is a bronze pendant representing an open Torah scroll and the Eternal Light (Ner Tamid) symbolizing learning—a cardinal principle of Judaism. The pendant is attached to a bronze bar pin that carries the Hebrew letters Aleph and the word "Aleph."

Who Is Eligible?

Any Cub Scout can earn the Aleph medal if he is a Jewish boy who is registered with a Cub pack. However, by the time he receives the Aleph medal he should have achieved Bear rank or have earned at least five Webelos activity badges. He must be registered in Cub Scouting for at least 6 months. He must attend Hebrew or religious school or receive private religious instruction.

How Is the Aleph Medal Worn?

The Boy Scouts of America has authorized the wearing of the Aleph medal on the Cub Scout uniform over the left pocket.

How a Cub Scout Earns the Aleph Medal

1. Read the activities for the Aleph program on the next page. Your parents, rabbi, or religious school teacher who will be your counselors will gladly help and guide you as you work on each activity.
2. Keep a neat record of your work in a notebook.
3. Put a circle around the number of each activity you complete. Your mother or dad will pass on your work for each activity and sign in the space provided.
4. When you have completed all the activities, your rabbi or religious school teacher will review them with you and sign in the space provided.
5. The application is then completed and mailed to the National Jewish Committee on Scouting, North Brunswick, N.J. 08902.
6. The Aleph medal will be presented to you by your rabbi or counselor at a Scout Sabbath program in February or on Hanukkah or at some other appropriate occasion.

PRESIDENT
PHILIP M. KLUTZNICK
Park Forest, Illinois

EXECUTIVE VICE PRESIDENT
MAURICE BISCHER
Washington, D. C.



B'NAI B'RITH

210

OLDEST AND LARGEST JEWISH SERVICE ORGANIZATION • FOUNDED 1843

1640 RHODE ISLAND AVENUE, N. W. • WASHINGTON 6, D. C. • EXECUTIVE 3-5284

NATIONAL COMMISSION ON CITIZENSHIP AND CIVIC AFFAIRS

CHAIRMAN
SIDNEY G. KUSWORM
Dayton, Ohio

DIRECTOR
MORTON LIFSHUTZ
Washington, D. C.

February 1958

TO: Lodge Presidents

FROM: Rabbi Morton Lifshutz, National Director

SUBJECT: B'NAI B'RITH BOY SCOUT COOPERATION PROGRAM FOR 1958

Our own B'NAI B'RITH BOY SCOUT COOPERATION PROGRAM has continued to grow and spread across the nation each year since World War II. Many B'nai B'rith lodges have sent us photographs and reports of their activities during 1957 and we are happy to publish some of these on the opposite page. This is truly Citizenship in action.

This year promises to be another great milestone in Scouting history. It marks the 48th Anniversary of the Boy Scouts of America -- a movement which has served more than 26,000,000 boys and adult leaders since 1910.

The National Commission on Citizenship and Civic Affairs again offers every B'nai B'rith lodge in the United States and Canada the opportunity to bring the benefits of Scouting to thousands of youths during 1958. You will find many worthwhile projects listed on this page which your lodge can carry out successfully. Here is a great privilege to serve the boyhood of America -- boys of many races, religions and creeds, who in Scouting live the true spirit of Citizenship and Brotherhood. In helping Scouting, you build better citize for tomorrow!

PROGRAM OF ACTION FOR B'NAI B'RITH LODGES DURING 1958

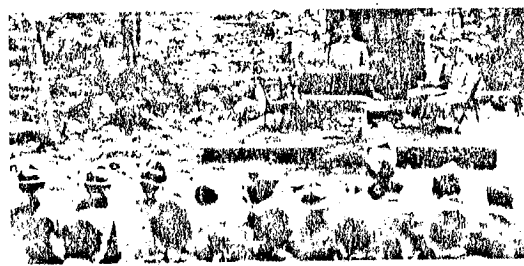
1. Each lodge Citizenship Chairman should contact his local Boy Scout office and inform the Scout Executive of B'nai B'rith interest in Scouting.
2. Your lodge should sponsor a Boy Scout Troop or Cub Scout Pack for under-privilege boys or neighborhood groups, as recommended by your Boy Scout Council.
3. B'nai B'rith members should encourage their own sons to join a neighborhood Cub Scout Pack (8 to 10 years) or a Boy Scout Troop (11 to 13 years).
4. Urge your own members to serve on Council and Troop Committees in your community.
5. Provide scholarships for deserving Scouts of all faiths to attend Scout summer camps.
6. Present colors to newly organized Scout units at public lodge ceremonies.
7. Sponsor a scholarship for a Scout to the 1960 National Jamboree.
8. Promote Ner Tamid awards for Jewish Boy Scouts and urge Synagogues to hold Scout Sabbath Services during Anniversary Week early in February each year.
9. Provide a rustic chapel or altar for Jewish services at Scout summer camps.
10. Present needed camp equipment, such as a Troop cabin, canoes, rowboats, etc., to the local Scout Council in the name of B'nai B'rith.

Please give this folder to your Citizenship Chairman and enroll your lodge in the Scout Movement during 1958, if you are not already participating. Here is an opportunity to activate many of your younger members, particularly war veterans.

--- Appendix EE ---



Boy scout of Coral Gables, Florida, receives Ner Tamid Award presented by Rabbi Morris Skop.



The Boy Scouts of America is a ready and eager partner in every community effort to build boys into men of character and train them for their citizenship responsibilities. It is a program that develops physical fitness, skill, self-reliance, courage and high ideals of service to God, Country and the World.



This scene depicts Jewish Sabbath Services at the National Jamboree at Valley Forge, Pennsylvania, conducted by Rabbi serving as Scout Chaplains.



JULIAN MARTIN GIVES ONNIE WHITEHALL ARTIFICIAL RESPIRATION - Jimmy O'Shields, left rear, and Robert Register observe demonstration. Boys with impaired vision in troop #401, Atlanta, Georgia, practicing artificial respiration. Story below.

LOT TO LOOK FORWARD TO

Something Special About These Scouts

By JOHN WARD

Atlanta's newest Boy Scout unit, Troop 401, is all excited about receiving its charter Tuesday night—even though its members may not be able to see the prized document.

Neither can they clearly see the merit badges they earn or the handicraft their deft fingers turn out.

Troop 401 is made up entirely of boys with impaired vision.

"Not totally blind," emphasizes Scoutmaster Don Goldstein, "but all of the boys' vision is seriously impaired. Most of them can only make out shadows."

THE TROOP was organized in December and meets at the Atlanta Jewish Community Center. It is sponsored by Chapter 357, AZA, a youth group of B'nai B'rith. A spokesman pointed out that none of the young Scouts happen to be Jewish.

Since the troop's organization, membership has varied from nine to 17 boys and now stands at 11. Mr. Goldstein said. It is hoped that the membership will become steady at 20, he added.

The purpose of the troop, Mr. Goldstein said, is to build confidence in the boys. "Many of them had never been outside their own living room alone before they started coming to meetings," he said. "Now they ride trolleys unescorted across town."

Crippled Children Get Scouting

At a meeting in the Pacific Boulevard School for Handicapped Children, a co-sponsor-

Pledge A

The first ly formed San Ferna Chairman

Enlarge Boy Scout Program

The National Com point and Civic

Flag Day Program

versary Week will be attended th... Commission on the Na... tional Americanism... Kusworm, Dayton, O., as... Action for lodges during... Recognition

Fernando Lodge Announces Scout Unit

ard B. Herzog is the spark... at will get the San Fer... Scout Committee... on the Scout... Sant, Phil... S. M...

Former A.Z.A. Members Serve Scouting

Records show that the... of 42 B'nai B'rith... a roster of

28 Scout Councils

The Anniversary Window... play Contest, a B'nai B'rith Proj... has spread the good name... in Scout Councils... in Bernardino... a. Pasade... Phoenix

B'nai B'rith

National Boy Scout Lauds BB Work

The National Council of America, by formal resolution, expressed its appreciation given over the years "I assure you," wrote Chief Executive Arthur A. Schuck... Brook Goldman, "that it is me"

District Scout Leader Receives Award

Sol G. Levy, chairman District Grand Lodge No. 1000 Cooperation Com... of the Seattl... of Ar

AMERICANISM CIVIC AFFAIRS

NATIONAL B'NAI B'RITH COOPERATION PROGRAM

with

BOY SCOUTS OF AMERICA

Appendix FF

THREE CHAPELS AND CHAPLAIN'S QUARTERS READY AT PHILMONT

Thanks to the generous contributions of members of our national Jewish Committee on Scouting and their friends, three Jewish chapels and living quarters for the chaplains were completed and used last summer at Philmont Scout Ranch in New Mexico. The photos show the chapel at Carson-Maxwell Camp, the residence of the rabbi, and the view of the interior of one of the rooms in the duplex apartment.

In addition to the chapels and living quarters, a supply of prayer books, religious ceremonials, and other material for conducting religious services was made available. "I would like to thank all the members of our committee and their friends for their wholehearted support of this project which will be a fitting memorial to our late chairman, Frank L. Weil," said Mr. Lazarus.

Last summer, the Jewish chaplain at Philmont, Rabbi Leo J. Lichtenberg, reported that 269 Jewish boys attended Jewish services on Sabbath and weekdays at Philmont. Rabbi Lichtenberg found the quarters provided for him, his wife, and three children most comfortable.

At Philmont, there are also resident Protestant and Catholic chaplains to look after the religious needs of Scouts of their own faiths.

The national Jewish Committee on Scouting, at the request of the Boy Scouts of America, will provide a Jewish chaplain at Philmont each summer.

NER TAMID NEWS BULLETIN

Published by

National Jewish Committee on Scouting
New Brunswick, New Jersey

Jeffrey L. Lazarus, Chairman

Vice-Chairmen

Judge Jonah J. Goldstein

Walter D. Heller

Lewis E. Phillips

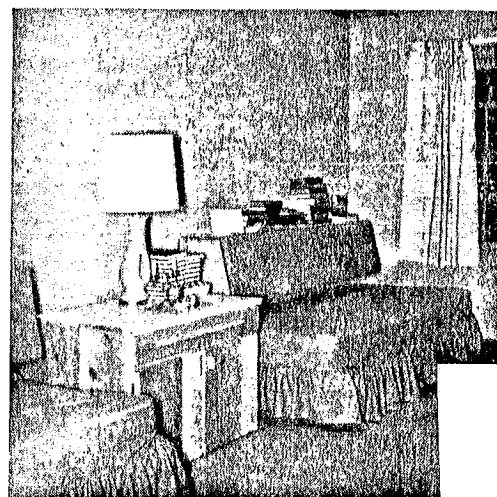
Edward S. Silver

Harry Lasker, Executive Director

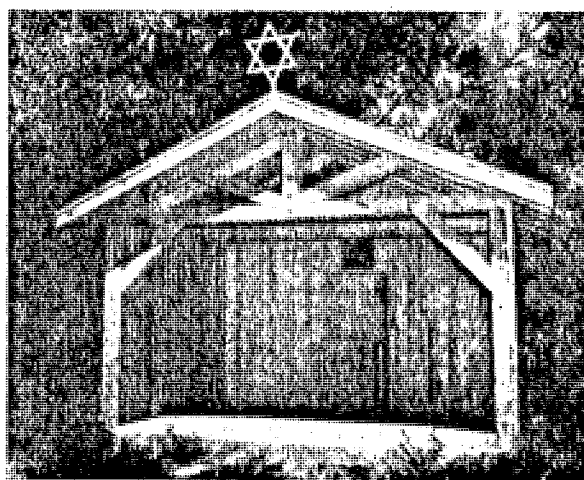


Exterior of the residence of the rabbi

Interior of the rabbi's residence



Jewish chapel at the Carson-Maxwell Camp



JEWISH COMMITTEE ON SCOUTING

213

TO THE BRONX COUNCIL

BOY SCOUTS OF AMERICA

260 EAST 161ST STREET

NEW YORK 51, N. Y.

The Bronx is First Again

For the first time in Scouting, a Scouter of the Jewish Faith, will receive an award called the Ram's Horn. This award will be presented at the "Ner Tamid" luncheon on May 15, 1960 at 1:30 P. M. at the Young Israel of Kingsbridge, 2620 University Ave., Bronx, N. Y. The Bronx Jewish Committee on Scouting will recognize all the "Ner Tamid" winners of the past year. We will have a representative of National Scouting at this luncheon.

A copy of the requirements for the Ram's Horn is enclosed in this mail. We invite all Scoutmasters, Scouters, Committee men, Institutional representatives and Rabbis to this luncheon.

It will be a kosher catered dinner and the charge will be \$5.00 per person. Please make your reservations before May 1, 1960.

.....

Please make out checks to Mark M. Stein.

Name _____

Address _____

How Many? _____

Troop No. _____

Mark M. Stein Apt. 12J
3530 Henry Hudson Parkway
Bronx, New York

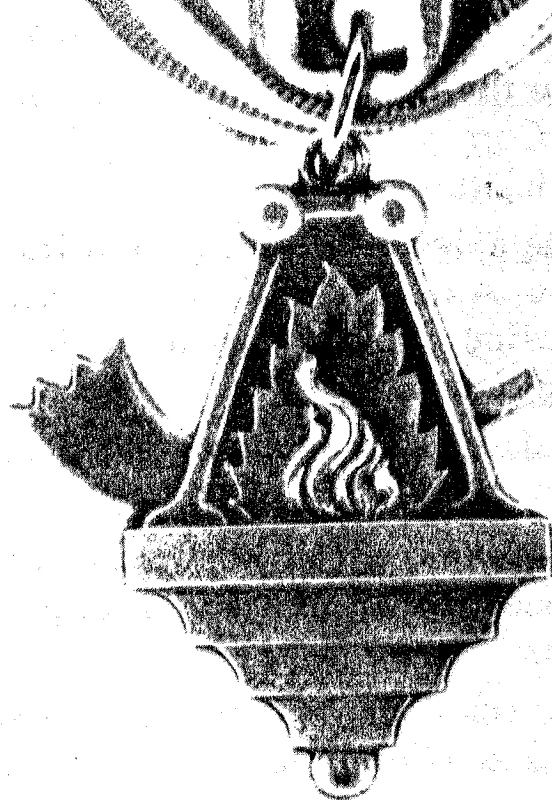
--- Appendix HH ---

GUIDELINES FOR SELECTION OF CANDIDATES

The suggestions which follow are offered as guidelines to the committee selecting candidates for the Shofar Award. They indicate some of the qualifications the selections committee should look for in seeking candidates. A combination of several of these qualifications would make a person a possible candidate. Local committees may add other qualifications to suit their needs.

1. Encourages Jewish boys to join the Boy Scouts of America as Cub Scouts, Boy Scouts, or Explorers.
2. Promotes the organization of Scout units in synagogues, Jewish centers, and other Jewish institutions.
3. Recruits volunteers of Jewish faith to give leadership to Scouting on a unit, district, or council level.
4. Encourages and assists Scouts and Explorers in earning the Ner Tamid Award as a counselor or a member of the Ner Tamid committee.
5. Promotes religious observances at camporees, summer camp, Scout Sabbath, and other functions.
6. Exemplifies his religious convictions by personal participation in the religious, cultural, and philanthropic life of his community.
7. Exemplifies the American ideal of brotherhood -- "He is a friend to all . . . and respects the convictions of others in matters of custom and religion."

The Shofar Award of the NATIONAL JEWISH COMMITTEE ON SCOUTING



WHAT IS THE SHOFAR AWARD?

The National Jewish Committee on Scouting established the Shofar Award to recognize outstanding service by adults in the promotion of Scouting among Jewish youth. Just as the Shofar (Ram's Horn) calls people to the service of God, so the Shofar Award is a recognition of the individual who has answered the call to serve Jewish youth in Scouting.

Nominations may be made by Scouting volunteers or professionals and are to be submitted to the local council for approval.

GUIDELINES FOR SELECTION OF NOMINEE

A Shofar recipient should:

1. Promote the use of Scouting in synagogues, Jewish Community Centers, and other Jewish insitutions.
2. Encourage Jewish youth to join the Boy Scouts of America as Tiger Cubs, Cub Scouts, Boy Scouts, Varsity Scouts, and Explorers.
3. Recruit Jewish leaders on unit, district, and council levels.
4. Encourage and assist Scouts in earning the Maccabee, Aleph, and Ner Tamid emblems.
5. Promote religious observance on camping trips and at camporees, summer camp, Scout Sabbath, and other functions.
6. Exemplify religious convictions by personal participation in all aspects of Jewish life.

REPORT TO THE NATION SCOUT

Mark S. Hochberg, 17, of Providence, R. I., was selected to be one of the 12 Boy Scouts from the entire country to make the traditional Report to the Nation at the White House and to other officials in Washington during Boy Scout Week 1965.

An Eagle Scout who has earned the Ner Tamid Award, he is a member of Temple Beth El in Providence and president of its junior congregation.

Mark is shown at left with Speaker of the House John W. McCormack. He wrote the essay "The Spiritual Values of Scouting" which we are proud to publish on this page.



THE SPIRITUAL VALUES OF SCOUTING

My 9-year adventure in Scouting has helped to shape my life, given me many memorable hours of enjoyment, and special direction toward my future profession.

As I look back on my Scouting experience, I find many spiritual values that not only involve my life as a Jew, but actually enhance my strong religious feelings about Judaism as a way of life. The well known 12th point of the Scout Law states:

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 custom and religion.

The widespread Boy Scout organization, reaching down into the grass roots of America and commanding the admiration and support of the leaders of our country, does not *ignore* religion; it does not simply *tolerate* religion; it takes a *positive*, an *affirmative*, position toward religion.

In the Scout Oath, the Scout promises to do his duty to our country, to help other people at all times, and to obey the Scout Law that includes trustworthiness, helpfulness, kindness, and bravery. All Boy Scouts know that success lies not in achieving but in helping, and that the real purpose of our abilities is to devote ourselves to the aid of our fellowman. The true Boy Scout knows that he does not live alone;

he lives with his neighbors and his community; he lives with them and for them. This stressing of service to man is akin to Judaism's emphasis; it represents one of Scouting's finest values. I feel that the Scout who helps his neighbors—and in this narrowing world all peoples have become our neighbors—performs much of his duty to God.

But the influence of the 12th point of the Scout Law extends beyond the limits of Jewish religious life. Scouting replaces religious antagonism and religious misunderstanding with a desire to know, to understand, and to respect. In creating a proper and healthy point of view in American boys on matters of religion and group relations, Scouting inoculates future citizens against the spiritual illnesses which too often flourish in this field during adult life. The Boy Scout movement means what the 12th point of the Scout Law says: Revere God; practice your religion; respect your fellow Scout's faith.

Stressing the basic aspect of our relationship to our Heavenly Father. Scouting does much to reinforce the synagogue in improving the character of American youth, in raising the level of America's future leadership, in refining America's influence on other nations. Therefore, to strengthen the Boy Scout organization is to strengthen the spread of religious democracy and religious fellowship, to uplift our country, to make the world a better place to live in—in short, to advance God's work.

Parents, too, have an obligation to their children that is not written in any books but lies deep in their hearts, and it is this heartfelt determination to help make their children fine American citizens that has brought about the wonderful organization of Scouting. Leaders, countless committeemen, and Den Mothers unselfishly devote their time and effort to the various activities in Scouting. A small and devoted minority of men and women dedicate many hours to Scouting. It is very easy to help one's own children, but it takes a *selfless* person to devote hours to the welfare of other people's children. I want to take this opportunity to pay tribute to these wonderful men and women.

Scouting offers boys of the Jewish faith an opportunity to show themselves proud of their Judaism and their loyalty to it. Obeying the 12th point of the Scout Law as sturdy Jews also makes us sturdy Americans.

Scouting grows by giving. In this respect we give to fellow Scouts of other faiths and beliefs, and we gain stature by professing our own faith. We will never love America more by loving Judaism less.

For me, Scouting has deepened my religious values and given me a strong start toward the independent and creative thinking that will best prepare me for full participation in contemporary life.

NER TAMID NEWS BULLETIN

Published by

National Jewish Committee on Scouting
New Brunswick, N. J.

William L. Schloss, *Chairman*

Vice-Chairmen

William H. Frank, Hon. Jonah J. Goldstein

Walter D. Heller, Lewis E. Phillips

Hon. Edward S. Silver

Dr. Harry Lasker, *Executive Director*

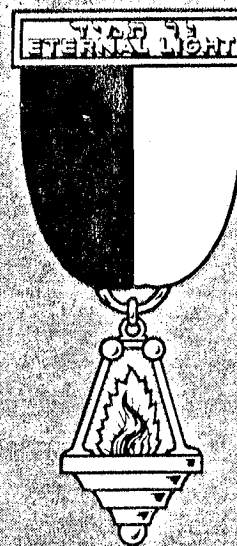


RESOLUTION OF SYNAGOGUE COUNCIL

The Synagogue Council of America regards the Boy Scout movement as a major factor in strengthening the moral fiber of American life. Now, more than ever, when one moral crisis after another confronts the confused world, reverence for God and respect for neighbor must underlie every approach and all human relationships if the world and human values are to survive. The Jewish religious tradition directs us to hail and support the program of the Boy Scouts of America in building a good world.

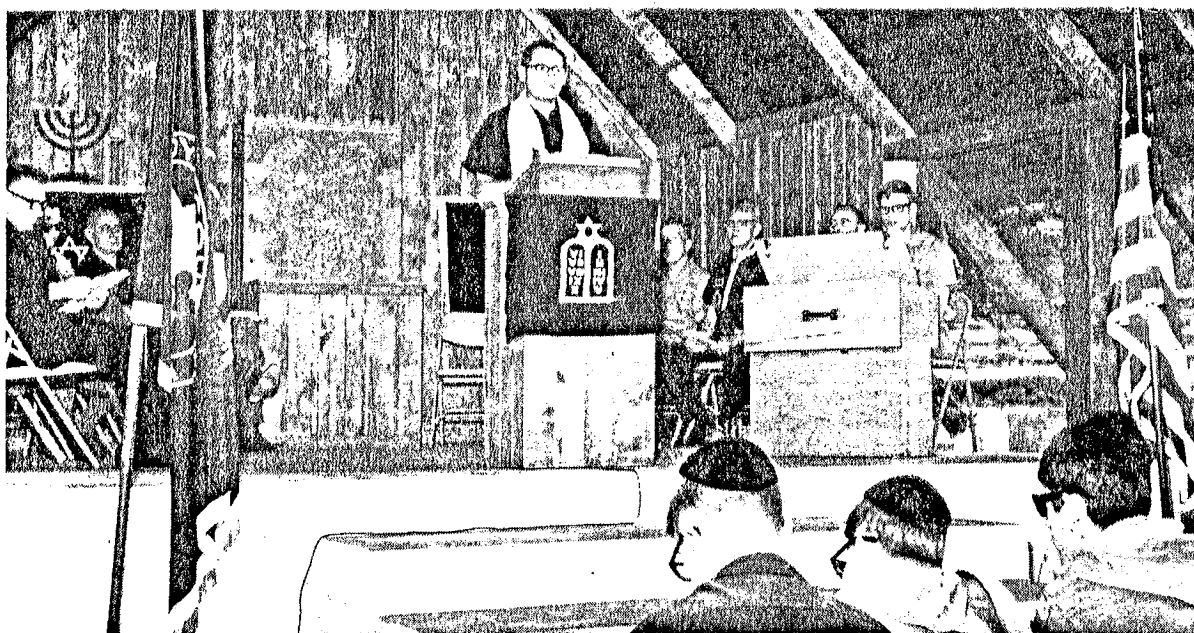
AMERICAN JEWISH ARCHIVES

Ner Tamid



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NEWS BULLETIN • 1968



The newly constructed Jewish chapel in the camp headquarters area at Philmont Scout Ranch, Cimarron, N. Mex., was dedicated at a special service by Rabbi Harold I. Krantzler of Massapequa, N. Y., who served as the Jewish chaplain at Philmont last summer. Protestant, Catholic, and "Mormon" chaplains, as well as Boy Scout officials, assisted in dedicating the open-air chapel, which was built with funds provided by the National Jewish Committee on Scouting.

Rabbi Krantzler referred to the "stained glass windows of the Philmont sky" as making this a most spectacular synagogue. "Under Philmont's azure sky and star-filled nights, I sing aloud praises to the God of Creation as I follow my wandering Scouts on the rugged Phil-

mont trails," the Long Island rabbi told the dedication congregation. He cited the abundance of God's handiwork as being ever present in the scenic beauty and unspoiled wildlife so evident at Philmont.

Each chaplain spoke of the importance of the 12th point of the Scout Law (reverence) in the lives of boys, stressing the significance of tolerance and understanding as an integral part of Scouting fellowship and world brotherhood.

Norman Z. Fried of Denver, a member of the National Jewish Committee on Scouting, kindled the Ner Tamid in the chapel. Joseph Davis, Philmont camping director, said "The Ner Tamid, like the light of Scouting, will burn continually at Philmont as a reminder of the injunction 'a Scout is reverent.'"

Scouting in a Day School?

• JOEL BLANDEN



The Scouts at prayer.

"No man is an island"—and as we move through life, we meet many who differ with us as to our spiritual and philosophical outlooks. Certainly all parents of Day School children have heard the refrain: "How can your child be modern; how can he participate in the various boy activities when he observes the *Shabbos* and spends so many hours in school?"

Troop 613, consisting of boys 11 and 12 years old, of which the Jewish Educational Center of Elizabeth, N. J., is the parent organization, proved — on the weekend of April 23-25 — as they have on many occasions past, that a young boy can be observant, enjoy and fulfill the *Shabbos Mitzvos* and still be a good Boy Scout. The J.E.C., of which the world renowned Rabbi Pinchas Teitz is the Dean, also has a Cub Scout Pack for boys 8, 9, and 10 years old. Cub Scouting is a home or family-centered program.

Attendance by our boys at Camp Winnebago, Union County, Jewish Conclave was a successful tribute to careful planning, improvisation, complete cooperation between high ideals of scouting and our beautiful Orthodox Jewish tradition. It was a rich, rewarding experience for our boys and also for those of a less religious and spiritual background.

A rigid Code of Conduct was adopted by the Conclave Committee

Joel Blenden of Elizabeth, N.J., is in business and acts as the Scoutmaster and Cubmaster of Troop 613 affiliated with the Jewish Educational Center there. His three boys attend the local Day School.

so that the *Shabbos* laws would be completely observed. Only permissible activities were conducted. Kashrus was strictly observed. All utensils were new and *kashered* before use. We also used paper and plastic utensils and plates. All foods were prepared before *Shabbos*.

One hundred boys from several troops gathered early on Friday afternoon. The entire program was conducted by the Scouts themselves, from Friday afternoon *Minchah* and *Maariv* services to Sunday lunch followed by *benching*.

The dining hall was prepared in proper *Shabbos* tradition—as in the home. All boys made *Kiddush* together—a most impressive sight. A rustic setting, candles glowing, *challah* covered—and 100 Scouts in spotless uniforms chanting the *Kiddush* together. Each Scout then ate his *Shabbos* supper which he brought from home. Then the *Zemiros*—the songs of the *Shabbos* — echoed through the countryside. The Scouts sang and *noshed* a little cake, getting to know one another. Then they went outside to study the stars in the beautiful sky in the spirit of *Tehillim*, Psalm 19: "The heavens declare the glory of G-d!"

Our Scouts of the J.E.C. conducted the *Shabbos* services for the entire Conclave. Although we were the only Orthodox Troop, it was a great pleasure to see how other Scouts respected, enjoyed and participated to whatever extent possible in the services throughout the weekend. We brought along a Torah and our boys were the Torah-readers—thrilling indeed!

Breakfast and lunch on *Shabbos* were cold meals but ample and delicious. What did we do *Shabbos* afternoon? Activities consisted of games, songs and discussion groups. We discussed first-aid, map and compass, signaling semaphore without flags, nature study (see "*Prohibitions of Conclave*"—Ed.). Other topics included the Torah portion of the week, Israel, Soviet Jewry, etc. All were in keeping with Jewish tradition and Sabbath observance. All props were prepared prior to the Conclave.

Shabbos evening services concluded with *Havdalah* at 8 p.m. Then, around a cozy campfire, the Scouts enjoyed themselves with skit and stunts and songs.

On Sunday morning after *davening* and breakfast with *benching*, the Scouts participated in conservation programs such as tree planting. Other activities included: knot-tying, knife and ax, and cooking. At 12:30 p.m. we had lunch, *benching*, clean up and departure.

We left camp a little disheveled and tired, but enriched with feeling of brotherhood, tradition and Scouting.

Scouting in a Day School? It can be done!

* * *

The Boy Scouts of America will be glad to offer to any Day School the use of its program for Cub Scouting or Boy Scouting. Write to The Jewish Relationship Service—Dr. Henry B. Lasker, Director — New Brunswick, N. J. 08902, for details.

--- Appendix MM ---

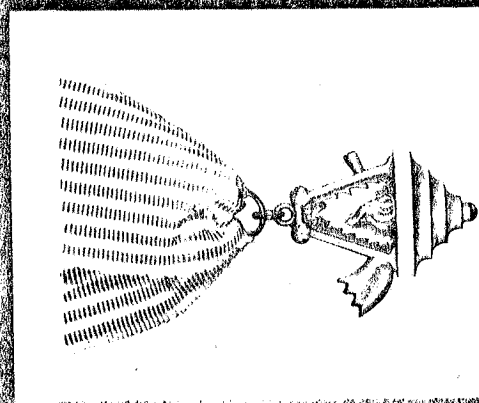
CONCLAVE PROHIBITIONS



1. No fires may be lit on the Sabbath, nor extinguished. A fire may be lit before the Sabbath begins to continue burning thereafter.
2. No cooking is permissible. This applies to both solids and liquids.
3. No holes or excavations may be dug. No loose earth may be used to fill in an existing hollow.
4. Flowers and leaves may not be picked. This applies even if the vegetation has fallen off by itself.
5. No wood may be chopped or gathered.
6. No Scout knots may be tied or united.
7. Hunting and fishing are forbidden.
8. Putting up a tent or dismantling a tent are prohibited.
9. Writing of any kind is forbidden.
10. Musical instruments may not be played.
11. The Sabbath laws may be abrogated only in the event of an emergency involving life or death.

The Shofar Award for Adults in Scouting

The National Jewish Committee on Scouting has established the Shofar Award, which is a silver Ner tamid pendant superimposed on a silver Shofar, suspended from a blue and white ribbon. The award was developed to recognize outstanding service by adults in the promotion of Scouting among Jewish boys. Just as the Shofar, Israel's horn, which is sounded on Rosh Hashanah (the Jewish New Year), calls people to the service of God, so the Shofar Award is a recognition of the individual who has answered the call to serve Jewish boys in Scouting. For information and applications, please write to the National Jewish Committee on Scouting, Boy Scouts of America, New Brunswick, N.J. 08903.



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Boy Scouts of America

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Foreword

It is most gratifying that each year hundreds of synagogues throughout America observe Boy Scout Week in February by holding a Scout Sabbath service. Rabbis and Scout leaders have cooperated splendidly in planning a Friday evening or Sabbath morning service for Cub Scouts, Boy Scouts, Explorers, parents, and friends. The presentation of Ner Tamid emblems has frequently become a feature of these services.

Previous editions of the pamphlet *Suggestions for Boy Scout Sabbath* have won high praise from rabbis. This new edition, featuring prayers, sermons, and addresses, should prove most useful in the planning of Scout Sabbath services.

We wish to thank the Synagogue Council of America for its cooperation in promoting the observance of Scout Sabbath. To all contributors to this pamphlet—rabbis, Scout leaders, and Scouts—we express our deepest appreciation. Finally, our grateful thanks to Dr. Harry Lasker, national director of the Jewish Relationships Service, Boy Scouts of America, for editing this pamphlet.

William L. Schloss, Chairman
National Jewish Committee
on Scouting

NATIONAL JEWISH COMMITTEE ON SCOUTING

Summary of Functions

CHAIRMAN	Senior Committee executive. Has responsibility for the Committee's operations.
VICE CHAIRMAN	Second in line of authority. Acts for the Chairman. Supervises the accomplishment of special actions.
DIRECTOR	Professional Scouter. Advisor to the Chairman and the Committee. Handles the day-to-day operations of the Committee.
SECRETARY	Maintains the minutes of the various meetings. Insures that agendas and settings are properly prepared.
REGIONAL VICE CHAIRMEN	Represent the regions. Preferably should be members of the Regional Board. Responsible for determining required service and for promoting growth in their respective regions. Coordinate with the respective committees when required. Provide the committee with requirements for action and satisfaction.
CHARTERED ORGANIZATION REPRESENTATIVES	Representatives of all chartered organizations serving youth through Scouting programs.
MEMBERS- AT-LARGE	Members of the Committee currently active, and others appointed by the Chairman upon the approval of the membership committee.
RELIGIOUS EMBLEMS	Committee has responsibility for maintaining standards and documents pertaining to Jewish emblem programs.
PROGRAM	The operations committee. Plans, executes and oversees the Jewish Committee's involvement in and interaction with Scouting events.
MEMBERSHIP	Collects data on and analyzes growth patterns. In cooperation with the program committee, establishes plans to stimulate growth.

LITERATURE
AND
PUBLICATIONS

Develops resource materials for national and local use. Also, publicity and public relations tools in coordination with other committees.

BUDGET AND
FINANCE

Insures that the Committee has sufficient funds to carry out its purpose. Coordinates with the program committee where required.

INTER-
RELATIONSHIPS

Reviews requests for joint actions with other agencies and determines feasibility of such ventures.

CHAPLAIN

Religious advisor to the Committee. Provides guidance to other, and Regional chaplains. Determines chaplaincy requirements. In coordination with the program committee, establishes chaplaincy staffs as needed.



Tiger Cubs, BSA



A SCOUTING PROGRAM ADAPTED FOR FIRST-GRADE Boys of Jewish Faith

THE BOY SCOUTS OF AMERICA

Tiger Cubs, BSA—A RESOURCE FOR FIRST-GRADE BOYS AND AN ADULT PARTNER

WHAT IS Tiger Cubs, BSA?

Tiger Cubs, BSA, is a program especially designed to create the special time between the first-grade boy and a significant adult partner. Any adult over 18 years old can be a partner (mother, father, aunt, uncle, grandparent, brother, sister, even a neighbor).

This part of the overall program of the Boy Scouts of America calls for equal participation by the boy and the adult. The program stresses fun activities and sharing in building meaningful relationships.

Tiger Cubs, BSA, is built around 17 different program themes called Big Ideas and includes such topics as "Know Your Community," "Family Entertainment," "Know Your Family," "Helping Others," "Prepared for Emergencies," "Fitness and Sports," and more. Specially designed Big Ideas for Tiger Cubs of Jewish faith have been developed by Rabbi Hyman Chanover and the Jewish Education Service of North America to supplement existing BSA Tiger Cub Big Ideas.

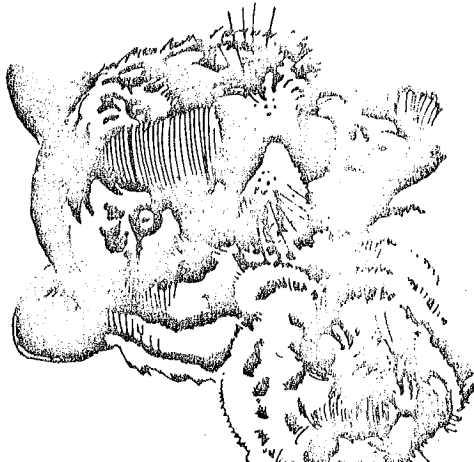
In addition to weekly one-to-one family activities, the partners become a part of a group of other adults and boys who meet regularly for monthly activities. Participants have the opportunity to make new friends, play games, create arts and crafts projects, plan special outings, and much more. Tiger Cubs, BSA, can become a tailor-made Jewish youth group for your institution.



WORKING TOGETHER TO BENEFIT THE JEWISH COMMUNITY

Tiger Cubs, BSA, the entry-level program of the Boy Scouts of America, can work well in your institution because it serves as a vehicle for strengthening Jewish identity, Jewish belonging, Jewish enrichment the single parent, and efforts to attract the unaffiliated. Tiger Cubs, BSA, provides a perfect informal setting to supplement formal Jewish education programs.

Local BSA council professionals work with you institution, as well as provide the support service volunteers. In many communities, councils have Jewish Committees on Scouting.



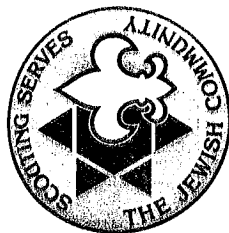
WHAT IS THE TIGER CUB EMBLEM?

The Tiger Cub emblem consists of an adult tiger and a cub, which symbolize the concept of equal partnership by the boy and his adult partner. The motto is "Search, Discover, Share." The Promise is "I promise to love God, my country and to learn about the world."

HOW ARE TIGER CUB GROUPS ORGANIZED?

Tiger Cub groups are organized as affiliates of a pack. If a pack currently does not exist in your institution, that is not a problem. The Tiger Cub group can be affiliated with another Jewish-operated pack with the nearest Cub Scout pack. A Tiger Cub group is generally made up of from four to eight boys. Meetings or gatherings involve a special theme based on either the suggested Big Idea theme or a trip.

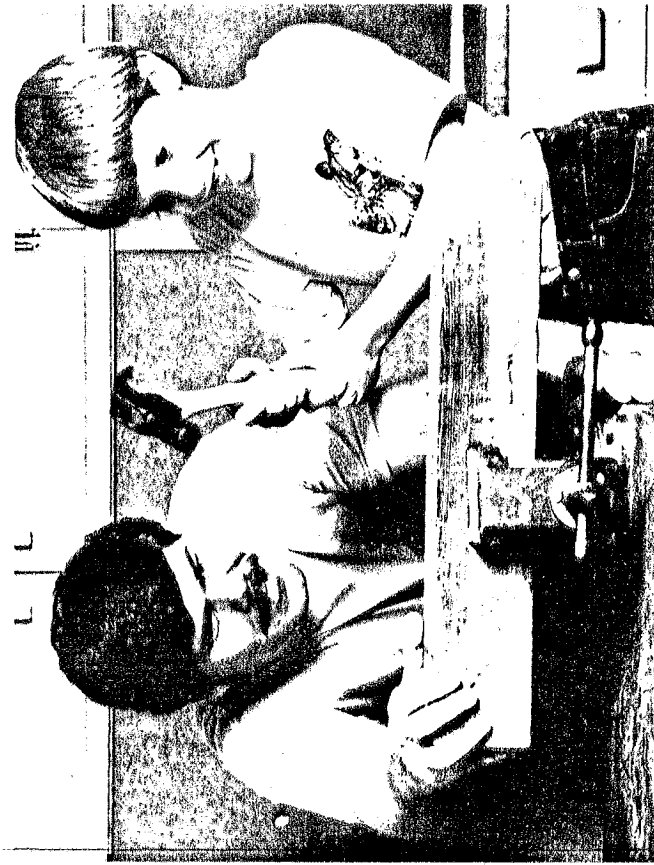
Each group leader in Tiger Cubs, BSA, or a Jewish center and partner hosts one of the group activities. This activity may be held at a synagogue, Jewish bakery, Jewish center, at the home of the host, or any other place of interest.



HOW IS JEWISH CONTENT INCORPORATED WITH THE TIGER CUB FORMAT?

Of course, Tiger Cubs, BSA, offers much more than just fun. Through specifically designed Jewish activities, the program helps to strengthen, supplement, and build upon Jewish values, Jewish enrichment, and principles taught at home and at religious school. A group can even select its own distinct Hebrew name.

Throughout the year, special projects can be planned that celebrate the holidays and reinforce Jewish heritage. The boys also have the opportunity to earn the Maccabee Award. *Holiday Program Suggestions for Tiger Cub Partners and Cub Scout Leaders* is available as an additional resource and may be ordered directly through the local council service center or the Jewish Relationships Service at the BSA national office.

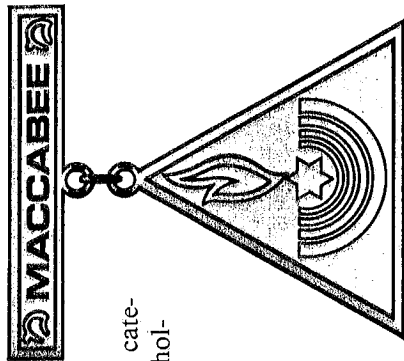


WHAT IS THE MACCABEE AWARD?

The Maccabee Award is intended to involve the families of Tiger Cubs as partners in specific experiences related to the award.

To earn the Maccabee, a Tiger Cub must complete the requirements that are subdivided into six categories: Jewish names, holidays, terms, symbols and objects, community helpers, and heroes.

Virtually all the requirements should lend themselves to fulfillment at home with the active assistance of a parent/partner. The total requirements should be completed within 9 months.



HOW TO GET INVOLVED

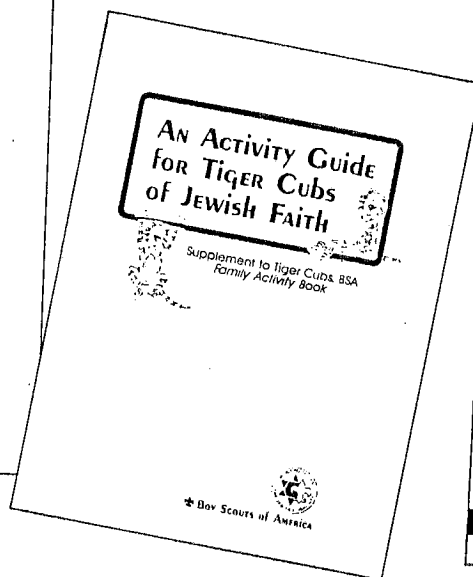
Involvement in Tiger Cubs, BSA, is easy. Once your institution decides to offer the program, the local council assigns a Tiger Cub group organizer who assists in the organization, orientation, and followup of the Tiger Cub group throughout its yearly activities.

Upon joining, each Tiger Cub/adult partner receives the *Tiger Cub Family Activity Packet* containing an activity wall chart with stickers (to keep track of all the Big Ideas that have been completed), iron-on decals to create their own uniform, evaluation forms, the *Tiger Cub Activity Book*, as well as the supplemental *Activity Guide for Tiger Cubs of Jewish Faith*. A fee is charged which covers registration for the Tiger Cub and partner for a full year, as well as those books and

EXTRA, EXTRA...



*Supplemental program resources now available for
Tiger Cubs, Cub Scouts, and Boy Scouts of Jewish faith.*



Jewish Relationships Service has produced program resources that are intended to be utilized as a supplement to Tiger Cubs, BSA, Family Activity Book, No. 3930A, Cub Scout and Webelos Scout Program Helps 1987-88, No. 7259-87, Boy Scout Program Helps 1987-88, No. 7260-87. The cost is \$1.50 per booklet.

ORDER HERE

Clip and send order form to Jewish Relationships Service, 1325 Walnut Hill Lane, Irving, TX 75038-3096

Name _____

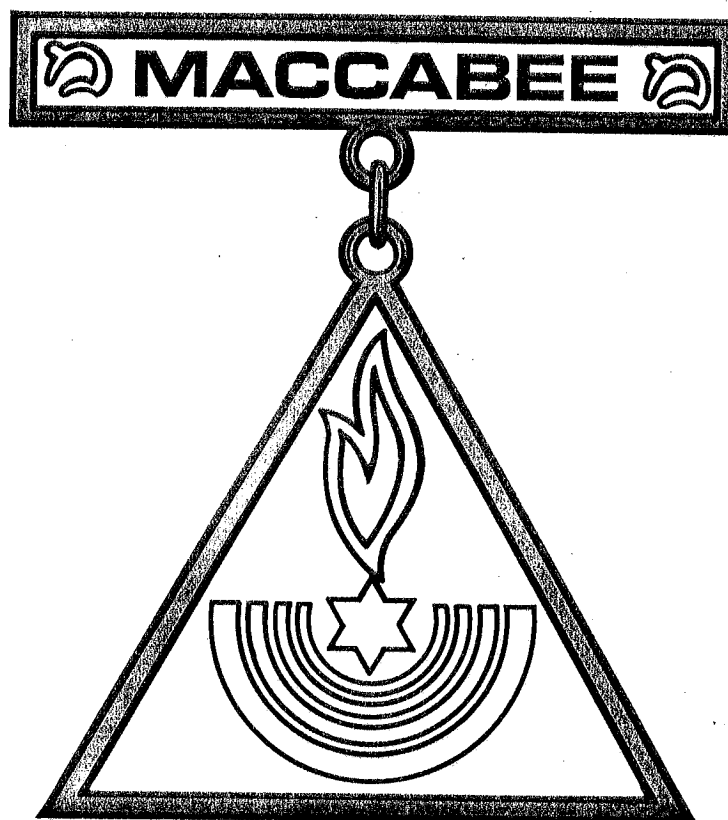
Address _____

Council Name _____

Name of Chartering Organization _____

Enclosed is my check in the amount of \$_____ for the following:

- | | | |
|--|---------|--------|
| _____ An Activity Guide for Tiger Cubs of Jewish Faith | #15-230 | \$1.50 |
| _____ Monthly Program Themes for Cubs and Webelos Scouts of Jewish Faith | #15-231 | 1.50 |
| _____ Monthly Program Themes for Boy Scouts of Jewish Faith | #15-232 | 1.50 |



The
Maccabee Emblem
for
Tiger Cubs

--- Appendix RR ---

Information About the Maccabee Emblem

What is the Maccabee Emblem?

The National Jewish Committee on Scouting developed the Maccabee emblem to help you, a Tiger Cub who is Jewish, learn more about Judaism. It also will help you earn the Aleph emblem as a Cub Scout or Webelos Scout and the Ner Tamid emblem as a Boy Scout, Varsity Scout, or Explorer.

The Maccabee emblem takes its name from Judah Maccabee and his brothers, who led the military and religious struggle against the Syrian King, Antiochus, who attempted to suppress the practice of Judaism. Their revolt ended in victory with the rededication of the Temple in Jerusalem in the year 167 B.C.E. The holiday of Hanukkah (Feast of Lights) celebrates this victory.

When May I Start Working on It?

Immediately. All requirements must be completed prior to Tiger Cub graduation.

How Do I Start Working on It?

Follow these simple steps:

1. Along with your parent or adult partner, ask your rabbi or religious school teacher to serve as your counselor.
2. Start working on the activities/requirements (they are listed on the other side of this page) and keep a neat record of your work in a notebook.
3. As each activity/requirement is completed, discuss what you have done with your adult partner.
4. When you have finished all the activities/requirements, have your adult partner and counselor sign the section titled "Certification" and send away for the emblem. The notebook is for you to keep and use.
5. It is recommended that the emblem presentation be made at a service at the synagogue, Tiger Cub graduation, or another appropriate and timely event.

How Do I Meet the Requirements?

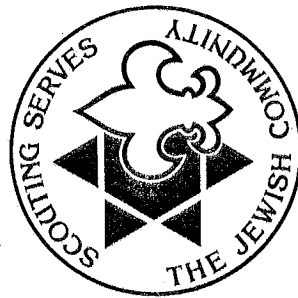
The requirements that follow are subdivided into six categories: Jewish names, holidays, terms, symbols and objects, community helpers, and heroes.

These categories were selected with several considerations in mind. A broad-based curriculum of Jewish life should include these elements. In addition, they should be sufficiently simple for first graders to manage and should appeal to youngsters of diverse interests.

Needed resource materials should be readily available either in the library of a local synagogue, Jewish school, or community worker. Where none of these resources exists locally, it is recommended that one or two standard books on Jewish crafts, songs, holidays, etc., be purchased.

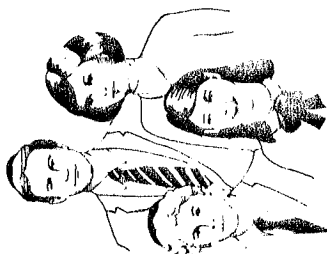
Virtually all of the requirements should lend themselves to fulfillment at home with the active assistance of a parent.

The total assignment should be completed within a 9-month time frame or sooner.



Activities for Earning the Maccabee Emblem

My Name _____



I. Names

In your notebook, provide the following Jewish names:

1. Your own
2. Your mother's
3. Your father's
4. One grandfather's
5. One grandmother's
6. A synagogue in your area

Counselor _____

Date _____

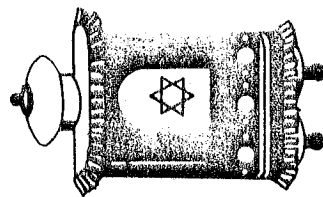
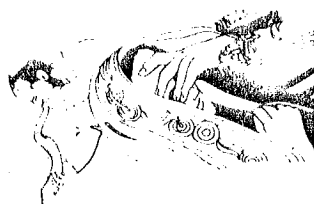
II. Holidays

In your notebook, provide the Hebrew names of four of the following Jewish holidays. In addition, tell three facts about each of the four and carry out at least one suggested activity connected with each of the four holidays.

1. Passover
2. New Year
3. Day of Atonement
4. New Year of the Trees
5. Sabbath
6. Feast of Booths
7. Feast of Weeks
8. Israel Independence Day
9. Feast of Lots
10. Festival of Lights

Counselor _____

Date _____



III. Terms

In your notebook, tell what each of these terms means.

1. Mazal tov
2. Shalom
3. Yom tov
4. Torah
5. Mitzvah

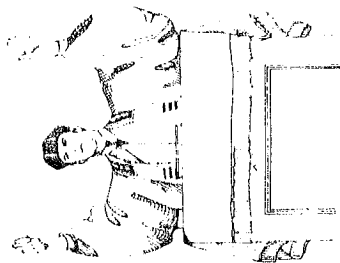
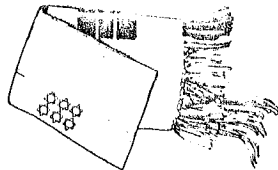
Counselor _____

Date _____

IV. Symbols, Objects and Articles

In your notebook, identify five of the following objects. Indicate how they are used. Draw three of the five articles or construct them out of wood, oaktag, cardboard, styrofoam, metal, or other materials as suggested.

1. Siddur (prayer book)
2. Shofar
3. Mezuzah
4. Matzah
5. Lulav



6. Menorah

7. Dreidel (called

"svivon" in Hebrew)

With the approval of your counselor, you may substitute two of the following symbols for two of the above symbols: Magen David (Star of David), afikoman, gragger, kippah (yarmulka), Aron Ha-Kodesh (Holy Ark).

Counselor _____

Date _____

V. Community Helpers

In your notebook, briefly tell what two of the following persons do. In both cases, give the name of one such person in your community or in a nearby one. Interview one of them.

1. Rabbi
2. Cantor
3. Jewish educator (principal, teacher)
4. Jewish Community Center worker (JCC or YMHA)

If you wish, you may substitute a sofer (scribe) or a Jewish Federation worker for one of the above.

Counselor _____

Date _____

VI. Heroes

In your notebook tell briefly about five of the following important Jews.

1. Abraham
2. Moses
3. King David
4. Mordecai
5. Judah Maccabee
6. Hillel
7. Rabbi Akiba
8. Haym Salomon
9. Theodor Herzl
10. Anatoly (Natan) Shcharansky

With the approval of your counselor, you may substitute three of the following for three of the above names: Deborah, Queen Esther, Maimonides, Chaim Weizmann, David Ben Gurion, Golda Meir.

Counselor _____

Date _____



JOIN Tiger Cubs, BSA

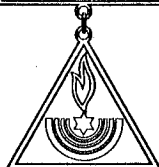
**SEARCH
DISCOVER
SHARE**

**IF YOU ARE IN THE FIRST GRADE,
YOU CAN JOIN!**



**Activities will be designed especially for Jewish youth
to supplement the existing program of the Boy Scouts
of America.**

MACCABEE



Come join in the fun of games,
Jewish programs, field trips, activi-
ties, and much more.

Date: _____

Time: _____

Place: _____

Cost: _____

For additional information contact: _____ Phone: _____

--- Appendix SS ---

YOUR BOY CAN BE A TIGER CUB!

Tiger Cubs, BSA, is the exciting, family-oriented program of the Boy Scouts of America for the first-grade boy and an adult family member. Boys may also join if they are at least 7 years old.

You and your boy can become partners in Tiger Cubs, BSA, and have fun together as you search out new activities, discover new things, and share them with each other. You both will become part of a Tiger Cub group with other Tiger Cubs and their adult partners. You'll have an opportunity to explore one of the Tiger Cub big ideas each month, both with your group and your own family.

Specifically designed supplemental Tiger Cub big ideas for Jewish youth have been developed to augment existing Tiger Cub resources.

One goal of Tiger Cubs, BSA, is for you and your boy to have fun together. Another is to strengthen bonds within the family. Also part of the program are ideals such as personal fitness, reverence for God, love of country, and caring for others, as well as exploring Jewish culture and values using the home as a focus for the activities.

The two of you are invited to a special meeting to learn more about Tiger Cubs, BSA. You'll find out how the program works and the exciting things that Tiger Cubs do. You'll also have a chance to join a group and receive all of the materials you'll need for your Tiger Cub year.

Q: Who can be a Tiger Cub?

A: Any boy who is in the first grade (or is 7 years old) may join Tiger Cubs, BSA, with his adult partner.

Q: Who can be an adult partner?

A: Any adult 18 years of age or older can be a partner with the boy in Tiger Cubs, BSA. This can be mom, dad, an aunt, uncle, or grandparent, an older brother or sister, or even a neighbor.

Q: Does every Tiger Cub have an adult partner?

A: Yes. An important part of Tiger Cubs, BSA, is strengthening the bond between the boy and an adult who cares about him.

Q: What does an adult partner do?

A: Adult partners participate with the Tiger Cubs in all group activities. Each adult will host one or two of these activities during the year. This activity may not necessarily be held in the home; it may be at a park, fire station, airport, ball game, etc.

Q: What is the Tiger Cub emblem?

A: The Tiger Cub emblem consists of an adult tiger and a tiger cub, which symbolizes the concept of equal participation by the boy and his adult partner. The Tiger

Cub motto is Search, Discover, and Share. The Tiger Cub Promise is, "I promise to love God and my family and my country and to learn about the world."

Q: How is Jewish content incorporated with the Tiger Cub format?

A: Of course, Tiger Cubs, BSA, offers much more than just fun. Through specifically designed Jewish activities, the program helps strengthen, supplement, and build upon Jewish values, enrichment, and principles taught at home and at religious school. A group can even select its own distinct Hebrew name.

Throughout the year, special projects can be planned that celebrate the holidays and reinforce Jewish heritage. The boys will also have the opportunity to earn the Maccabee award. "Holiday Program Suggestions for Tiger Cub Partners and Cub Scout Leaders" is available as an additional resource directly through the local council service center or Jewish Relationships Service at the national office, BSA.

Q: What is the Maccabee award?

A: The Maccabee award is intended to involve the families of Tiger Cubs as partners in the experiences related to the award.

To earn the Maccabee, a Tiger Cub must complete the requirements that are subdivided into six categories: Jewish names, holidays, terms, symbols and objects, community helpers, and heroes. The award will be launched during September 1987.

Virtually all the requirements should lend themselves to fulfillment at home with the active assistance of a parent/partner. The total requirements should be completed within 9 months.

Q: Is Tiger Cubs, BSA, a part of Cub Scouting?

A: Tiger Cub groups are affiliated with Cub Scout packs but meet separately. Your Tiger Cub group will be invited to participate in one or two special activities of the pack. At the end of the program year, your family will be eligible to graduate into Cub Scouting.

Q: How often do Tiger Cub groups meet?

A: Most groups meet once a month, but the group decides its own schedule. Between meetings, Tiger Cubs and their adult partners are involved in family activities related to the big idea.

Q: I can't attend the meeting but would like to be a partner with my son in Tiger Cubs, BSA. What should I do?

A: You should contact the individual indicated on the reverse side of this sheet or the local council service center listed in the white pages of the phone book under Boy Scouts of America.



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Introduction

Scouting has long acknowledged the pluralistic nature of American Society. For decades it has operated in the belief that one is no less an American if he is an Afro-American, an oriental American, or a Jewish American, and that America's greatness, in large measure, stems from its ability to integrate its distinct ethnic and religious populations into a workable democratic whole. Indeed, one of Scouting's strengths has been its capacity to further the concept that America's diverse subcultures can live and work together in friendly appreciation of one another's ways, beliefs, and sensitivities.

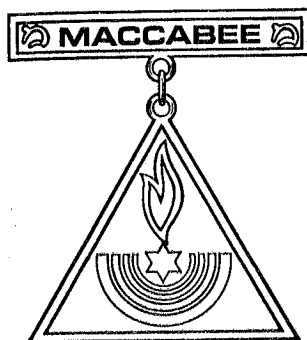
Scouting itself has been enriched by this recognition that ours is not a nation of single-patterned individuals but that almost all Americans are heirs to a dual system of values and traditions. In the case of the Jewish citizen, this duality combines an American heritage born of the ideals of our nation's founders and the ancestral ways and practices associated with Judaism. Scouting has even

taken the position that a strong commitment to one's own religious or ethnic culture makes for enhanced citizenship.

The popularity of the Ner Tamid and Aleph awards for Scouts of Jewish faith amply attests to this.

In recent years, as the number of participants in Tiger Cubs, BSA, has grown, the need has been felt for a comparable challenge on this youngest level. Hence, the creation of the Maccabee Award with its distinct emblem, requirements for the Maccabee Award, and counselor's guide.

The award takes its name from Judah Maccabee and his brothers who led the military and religious struggle against the Syrian king, Antiochus, who had attempted to suppress the practice of Judaism. Their revolt ended victoriously in the rededication of the Temple in Jerusalem in the year 167 B.C.E. The holiday of Hanukkah (Feast of Lights) celebrates that victory.



Objectives of the Maccabee Award

1. To arouse or heighten the Tiger Cub's awareness of things Jewish.
2. To promote his identification with the Jewish people here and abroad.
3. To stimulate the Tiger Cub to acquire important information and experiences aimed at leaving lasting Jewish knowledge, skills, and positive impressions.
4. To lay a foundation of interest and achievement on which, in subsequent years of Scouting, the more intensive Aleph and Ner Tamid award programs can be built.
5. To involve the families of Tiger Cubs as partners in the activities and experiences related to the award.
6. To invite and involve the active cooperation and participation of local rabbis, Jewish educators, and Jewish group workers in this undertaking.

Meeting the Requirements

The requirements that follow are subdivided into six categories: Jewish names, holidays, terms, symbols and objects, community helpers, and heroes.

They were arrived at with several considerations in mind. A broad-based "curriculum" of Jewish life should include these elements. In addition, they should be sufficiently simple for first-graders to manage and should appeal to youngsters of diverse interests.

As for the research aspect, needed resource materials should be readily available either in the library of a local synagogue, Jewish school or university, or in the private collection of a rabbi, Jewish educator, or Jewish community worker. Where none of these resources exists locally, it is recommended that one or two of the standard books on Jewish crafts, songs, holidays, etc., mentioned later in this guide be purchased.

Virtually all of the requirements should lend themselves to fulfillment at home with the active assistance of a parent.

The total assignment should be completed within 9 months.

The Requirements

I. Jewish Names

Provide the following Jewish names:

- A. Your own _____
- B. Your mother's _____
- C. Your father's _____
- D. One grandfather's _____
- E. One grandmother's _____
- F. A synagogue in your area _____

II. Jewish Holidays

Provide the Hebrew names of four of the following Jewish holidays. In addition, tell three facts about each of the four and carry out at least one suggested activity connected with each of the four holidays.

- A. Passover _____
- B. New Year _____
- C. Day of Atonement _____
- D. New Year of the Trees _____
- E. Sabbath _____
- F. Feast of Booths _____
- G. Feast of Weeks _____
- H. Israel Independence Day _____
- I. Feast of Lots _____
- J. Festival of Lights _____

III. Jewish Terms

What does each of these terms mean? Mention two occasions when you might use each of them.

- A. Mazal tov
- B. Shalom
- C. Yom Tov
- D. Torah
- E. Mitzvah

IV. Jewish Symbols, Objects, and Articles

Identify five of the following objects. Indicate how they are used. Draw three of the five articles or construct them out of wood, oaktag, cardboard, styrofoam, metal, or other materials, as suggested later.

- A. Siddur
- B. Shofar
- C. Mezuzah
- D. Matzah
- E. Lulav
- F. Menorah
- G. Dreidel (called "Svivon" in Hebrew)
- H. Tallit (some pronounce it "tallis")
- I. Haggadah

With the approval of the counselor, you may substitute two of the following for two of the above symbols: Magen David (Star of David), Afikoman, Gragger, Kippah (yarmulka), Aron Ha-Kodesh (Holy Ark).

V. Jewish Community Helpers

Briefly tell what two of the following persons do. In both cases, give the name of one such person in your community or in a nearby one. Interview one of them.

- A. Rabbi
- B. Cantor (Hazzan)
- C. Jewish Educator (principal, teacher, etc.)
- D. Jewish Community Center Worker (J.C.C. or YM-WHA)

If you wish, you may substitute a Sofer (scribe), a Jewish family worker, or a Jewish Federation worker for one of the above.

VI. Jewish Heroes

Tell briefly about five of the following important Jews.

- A. Abraham
- B. Moses
- C. King David
- D. Mordecai
- E. Judah Maccabee
- F. Hillel
- G. Rabbi Akiba
- H. Haym Salomon
- I. Theodor Herzl
- J. Anatoly (Natan) Shcharansky

With the approval of the counselor, you may substitute three of the following for three of the above names: Deborah, Queen Esther, Maimonides, Chaim Weizmann, David Ben Gurion, Golda Meir.

Transliterations and Pronunciations

One standard transliteration of Hebrew terms has been employed consistently throughout this guidebook.

The system employed is, with minor deviations, the "Proposed Standard Romanization of Hebrew" prepared for the American National Standards Institute.

Vowels and Consonants for Special Notice

- a** as in 'papa' (short) or 'father' (long)
- e** as in 'get' or 'the' (sheva)
- i** as in 'bit' (short) or 'machine' (long)
- o** as in 'often'
- u** as in 'pull' (short) or 'rule' (long)
- ai** as in 'aisle'
- oi** as in 'boil'
- ei** as in 'veil'
- g** as in 'get' (hard 'g')
- ch** as in Scottish 'loch' or German 'ach' (for the Hebrew letter 'chaf')

h as in Scottish 'loch' or German 'ach' (for the Hebrew letter 'het')

Where titles of books are involved, however, the publisher's transliteration has been retained.

As pertains to pronunciations of Hebrew and Yiddish terms, it is suggested that flexibility be used. "Shabbat" for some will be "Shabbos" for others, and while "mazel tov" will be to the liking of purists, many will be more comfortable with the colloquial "mazel tof." We recommend that both sets of pronunciations and their variants be acceptable. The important thing, after all, is that the award candidate understand the concept and know when to apply it.

Substitutions

A key reason for permitting substitutions or options in requirements II, IV, V and VI is to challenge Tiger Cubs who are already familiar with some of the required items to learn new material. Additional substitutions, beyond those indicated, should be allowed only in unusual situations.

Roles of Parent or Adult Partner

Parents/partners should be expected to work closely with their Tiger Cub partner, lending help and assisting in researching the answers, encouraging stick-to-it-iveness, reading pertinent materials aloud to the youngster, and testifying in writing to his having completed each of the assigned categories of requirements.

The counselor or guide must be a fairly knowledgeable individual. To be sure, a local rabbi, cantor, Jewish school principal, teacher, or youth worker would make a good counselor, but a learned lay person would also make a suitable choice. Another possibility is to establish a "buddy system," pairing up the candidate with an older, knowledgeable peer.

To the extent possible, in addition to familiarity with Judaica, the person selected should possess a deep-seated commitment to Judaism and be capable of establishing an easy rapport with young people. The influence of the guide can impact the youngster's future relationships to synagogue life, Jewish community activity, and Jewish study.

Therefore, the aim of both parent/partner and counselor should be to foster a "fun" approach to the requirements, while seeing to it that every activity directly involving the Tiger Cub is intellectually and spiritually stimulating. In this connection, it should be remembered

that some of the holidays afford natural opportunities to deal with clusters of requirements. Examples are: Judah Maccabee, dreidel, and menorah at Hanukkah time; Moses, matzah, afikoman, Herzl, Torah, mitzvah, Yom tov, and Haggadah during the pre-Passover season. Shabbat as a subject enables one to encompass such items as shalom, Torah, mitzvah, siddur, tallit, rabbi, cantor, and Moses.

Where a community boasts more than one candidate for the Maccabee Award, it might be wise to plan for occasional get-togethers in one of the homes, at a conveniently located synagogue or school, or in a retreat or Shabbaton setting. When candidates are brought together to learn about, discuss, or perform Jewish customs, observances, symbols, festivals, etc., the leader must be mindful of possible diversity of Jewish belief and practice and treat each subject accordingly.

Crafts are not only enjoyable but help children internalize what they have learned. They also contribute to the development of motor skills. Moreover, the products can be presented as gifts or used as decorations at home or Scout meetings. Therefore, whenever possible, the suggested arts and crafts activities should be welcomed as a medium for meeting specific requirements.

Music can also provide additional reinforcement for the Tiger Cub and offer a pleasurable learning experience at the same time. Appropriate records, tapes, and sheet music can be utilized by consulting a Jewish bookstore or synagogue library, Jewish school library, or a local cantor or educator.

Resources

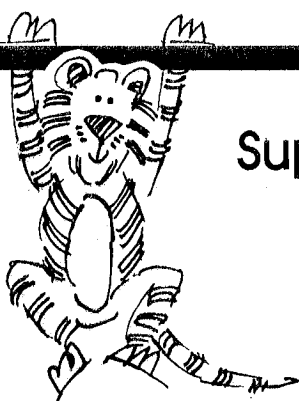
To work with the Maccabee Award candidate, the parent/adult partner and/or counselor should have access to resource materials serving two functions: (1) those providing background reading for the adult on the full gamut of subject matter treated in this guidebook and (2) items offering pertinent print and non-print matter on the general level of the Tiger Cubs. It is more than likely that most of the necessary literature is available locally in the library of a synagogue, Jewish school, Jewish community center, or private collector. Some university and public libraries also have serviceable Judaica collections.

The following readily available works fulfill the first of the above functions. The addresses of publishers are listed in appendix A.

Encyclopedia Judaica, 16 volumes, Keter Publishers, Jerusalem.

The Jewish Catalog series, 3 volumes, Jewish Publication Society, Philadelphia, Pa.

AN Activity Guide FOR Tiger Cubs of Jewish Faith



Supplement to Tiger Cubs, BSA
Family Activity Book



✦ Boy Scouts of America

--- Appendix UU ---

Introduction



Like public education, which recognizes the legitimacy of ethnic subcultures in America, Scouting for a long time has looked with favor upon ethnic and religious diversity in its organization and programming. Indeed, it has viewed the growing pluralistic nature of American society as both challenge and opportunity for new directions in Scouting activity.

Its encouragement of such activity stems from a wholesome acceptance of the notion that loyalties to our country are not in the least diminished by the introduction of ethnic, social, and religious elements that bind a Scout to his family's original national culture or religious principles and institutions. Quite the contrary. The prevailing view in Scouting is that these elements add to the richness, colorfulness, and meaning of Americanism, are a healthful affirmation of American identity,

and help us find ourselves more readily as Americans.

It was in this spirit that the National Jewish Committee on Scouting was created some 60 years ago and that the various Jewish programs related to Scouting, e.g., the Ner Tamid, Aleph, and Shofar awards, special religious services, annual Jewish retreats, and now the Maccabee Award came into being. Jewish Americans have taken from America and have given to America. Jewish experiences should have a definite place in Scouting.

Where there are units predominantly comprised of Jewish youth, the Scouting movement encourages integration of uniquely Jewish themes and subthemes in the overall program. This is also true where the number of Jewish participants is in the minority.

Objectives of This Guide

The purposes of this program book are twofold:

- In a general way, to add to the existing material on Jewish life available to Tiger Cub groups and to stimulate the introduction of Jewish-oriented activities where there are none at present; and
- In specific ways, to introduce new elements that are Jewish and that might readily be woven into the family activity ventures of Tiger Cub groups.

The *Family Activity Book*, a major component of Tiger Cub programming, zeroes in on 17 big ideas. They are:

1. Getting to Know You
2. Family Entertainment
3. Discover Nature and Energy
4. Prepare for Emergencies
5. Know Your Family
6. Know Your Community
7. Helping Others
8. Go See It
9. Getting There
10. Something Special, All Your Own
11. Making Your Family Special
12. Make Your Own
13. Caring for Your Home and Household
14. Family Games, Tricks, and Puzzles
15. Fitness and Sports
16. Tell It Like It Is
17. Cub Scouting, Here We Come

It is a happy coincidence that the word in Hebrew whose three letters numerically add up to 17 is "tov," which means good or goodness. The choice of big ideas has been a good one, and the organization of the related activity around the

Tiger Cub motto Search, Discover, Share, a highly useful and rewarding procedure.

The present handbook, designed to supplement the *Family Activity Book*, proposes a series of Jewish subthemes for each of the 17 ideas. The suggested experiences are far from exhaustive. Nor are they intended to be mandatory. In fact, it is hoped that local councils and Tiger Cub groups will be prompted to make their own creative contributions to the list of subtopics, for the need for imaginative programming is enormous.

Transliteration

The system of transliteration employed is, with minor deviations, the "Proposed Standard Romanization of Hebrew" prepared for the American National Standards Institute.

Vowels and Consonants for Special Notice

a	as in "papa" (short) or "father" (long)
e	as in "get" or "the" (sheva)
i	as in "bit" (short) or "machine" (long)
o	as in "often"
u	as in "pull" (short) or "rule" (long)
ai	as in "aisle"
oi	as in "boil"
ei	as in "veil"
g	as in "get" (hard "g")
ch	as in Scottish "loch" or German "ach" (for Hebrew letter "chaf")
h	as in Scottish "loch" or German "ach" (for Hebrew letter "het")

Acknowledgments

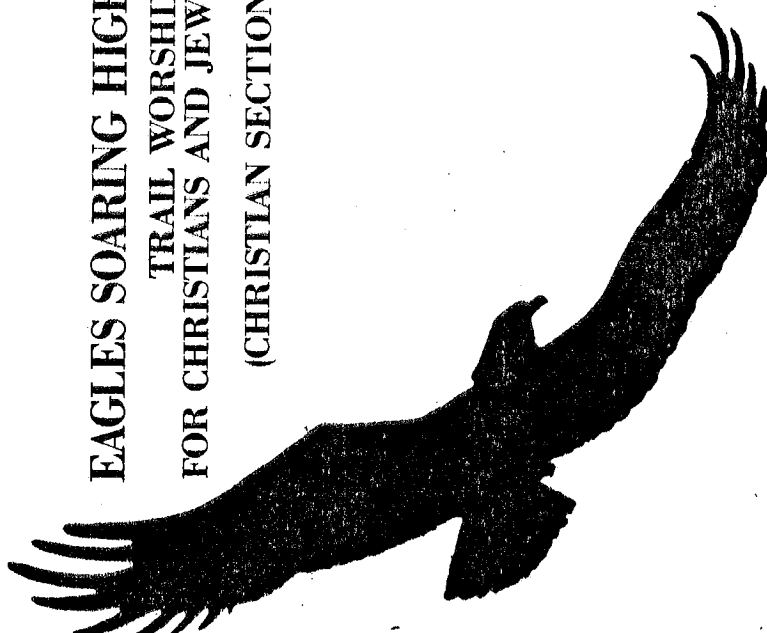
This guidebook was prepared by Hyman Chanover and the Jewish Education Service of North America on behalf of the National Jewish Committee on Scouting, Boy Scouts of America.

Some recommended activities had already been proposed by a local group. Several years ago, the Philadelphia Council, BSA, issued its own family activity supplement, based on programs it had initiated. The author has taken the liberty of incorporating a few of the original Philadelphia Council suggestions, giving credit in appropriate footnotes.

The kind assistance of the following is also acknowledged: Leo Reich, director of cocurricular activities for the Baltimore Board of Jewish Education, who contributed the perspective of an Orthodox Jewish educator and group worker; Paul Flexner, director of education at Baltimore Hebrew Congregation, Baltimore's largest Reform synagogue; and Dr. Paul Schneider, superintendent of education of Chizuk Amuno Congregation, Baltimore's oldest Conservative synagogue. The latter two educators have had extensive experience in Scouting.

Special tribute is due to Fradle Freidenreich, associate director of the Jewish Education Service of North America, whose active involvement as project coordinator was of immeasurable value. She made extremely important contributions to the improvement and refinement of this guidebook.

**EAGLES SOARING HIGH
TRAIL WORSHIP
FOR CHRISTIANS AND JEWS
(CHRISTIAN SECTION)**



**Philmont Scout Ranch
Cimarron, New Mexico**

**EAGLES SOARING HIGH
TRAIL WORSHIP
FOR JEWS AND CHRISTIANS
(JEWISH SECTION)**



**Philmont Scout Ranch
Cimarron, New Mexico**

EAGLES SOARING HIGH

TRAIL WORSHIP FOR JEWS AND CHRISTIANS

(JEWISH SECTION)

PHILMONT HYMN

Silver on the sage, starlit skies above
Aspen covered hills, country that I love.

Philmont here's to thee, Scouting paradise
Out in God's country tonight.

Wind in whispering pines, Eagle soaring high
Purple mountains rise against an azure sky.

Philmont here's to thee, Scouting paradise
Out in God's country tonight.

Written by John Westfall

PHILMONT GRACE

For food, for raiment
For life, for opportunity
For friendship and fellowship
We thank thee, O Lord.

AMEN

WELCOME TO PHILMONT!

The coming days will be ones of happiness, challenge, and excitement. There will be many times when you reach the top of a mountain and see the most beautiful view you have ever seen, or when you suddenly get a "second wind" or when just before you fall asleep under the glorious stars, you will feel the nearness of God, the Creator of this wonderful place.

This section of our Trail Worship Book has been designed for you. It was constructed with a great deal of flexibility for use by an entire Jewish crew, a small number of Scouts, or even a single Scout. It contains personal prayers, a meditation for each of the 10 days on the trail, the Shabbat Blessings, and an entire service for any day of the week.

Feel free to use this section of the book in any way you wish. Also, if you are not in an all-Jewish crew, encourage your friends to use the All-Faiths section a few times while on the trail (yellow pages). It is a beautiful opportunity for you and the others in your crew to pray together on the top of a mountain, or just before going to sleep. The opposite cover introduces Scouts to Christian worship forms.

Keep this book handy and use it often. It will help make your Philmont experience even more rewarding. It is yours to keep and to use as often as you wish. In addition, we invite you to take part in the religious services in base camp before and after your trek.

I hope your trek is a wonderful one, and I hope that you remember your Jewish heritage while thanking God for the opportunity to enjoy Philmont, God's creation. May God bless and protect you.

Shalom

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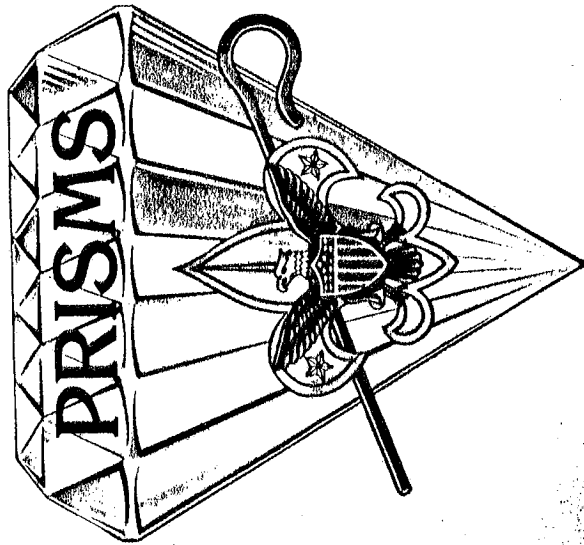
Written by:

Rabbi Arnold Sleutelberg
Fr. Robert Guglielmone
Rev. Leo Symmank

Used by permission: *Gates of Prayer*, Central Conference of American Rabbis and the Union of Liberal and Progressive Synagogues, London, 1975.

Likrat Shabbat, by Rabbis Sidney Greenberg and Jonathan D. Levine, Published by the Prayer Book Press, Bridgeport, Conn. 1981.

**A DAILY
DEVOTIONAL
GUIDE**
1985 NATIONAL
SCOUT JAMBOREE



PRISMS

A Daily Devotional Guide

1985 National Scout Jamboree

Published for the Boy Scouts of America
by the

abs
AMERICAN BIBLE SOCIETY
New York

This year marks Scouting's 75th anniversary. "A Scout is reverent." This is the twelfth point of the Scout Law, and it serves as the foundation to the other eleven points. **PRISMS** seeks to help Scouts and Scouters to grow in reverence towards God, towards people and towards all life.

"PRISMS" FOCUSES ON SCRIPTURE

PRISMS helps us to look at the jamboree through the diamond-like prism of the Holy Scriptures to enrich our daily experience with a special quality of promise.

There is a story in the Scriptures about a man named Noah and a flood that covered the earth. God provided a way of escape for Noah and his family through the ark. He did more. He gave the clouds as a prism to capture the sun and recast its light into a rainbow of promise. God promised that no flood would ever cover the earth again. He gave the rainbow as a sign of that promise.

In the book of Genesis, the writer shares that promise of God in these words: "I am putting my bow in the clouds. It will be the sign of my covenant with the world. Whenever I cover the sky with clouds and the rainbow appears, I will remember my promise to you and to all the animals that a flood will never again destroy all living beings. When the rainbow appears in the clouds, I will see it and remember the everlasting covenant between me and all living beings on earth. That is the sign of the promise which I am making to all living beings."

Genesis 9:13-17

It takes a combination of sun (joyful experiences) and clouds (disappointments) to bring a colorful rainbow into our lives. There will be both joys and frustrations in our jamboree experiences. Into the midst of both comes God with the promise of His presence, of His blessing, and with a world of color for our enjoyment.

This daily devotional guide contains Selections of Holy Scripture in Today's English Version from the *Good News Bible*. You are urged to read the entire Bible and to share it with others. For a catalog of Scripture publications, write to the American Bible Society, 1865 Broadway, New York, New York 10023.

Cover design, photographs
and auxiliary material were
furnished by

The Boy Scouts of America
Scripture text © American Bible Society, 1976

Printed in the United States of America

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ABS-1985-30,320-K1

This booklet was prepared by
Rev. Leo Symmank, Chairman
Rabbi Robert Rome
Rev. Gregory Weider
Elder Robert Backman

"PRISMS" IS PEOPLE

PRISMS is more than a booklet of printed words. **PRISMS** is people with promise who gather together daily in one place for a short time of sharing and reflection.

PRISMS, through a reflection on Scripture within the caring community of friends, seeks to make the jamboree a rainbow of promise for us.

HOW IS "PRISMS" PUT TOGETHER?

PRISMS is six-sided. Each side helps give us a different perspective of the jamboree.

1. The first side is a backward look. "A Glance into the Rearview Mirror" gives you a chance to look back at the day just passed with a friend or two.
2. The second side is a "Kaleidoscope with Promise." Each turn promises to bring a new display of design and color. The Scriptures are like that. Each look gives a new view of God's love for us.

We who are at this jamboree come from many religious traditions. Some traditions look to what many call the "old testament" for their religious promise, while others look to the "new testament". As you reflect with **PRISMS**, follow your own tradition. Feel free to share with others as they share with you from the focus of their traditions.

3. "**PRISMS** Point," the third side, helps us to focus on some specific point in our relationship with God and with others here at the jamboree.
 4. "With Eyes Toward God" is a time for prayer.
 5. The fifth side of **PRISMS**, "A View through the Front Windshield," is a forward look. Signs give us time to think ahead and decide where we will want to exit.
- The jamboree is like an expressway with many intriguing little towns off to each side. Each has its own special

charm and excitement. Look ahead and plan your day so that you can see as much as possible.

6. "Rainbow Reflection: God's Blessing" is the final side of **PRISMS**. It is, simply speaking, God's blessing upon one another. God gave Noah the rainbow as a pledge of his promise. To Moses God gave a spoken blessing as a sign of his caring and loving presence. Scriptures record it in these words: "The Lord commanded Moses to tell Aaron and his sons to use the following words in blessing the people of Israel...." Then followed what is called by many the Aaronic blessing. It is suggested as the concluding part of each daily **PRISMS**. It is a continuing reflection through the ages of God's promise to love, to care for and to bless us.

HOW DOES "PRISMS" WORK?

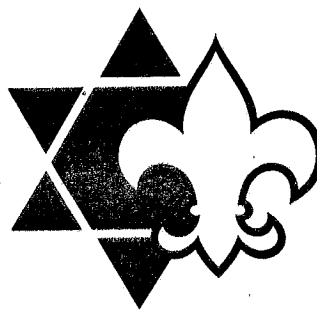
PRISMS can be a patrol of eight or it can be two Scouts.

PRISMS works best with a designated leader. Choose one person in your group to be the leader. If there are only two of you, take turns leading **PRISMS**. Limit **PRISMS** time to ten or fifteen minutes.

PRISMS can happen in the morning, in the evening, or at any agreed-upon time each day. As a group, select the most convenient time to meet. If you do not have **PRISMS** one day, make a special effort to meet the next day.

You will discover that **PRISMS** can be helpful in cementing friendships. Try to involve everyone in your group in the discussion. Make **PRISMS** a time to value and to care for one another.





SCOUTING SERVES THE JEWISH COMMUNITY

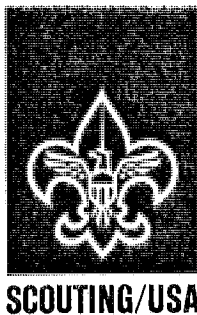
A New Guide to a Unique Resource for Meeting Jewish Needs

--- Appendix XX ---

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BOY SCOUTS OF AMERICA

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and Executive Committee



National Office
BOY SCOUTS OF AMERICA

1325 Walnut Hill Lane, Irving, Texas 75062-1296
Telephone: 214 659-2000

BYLAWS OF THE NATIONAL JEWISH COMMITTEE ON SCOUTING

Adopted October 9, 1984

ARTICLE I

PURPOSE

The National Jewish Committee on Scouting ("NJCS") shall be an advisory committee to the Boy Scouts of America. It shall have the responsibility of promoting and guiding cooperative contacts between the Jewish Community in the United States and the Boy Scouts of America.

ARTICLE II

ORGANIZATION AND PERSONNEL

1. Membership and Appointment of Members. The members of the National Jewish Committee on Scouting and their appointment shall be governed by the following:

A. NJCS Membership. The NJCS shall consist of a maximum of fifty-four (54) voting persons inclusive of the membership of the executive committee. The chairperson of the NJCS shall be appointed by the chairman of the national Relationships Committee of the Boy Scouts of America, upon recommendation of the NJCS executive director in consultation with the NJCS executive committee. Officers shall be elected by simple majority vote of the NJCS members. Members are appointed by the executive committee and take office at the time of their acceptance. Organization of the NJCS will correspond to the schematic diagram appended hereto as appendix A.

B. National Appointment Committee. Upon a committee vacancy, or ninety (90) days before the end of a member's term, the chairperson of the NJCS shall appoint a national appointment committee that shall prepare a slate of appointments and correlating biographical sketches for submission to the chairperson forty-five (45) days before the appointments are made.

2. Chartered Partner Representatives. The NJCS chairperson shall encourage all Jewish organizations that use the Scouting program to appoint one or more representatives to the NJCS. These chartered partner representatives shall act as liaisons between their respective organizations and the NJCS, serving their own constituencies by helping to guide the NJCS.

3. National Advisory Committee. There shall be an advisory committee of the NJCS composed of such persons as the executive committee shall delegate. Members of the advisory committee should be persons who wish to serve the NJCS upon special assignment or in an advisory or consulting capacity.

4. NJCS Vice-Chairpersons for Regions. The chairperson of the NJCS shall annually appoint a vice-chairperson for each of the six regions of the Boy Scouts of America. The duties of the vice-chairperson for each region shall be, in general, promotional, advisory, and cooperative in carrying out the policies and programs established by the NJCS. In carrying out duties, the vice-chairperson for each region may, as necessary, appoint task forces and chairpersons therefor. The chairperson of the NJCS may remove a vice-chairperson for a region with or without cause.

5. Council Jewish Committees on Scouting. The president of a local council, upon recommendation by the NJCS chairperson for the appropriate region, annually appoints the chairperson of the council Jewish Committee on Scouting. The NJCS chairperson for the region shall make a recommendation to the council president after consultation with the council Jewish Committee on Scouting. The president of a council may remove the chairperson of a council Jewish Committee on Scouting for cause.

The purpose of the council Jewish Committees on Scouting and the duties of the council chairpersons shall be, in general, promotional, advisory, and cooperative in carrying out the policies and programs established by the NJCS. In carrying out duties, each council chairperson may, as necessary, appoint subcommittees and chairpersons therefor.

6. Friends of the NJCS. The Friends of the NJCS comprises those individuals whose financial support entitles them to participate in national committee affairs through mailings, attendance at meetings, and special briefings by BSA personnel.

ARTICLE III

OFFICERS

1. NJCS Officers. The officers of the NJCS shall consist of the following persons: chairperson, executive vice-chairperson, secretary, treasurer, rabbinic adviser, vice-chairperson for program

and literature, vice-chairperson for emblems and awards, and vice-chairperson for interrelationships.

2. Ex-Officio Officers. Ex-officio officers who may attend all meetings of the NJCS and executive committee with voice but no vote shall include the following:

A. The executive director, who is the professional Scouter occupying the appointed position of national director of Jewish Relationships of the Boy Scouts of America;

B. All past chairpersons of the NJCS;

C. The legal counsel to the NJCS whose term shall run coterminously with that of the chairperson of the NJCS.

3. Appointment and Election of Officers. The chairperson of the NJCS shall be appointed for a renewable two (2) year term by the chairman of the national Relationships Committee of the Boy Scouts of America, upon recommendation of the NJCS executive director in consultation with the NJCS executive committee. The other seven officers shall be elected for renewable two (2) year terms by simple majority vote, from a slate prepared by the national Nominating Committee, by those members of the NJCS present and voting at its meeting.

4. National Nominating Committee. The chairperson of the NJCS shall appoint a national Nominating Committee ninety (90) days before each election. The Nominating Committee shall prepare a slate of national office nominees and biographical sketches and submit them to the chairperson forty-five (45) days before each election.

5. Responsibilities of Officers. The responsibilities of the officers of the NJCS are as follows:

A. Chairperson. The chairperson shall serve as chairperson of the executive committee and shall be an ex-officio member of all committees of the NJCS. The chairperson shall preside at all NJCS meetings, and shall be the sole spokesperson for the NJCS on matters regarding policy and interpretation of these bylaws. The chairperson shall have general supervision of the affairs of the NJCS. The chairperson shall keep the executive committee fully informed, and shall consult freely with them concerning the activities of the NJCS. The chairperson shall have the power to sign alone, unless the executive committee shall specifically require an additional signature, in the name of the NJCS all writings required to be signed by the NJCS. The chairperson shall perform such other duties as may from time to time be assigned by the executive committee.

B. Executive Vice-Chairperson. The executive vice-chairperson shall serve as vice-chairperson of the executive

committee, and shall perform such other duties as may be assigned by the chairperson. In the absence of the chairperson, the executive vice-chairperson shall in general perform the duties of the chairperson. The executive vice-chairperson shall automatically succeed to the position of chairperson and its attendant responsibilities upon the death, incapacitation, resignation, or removal of the incumbent chairperson and, in such instances, shall complete any unexpired term of the chairperson. The executive vice-chairperson shall also be responsible for the development of marketing programs to promote Scouting among Jewish youth and organizations.

C. Secretary. The secretary shall act as secretary of all NJCS meetings and of all meetings of the executive committee, and shall keep the minutes of all such meetings. The secretary shall attend to the giving and serving of all notices of the NJCS, shall maintain a current roster of the members of the NJCS, receive written resignations of the NJCS officers, and perform such other duties as may be assigned by the chairperson or these bylaws, or which are customarily performed as incidents to the position of secretary.

D. Treasurer. The Treasurer shall maintain a proper accounting of all NJCS monies and disbursements in accordance with the accounting procedures of the Boy Scouts of America.

E. Rabbinic Adviser. The rabbinic adviser (or "chaplain") is a religious adviser to the NJCS. The rabbinic adviser shall appoint all rabbis and other Jewish chaplains to serve at jamborees and at other BSA national events as needed, and shall provide guidance for Jewish chaplains serving in local Scout camps.

F. The Vice-Chairperson for Program and Literature. The vice-chairperson for program and literature shall provide for the development, evaluation, implementation, and promotion of programs and literature that relate to all phases of Scouting in the Jewish community.

G. The Vice-Chairperson for Emblems and Awards. The vice-chairperson for emblems and awards shall provide for the development, evaluation, implementation, and promotion of Jewish religious emblems for Jewish youth in all phases of the Scouting program. This vice-chairperson shall encourage each regional Jewish Committee on Scouting and through them each local council Jewish Committee on Scouting to appoint to the committee one or more rabbis, Jewish educators, or other qualified religious emblems counselors to assist in administering the program and counseling youth so as to provide them with the necessary guidance, help, and encouragement to qualify for the religious emblem appropriate to their status. The vice-chairperson shall also promote the Jewish religious award program for adults who significantly have aided Jewish organizations in their successful use of the Scouting program and, in other ways have promoted Scouting among Jewish youth.

H. The Vice-Chairperson for Interrelationships.

The vice-chairperson for interrelationships shall provide for liaison with other organizations and agencies that provide programming opportunities for Jewish youth, including, but not limited to, the Girl Scouts of the U.S.A. and the Israel Scout Federation, with the goal of providing joint programs and activities that respond to the needs of the Jewish organizations that charter BSA units.

6. Filling of Vacancies. When vacancies occur, due to resignation or otherwise of elected personnel before expiration of their terms of office, such vacancies shall be filled for the unexpired period of the term by appointment of the executive committee except vacancies in the position of chairperson which shall be governed by section 5(b) of this article. When appointed to a position to fill a vacancy, the tenure shall not count as part of the term for reelection.

7. Removal. A national officer may be removed, with or without cause, by a two-thirds vote of the members of the NJCS. The authority of any officer to act or to attend meetings may be suspended by the executive committee.

8. Initial Officers. The initial national officers, to serve until their successors are elected or, in the case of the executive director, national chairperson, and legal counsel, appointed pursuant to this article, shall be Murray L. Cole, Esq., chairperson; Arthur Burdorf, executive vice-chairperson; Joseph Savenor, treasurer; Dr. Jack A. Frisch, secretary, Rabbi Robert Rome, rabbinic adviser; Marvin Arkans, vice-chairperson for program and literature; Dr. Ruth Gordon, vice-chairperson for emblems and awards; Mervyn Sluizer, Jr., vice-chairperson for Interrelationships; Rabbi William H. Kraus, executive director; Marshall M. Sloane, Melvin B. Neisner, and William L. Schloss, past chairpersons; and Paul S. Haar, Esq., legal counsel.

ARTICLE IV

EXECUTIVE COMMITTEE

1. Composition, Quorum, Action. The executive committee shall consist of the eight national Jewish Committee on Scouting officers, the ex-officio officers, and the six vice-chairpersons for the regions. A quorum shall consist of a majority of the executive committee, except that ex-officio officers shall not be counted in determining whether a quorum exists. Action shall be by majority vote of those present and eligible to vote.

2. Powers and Duties. The executive committee shall have general power to manage and control the affairs and property of the NJCS during the interval between its annual meetings. However, all

day-to-day decisions shall be made by the chairperson and executive director in consultation with one another. The executive committee shall have full power to adopt rules and regulations governing the action of the committee and shall have full and complete authority in accordance with BSA accounting procedures over the distribution and payment of the monies received by the NJCS from time to time. The executive committee may not, however, amend the fundamental and basic purpose of the NJCS.

3. Place of Meetings. The executive committee may hold its meetings at such place or places as it may from time to time determine.

4. Regular Meetings: Notice. The executive committee shall meet at least twice yearly. The chairperson or secretary shall notify the executive committee members in writing of the time and place of each meeting at least twenty-five (25) days before the meeting, and shall also notify them of the proposed agenda for the meeting.

5. Special Meetings: Notice. Special meetings of the executive committee shall be held at the request of the chairperson or upon petition to the secretary of the NJCS by at least three (3) executive committee members. The chairperson or secretary shall notify executive committee members in writing of the meeting time, place, and topics to be discussed at least ten (10) days before such meetings.

6. Adjournments of Meetings. If at any meeting of the executive committee there shall be less than a quorum present, the members present may adjourn the meeting from time to time until a quorum is present, and at such adjourned meeting any business may be transacted which might have been transacted at the meeting as originally called.

7. Voting. At any meeting of the executive committee each member present, other than ex-officio officers, shall be entitled to one vote. Any action required to be taken at any meeting of the executive committee may be taken without a meeting if all members of the executive committee consent in writing to the adoption of a resolution authorizing the action, and such consents are filed with the minutes. Any one or more members of the executive committee may participate in a meeting of such executive committee by means of a conference telephone or similar communications equipment allowing all persons participating in the meeting to hear each other at the same time. Participation by such means shall constitute presence in person at a meeting.

8. Removal for Cause. The executive committee shall have the power to remove an officer under the following conditions:

A. Such action shall only be taken as the result of conduct which in the opinion of the executive committee has brought discredit upon the NJCS and after the officer concerned has had the

opportunity to either refute the charges or resign after prior written notice of the charges are given to the officer.

B. Such action requires the affirmative vote of two-thirds of the voting members of the executive committee voting at a meeting, regular or special.

ARTICLE V

NJCS MEETINGS

1. Regular Meetings. The NJCS shall meet at least biannually at such date, time, and place as the biannual meetings of the National Council of the BSA are held.

2. Notice of Regular Meetings. Written notice of time, date, and place of each national meeting shall be given by mailing a copy thereof to each member, no less than twenty (20) nor more than fifty (50) days before such meeting.

3. Special Meetings. Special meetings of the members may be held upon the call of the executive committee. The meeting shall be held at any place designated by the executive committee.

4. Notice of Special Meetings. Written notice of the time, date, place and purpose of each special meeting shall be given by mailing a copy thereof to each member, not less than twenty (20) days nor more than fifty (50) days before such meeting.

5. Quorum, Action. At all NJCS meetings, the members entitled to cast twenty (20) percent of the total number of votes entitled to be cast, shall constitute a quorum for the transaction of business. Action shall be by simple majority vote of the members present at a meeting at which there is a quorum.

6. Adjournment of Meetings. In the absence of a quorum, a majority of the members present may adjourn the meeting. At any adjourned meeting at which a quorum is present, any business may be transacted which might have been transacted at the meeting originally called.

7. Organization. The chairperson of the NJCS shall preside at all NJCS meetings or, in the absence of the chairperson, the executive vice-chairperson. If the executive vice-chairperson is unavailable, a chairperson shall be chosen by the members present. The secretary of the NJCS shall act as secretary at all NJCS meetings of the members but in the absence of the secretary, the presiding officer may appoint any person to act as secretary of the meeting.

8. Agendas. The executive committee shall develop agendas for

NJCS meetings. Agenda items may be initiated by the executive committee; however, items of business may arise from resolutions adopted at the various regional meetings or from proposals submitted by members directly, as follows:

A. Vice-chairpersons for regions shall send regional resolutions to the executive director or secretary of the NJCS in sufficient detail and time for study prior to inclusion on the NJCS meeting agenda.

B. Business items relevant to an NJCS meeting may also be submitted directly to the executive director or secretary of the NJCS by any member in sufficient detail and time for study prior to inclusion on an NJCS meeting agenda.

C. The executive director or secretary of the NJCS shall refer all regional resolutions or locally proposed business items to the executive committee. The executive committee shall assess the nature of all proposals and shall determine which Regional resolutions or locally proposed business items are to be included in the agenda of the NJCS meeting.

ARTICLE VI

REGIONAL MEETINGS

1. When Held. Meetings chaired by the Vice-chairperson for the Region shall be held during regular regional meetings of the BSA in their respective regions.

2. Agendas and Notices. Vice-chairpersons for the regions shall develop agendas for regional meetings. The executive director and secretary of the NJCS shall be advised by the respective vice-chairpersons for the regions of the meeting dates and agendas no later than 60 days prior to such meetings.

3. Resolutions. Resolutions developed at regional meetings shall be forwarded to the secretary of the NJCS in accordance with article V, section 8, above.

4. Members Entitled to Vote. Each member of a regional Jewish Committee on Scouting present shall be entitled to vote at meetings of the regional Jewish committees.

ARTICLE VII

FINANCES

1. Fiscal Year. The fiscal year of the NJCS shall coincide with the fiscal year of the BSA.

2. Receipts. The necessary expenses of the NJCS shall be met from the receipt of contributions, budgetary allocations from the Boy Scouts of America, from the sale of approved publications and supplies, and from such other sources as may be determined by the executive committee. Contributions shall be solicited in the name of and for the NJCS only by the authority of the executive committee.

3. Annual Budget. The treasurer of the NJCS, in consultation with the executive director, shall develop an annual budget for the NJCS and transmit it, together with appropriate rationale, to the executive committee by a date specified by the executive committee, which date shall be in sufficient time to enable the executive director to have the budget included in the budget of the Boy Scouts of America for the following fiscal year.

4. No Authority to Bind. No member shall have authority to bind the NJCS to any financial obligations whatsoever. No member, upon withdrawal from the NJCS, shall have any right or claim to the assets of the NJCS.

5. Investments. The funds of the NJCS may be retained in whole or in part in cash or to be invested and reinvested from time to time in such property, real, personal, or otherwise, or stocks, bonds, or other securities, as shall conform to the accounting procedures of the Boy Scouts of America.

ARTICLE VIII

AMENDMENTS

These bylaws may only be amended using the following procedures:

1. Prior Submission. Proposed amendments, other than those developed by the executive committee, shall be submitted in writing with appropriate rationale to the secretary of the NJCS for referral to the executive committee. Amendments proposed by any registered Scouter of the BSA shall be endorsed by at least two (2) other such persons prior to submission.

2. Action by the Executive Committee. The executive committee shall develop an explanation of pros and cons for each proposed amendment and, in the case of amendments suggested by a Scouter, shall make a recommendation thereon. Each proposed amendment, together with the executive committee's report, shall be transmitted by the Secretary to the members for consideration at least thirty (30) days prior to the next NJCS meeting.

3. Vote Required. Amendments shall be voted on by the membership at an NJCS meeting. An affirmative vote by a two-thirds (2/3) majority of the members present at a meeting at which there is a quorum is necessary for passage of the amendment.

4. Effective Date. Approved amendments become effective immediately, unless otherwise provided at the time of their adoption.

ARTICLE IX

MISCELLANEOUS PROVISIONS

1. Governing Rules. All NJCS meetings and its appointed committees shall be governed by Robert's Rules of Order, Newly Revised, when not in conflict with these bylaws.

2. Office. The office of the NJCS shall be located at the national office of the BSA in Irving, Texas, or in such place as the executive committee may from time to time determine.

3. Books. There shall be kept at the office of the NJCS, or at any other place as the executive committee shall approve, correct books of account of the activities and transactions of the NJCS, including a minute book that shall contain a copy of these bylaws, and all minutes of meetings of the members and of the executive committee.

NATIONAL JEWISH COMMITTEE ON SCOUTING
OCTOBER 1984

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NEWSLETTER OF THE NATIONAL JEWISH COMMITTEE ON SCOUTING

BOY SCOUTS OF AMERICA REAFFIRMS POSITION ON "DUTY TO GOD"

The national Executive Board of the Boy Scouts of America at its regularly scheduled meeting in Irving, Texas on October 10, 1985, approved a "Reaffirmation of the Position of the Boy Scouts of America on 'Duty to God.'"

The national office of the Boy Scouts of America and its Stonewall Jackson Area Council located in Waynesboro, Va., announced that Boy Scout Paul Trout will continue as a member in good standing and has received his Life Scout Award. He was eligible to receive his Life Scout Award because he subscribes to the Scout Oath with its 'Duty to God' as well as to the Scout Law that asks a Scout to be reverent.

Earlier this year, the 15-year-old Scout was not approved for his Life Scout Award because it was understood he could not support the Scout Oath and Scout Law. The Boy Scouts of America has made a thorough analysis of the matter. This involved contacts with members of the BSA's national Religious Relationships Committee, the young man and his family, and local Scouters. It has been determined that Paul Trout, indeed, does subscribe to the Scout Oath and Scout Law.

The full Board resolution reads as follows:

REAFFIRMATION OF THE POSITION OF THE BOY SCOUTS OF AMERICA ON "DUTY TO GOD"

RESOLVED, that the following reaffirmation of the position of the Boy Scouts of America relating to "Duty to God" be, and hereby is, enacted and that the Bylaws, Rules and Regulations, and literature of the Corporation reflect this reaffirmation accordingly.

This year, America is celebrating the 75th anniversary of the Boy Scouts of America. Since 1910, 72 million Americans have subscribed to the Scout Oath and the Scout Law which have stood the test of time.

The national Executive Board of the BSA proudly states, through its Mission Statement, that the values which the organization strives to instill in young people are those based upon the Scout Oath and the Scout Law. A Scout pledges: "On my honor I will do my best, to do my duty to God and my country, and to obey the Scout Law"

The first Boy Scouts of America *Handbook for Boys* which was published in August 1911 declares that ". . . no boy can grow into the best kind of citizenship without recognizing his obligation to God." (Page 215.)

The latest edition of *The Official Boy Scout Handbook*, published in February 1979, reads: "'A Scout is reverent.' All Scouts show this by being faithful in their duty to God." (Page 484.)

While not intending to define what constitutes belief in God, the Boy Scouts of America is proud to reaffirm the Scout Oath and its declaration of "Duty to God."

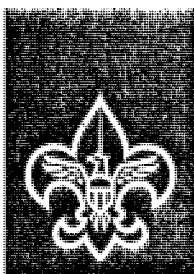
Approved by National Executive Board, October 10, 1985

OVER

--- Appendix AAA ---

The following statements are additional information on the BSA position:

- The BSA has not deleted God from its program and has no intention to do so.
- It is not the role of the Boy Scouts of America to give theological interpretations. Religion is the responsibility of the Scout's family and religious leaders.
- Each member of the BSA is required to subscribe to the Scout Oath and Law. Not one word of the Scout Oath and Law has been changed.
- The National Religious Relationships Committee endorsed the resolution passed by the National Executive Board reaffirming the commitment to the Scout Oath and the Scout Law.
- The principles upon which the BSA operates have not been changed.
- The BSA passed this resolution to reaffirm its 75-year commitment of Duty to God.



SCOUTING/USA

Fact Sheet

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Communications, **BOY SCOUTS OF AMERICA**
1325 Walnut Hill Lane, Irving, Texas 75038-3096
Telephone: 214-659-2000

SCOUTING SERVES THE JEWISH COMMUNITY

BSA MISSION STATEMENT

It is the mission of the Boy Scouts of America to serve others by helping to instill values in young people and, in other ways, to prepare them to make ethical choices during their lifetime in achieving their full potential.

THE CHARTER CONCEPT

The Boy Scouts of America (BSA) can be described as a delivery system. It is a network of 413 autonomous councils that franchises program opportunities to youth-serving organizations. This is accomplished through a yearly renewable charter. The BSA offers training programs, activity guides, support systems, and use of camps to the leadership of Jewish organizations interested in additional methods of strengthening the value systems of their members, the children of their members, and possibly other young people in their communities.

SCOUTING AS A JEWISH YOUTH GROUP

Dr. Cyrus Adler and other Jewish leaders, including the late Frank Weil (founder of the JWB), helped guide the development of the Scouting movement in the United States. They were among those who developed this charter concept. The Scouting program has been used by synagogues and "Jewish Ys" since 1916. Today, Scouting is once again flourishing in Jewish communities, because it gives boys from the age of 7, and young women (in Exploring) from the age of 14, the opportunity to work with, and learn from, their parents and friends. It creates a supportive environment and builds trust. Scouting is habit-forming and skills-oriented.

WHAT SCOUTING OFFERS THE JEWISH COMMUNITY

- Different programs for each age and experience level.
- Programs that are not socially demanding nor expensive.
- Creative free-time activities.
- A basis for understanding the destructive nature of drugs, alcohol, and other potentially harmful distractions.
- Structured experiences that promote leadership, social, and educational skills.
- A framework for interfaith activities within a faith community.
- Ongoing, supportive opportunities for meeting the special needs of single parents.
- Leadership training programs for parents.
- An opportunity for parents to help their children learn to set limits.

BSA PROGRAM OPTIONS

Tiger Cubs, BSA, is an activity for 7-year-old boys and their adult partners that fills a void in most synagogue and Jewish community center programming. The members plan family activities and meet monthly as a group to exchange ideas with other Tiger Cubs.

Cub Scouting is a family and home-centered program for boys who are 8, 9, and 10 years old. (Boys also may become Cub Scouts if they are 7 and have completed the second grade.)

Boy Scouting is a program for boys 11 through 17 based on a vigorous outdoor program and peer group leadership with the counsel of an adult Scoutmaster. (Boys also may become Boy Scouts if they are 10½ and have completed the fifth grade.)

Varsity Scouting is a new emphasis for young men 14 through 17 built around five program fields: advancement, high adventure, personal development, service, and special programs and events.

Exploring is a contemporary program for young men and women 15 through 20. Posts can be oriented toward a special interest or career, or an existing youth group can register as an Explorer post and take advantage of high-adventure bases, camps, and other facilities. (Young adults may also become Explorers if they are 14 and have completed the eighth grade.)

SPECIAL ACTIVITIES

Boy Scouts and Varsity Scouts have special activities available, including Scout jamborees; the Order of the Arrow, a national organization for honor campers; and the National Eagle Scout Association for Eagle Scouts, the highest advancement rank in Scouting.

Explorers may participate in National Exploring Conferences, National Explorer Olympics, and invitational events, including surfing, whitewater canoe racing, skiing, and winter games. Explorers are also eligible for national scholarships and other awards.

Outdoor adventures, a variety of exciting experiences, include national high-adventure areas for Explorers and older Boy Scouts. These high-adventure areas are located in Minnesota and Wisconsin, Florida, Maine, and New Mexico. There are also day camps for Cub Scouts and summer camps for Boy Scouts.

ORGANIZING AND STRENGTHENING SCOUTING UNITS

National, regional, and local support systems operate to help synagogues, Jewish community centers, Jewish War Veterans posts, and other Jewish groups organize and sustain their packs, troops, teams, and posts.

JEWISH RELATIONSHIPS SERVICE OF THE BSA

A rabbi is employed on the BSA national staff to help the leadership of the congregations and other Jewish organizations make the best use of the Scouting program. This includes providing leadership development opportunities for parents, exchange programs with Israeli Scouts, as well as literature and newsletters that circulate new ideas.

THE NATIONAL AND LOCAL COUNCIL JEWISH COMMITTEES ON SCOUTING

The National Jewish Committee on Scouting (NJCS), founded in 1926 by Dr. Cyrus Adler, is a group of outstanding individuals committed to serving Jewish communities through Scouting. The NJCS provides leadership for local Jewish committees that, in turn, directly support council staffs and synagogue and community leaders. This support includes:

- Assisting local BSA councils in meeting the religious, ethnic, and cultural needs of Jewish youth and adults.
- Hiring chaplains, or arranging for rabbis or lay persons to conduct religious services at Scout camps and camporees.
- Providing prayer books, other religious articles, and chapels.
- Planning camping trips built around Jewish themes.
- Serving as a clearinghouse for other needs of Jewish youth and adults in Scouting, and Jewish organizations that operate Scouting units.

INDIVIDUALIZED LEARNING PROGRAMS

The National Jewish Committee provides an additional Jewish stimulus through its religious emblems program.

JEWISH EMBLEMS

- The Aleph emblem is a home-centered set of activities for Cub Scouts and Webelos Scouts, centering on the Torah, prayer, holydays, American-Jewish heritage, the synagogue, and Eretz Yisrael.
- The Ner Tamid emblem provides an opportunity for Boy Scouts and Explorers to enhance their knowledge of Judaism through advanced activities that strengthen the youth's relationship with his or her rabbi. Central to the Ner Tamid are service projects for the synagogue or other chartered organization, which are organized and completed by the Scout or Explorer.

ADULT RECOGNITION

The Shofar Award is granted by the National Jewish Committee to recognize outstanding adult service in the promotion of Scouting among Jewish youth.

FINANCIAL ASPECTS

Scouts help to pay their own way by paying small dues to their pack, troop, team, or post treasuries and by approved money-earning projects. Part of the attraction of Scouting is that synagogues, Jewish community centers, day schools, and other chartered organizations rarely incur additional expenses.

SUPPORT MATERIALS

The BSA publishes three magazines for its members, *Boys' Life*, *Exploring*, and *Scouting*. In addition, there are handbooks for each phase of the Scouting program, merit badge pamphlets, leader's books, training pamphlets, and program helps.

UNIT LEADERSHIP

Unit leaders are chosen by the organization that organizes the unit. The local council and Jewish committee actively assist in recruiting leadership, if desired.

THE BOTTOM LINE

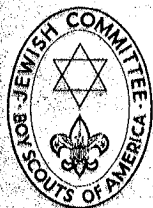
One rabbi put it this way:

"Scouting has given our children an opportunity to feel useful, an opportunity to feel valued, an opportunity to feel needed. What Scouting has done is present us with a teaching model, a model of educating for responsibility.

"It is very, very important in our day and in our life to take these values and to take these basic methods that the Scouts use and apply them to a whole range of experiences and a whole range of areas in our life and in our schools."

INFORMATION

Information regarding unit formation, Jewish Committees on Scouting, Jewish emblems and recognitions, and other materials are available from: your local Jewish Committee on Scouting or Jewish Relationships Service, BSA, 1325 Walnut Hill Lane, Irving, TX 75038-3096.



EXPLORING AND YOUR YOUTH GROUP

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Resource for Synagogues and Jewish Community Centers



WHAT IS EXPLORING?

Exploring is a division of the Boy Scouts of America for young men and women aged 14 through 20. Its purpose is to bring a character building, citizenship training, and fitness program to the youth of America through synagogues and other religious and civic organizations. An Explorer post organized by your synagogue and Jewish community center supports and enhances your youth programming. The adult leaders, meeting location, and program resources may be provided by parents and other adults in your congregation or Jewish

community center. The local BSA council provides leader training, organizational help, literature, liability insurance, and ongoing volunteer and staff support.

An Explorer post can be chartered to the board of directors of the Synagogue, or its Brotherhood, Sisterhood, or Jewish Community Center, or another group interested in assisting in youth programming. With dedicated adult leaders, an Explorer post can provide exciting and worthwhile support to help your congregation or Jewish community center improve and expand its programs for youth.



NATIONAL JEWISH COMMITTEE ON SCOUTING

1325 Walnut Hill Lane, Irving, Texas 75038-3096
Telephone: 214-659-2059

Dear Friends:

The Youth Group Exploring program is a most exciting way to augment a synagogue or Jewish community center youth group. Youth Group Exploring does not replace USY, NFTY, NCSY, BBYO, or other programs; it adds the additional services and resources of Exploring and the Boy Scouts of America to provide an even greater attraction for our Jewish youth.

Through dual registration with Exploring, the synagogue or center youth program may utilize many national and local Exploring resources, including camping facilities, High Adventure bases, Career Exploration, leadership training, local council activities, insurance programs, and many other services.

"Kosher" Scouting or other Jewish observances are no problem as the individual groups, together with synagogue or center sponsors, determine the religious requirements for the local group. Materials are available from the National Jewish Committee on Scouting to provide ideas to facilitate programming oriented to Jewish needs.

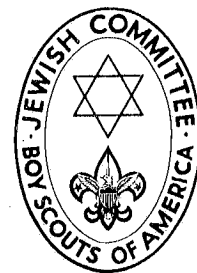
I strongly recommend Youth Group Exploring as an outstanding way of attracting additional Jewish youth to our synagogues and centers, while developing the young leaders we need for tomorrow.

Sincerely,

Murray L. Cole, Chairman
National Jewish Committee on Scouting

Rabbi Robert J. Rome, Chaplain
National Jewish Committee on Scouting

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THE NER TAMID PROGRAM

Explorers may participate in a program designed to enrich their awareness and participation in Judaism—the Ner Tamid emblem program. This program includes guided study and activities dealing with Israel, Jewish history, the American Jewish experience as well as other areas of interest. The Ner Tamid Emblem program booklet, No. 3182, is available through your local BSA council.





HOW TO ORGANIZE AN EXPLORER POST

The president of the congregation and the rabbi, or, in many cases, the youth director or head of the youth activities committee meet with BSA council representatives to discuss organizing a post. The purpose and program of the post is determined by the adult leaders (over 21) including an Advisor, one or more associate Advisors, and a post committee of five or more men and women.

The BSA council provides training for these adults and assists them in starting the post.

The program of an Explorer post is based on the resources and facilities the congregation or Jewish community center can make available, and a list of the careers, hobbies, skills, or contacts adults are willing to share with youth.

The post committee plans the first few months' program—usually two meetings and an activity each month. Once the post is organized, the elected Explorer officers and the adult Advisor plan an annual program based on the members' interests and the program inventory.

YOUR EXPLORER POST PROGRAM

The program of your post matches the interests of young adults with the skills and resources of the adults in your congregation. For example, if you have a number of outdoor enthusiasts, they might help the post plan a camping trip. Sports-minded parents might coach post teams and organize athletic leagues. Other members could arrange programs on vocations, service projects, hobbies, tours, social activities, citizenship, and religion.

The success of your post depends upon planning a well-rounded program through Exploring's six experience areas—fitness, career, social, service, citizenship, and outdoor. This planning provides post members an exciting and worthwhile

program leading to personal fitness, citizenship training, and character development.

Exploring can enhance existing youth program. The following ideas will help to incorporate Exploring into the existing senior-high youth group:

1. Determine the purpose and mission of your youth group. Exploring is designed to enrich and support this effort; it should be an integral part of the youth program, not a separate or competing organization.
2. If the group meets every week, consider devoting one or more meetings a month to career or hobby exploration.
3. Conduct a program capability inventory (PCI) among adult members of the congregation or Jewish community center, and a career and hobby interest survey among youth group members.
4. Match interests of youth with resource persons identified from the PCI. Line up program consultants who will present programs on their career and/or hobby, either at the youth group meeting place or at their place of business. Emphasize a hands-on experience, not just lecture.
5. Consider these additional benefits from affiliation with Exploring:
 - Exploring* journal (4 times per year)
 - Local Boy Scouts of America council staff and volunteer help
 - National high-adventure bases
 - Liability insurance
 - Council camp and other facilities
 - Fellowship with other Explorers/networking with other Explorer posts
 - National activities
 - Awards and scholarships
 - Leadership training and development
6. Exploring offers resources, i.e., optional programs and activities that may be chosen, mixed, and matched according to the needs and desires of youth group members.
7. All youth group members may register as Explorers and adult leaders may register as Advisors and committee members. This ensures the members have liability insurance and guarantees all rights and privileges of membership in Exploring.
8. The youth group may register as an Explorer post and use the word "Explorer" as part of the youth group name.
9. Youth who develop a strong interest in a particular career or hobby can be referred to those Explorer posts in the community specializing in that particular subject.

Small youth groups especially can benefit greatly from Exploring because it provides an opportunity for program enrichment as well as an outreach to youth in the community. Explorer posts with general career programs serve as "feeders" to special interest posts in the community, thereby strengthening both. For additional information on Youth Group Exploring, write to the director of Jewish Relationships, S205, Boy Scouts of America, 1325 Walnut Hill Lane, Irving, Texas 75038-3096 or contact your local Boy Scout council.



PROGRAM IDEAS MIGHT INCLUDE:

Service. Synagogue and neighborhood improvement projects, including fund-raising projects, help to the less fortunate, assisting the elderly and disabled get to synagogue, youth sports programs, help at camps, and other service projects needed by the synagogue or Jewish community center. There are also many possibilities for service to homes for the Jewish aged as well as Jewish Family Service related programs for the community.

Social. Parents' night programs, family activities, assistance with day-care centers, nursery schools, activities for small children, participation in council wide activities and other recreational activities, as planned by the group.

Citizenship. Leadership training, participation in civic and political projects, "Get Out the Vote" campaigns, support of state, national, and international projects, activities among other synagogue youth group members, and programs co-sponsored by the Israel Scout Federation.

Fitness. Personal health presentations, programs and projects which improve physical, mental, and emotional fitness, nutrition, individual and team sports, conditioning and health care, as well as assistance with sports and fitness programs for the entire synagogue family.

Outdoor. Camping, hiking, winter sports, swimming, sailing, environmental projects, outdoor services, synagogue and Jewish community center camps, and outdoor sports. Many synagogue-chartered Explorer posts have developed family camping programs that bring together all generations for worship, learning and recreation.

Career. Tours, career programs, work experiences, vocations in the Jewish community, presentations on government, law, labor, economics, and management. Synagogue and Jewish community center members and parents may share information on their careers with the post.

HOW EXPLORING CAN SUPPORT YOUR YOUTH GROUP

- Exploring is the young-adult division of the Boy Scouts of America which brings the services of your local council—camps and facilities, liability insurance, leader training, literature, and program support—to your youth group.

- The program of each Explorer post is flexible, based on how your synagogue or Jewish community center wants to reach its youth.
- Exploring "belongs" to your synagogue, and you select the leaders, plan the program, and determine membership.
- A variety of local and national activities, leadership conferences, service projects, awards, and scholarships are available to Explorers.
- Exploring where desired, can attract young adults from "outside" your synagogue or Jewish community center, and can serve as neighborhood or community outreach.
- The program and resources of Exploring can enrich your high school youth program.
- Your Explorer post can share ideas and plan activities with other posts in your BSA council.

PROGRAM SUPPORT

A variety of literature, audiovisuals, training, activities, and awards is available to Explorer posts through local BSA councils. Leaders should obtain a copy of the *Explorer Leader Handbook*, No. 6636, which contains complete details on post operation and program planning. Training sessions, Advisors' meetings, conferences, and volunteer service teams are available to help post leaders. Councilwide activities such as ski trips, camps, canoe bases, sports competitions, road rallies, and other events are planned to supplement post programs. The *Exploring Journal*, published four times a year, is included in the \$3.50 Explorer membership fee. Post leaders and chartered organizations are covered by BSA liability insurance.

HOW TO GET INVOLVED

If your synagogue or Jewish community center would like to organize an Explorer post or if you would like further information, please call your local BSA council listed under "Boy Scouts of America" in your telephone book. Or, contact the National Jewish Committee on Scouting, Boy Scouts of America, 1325 Walnut Hill Lane, Irving, Texas, 75038-3096, telephone: 214/659-2059.

FOR FUTURE INFORMATION

JUDAISM: AN INTRODUCTORY GUIDE FOR SCOUTING PROFESSIONALS

JUDAISM AND THE JEWISH PEOPLE

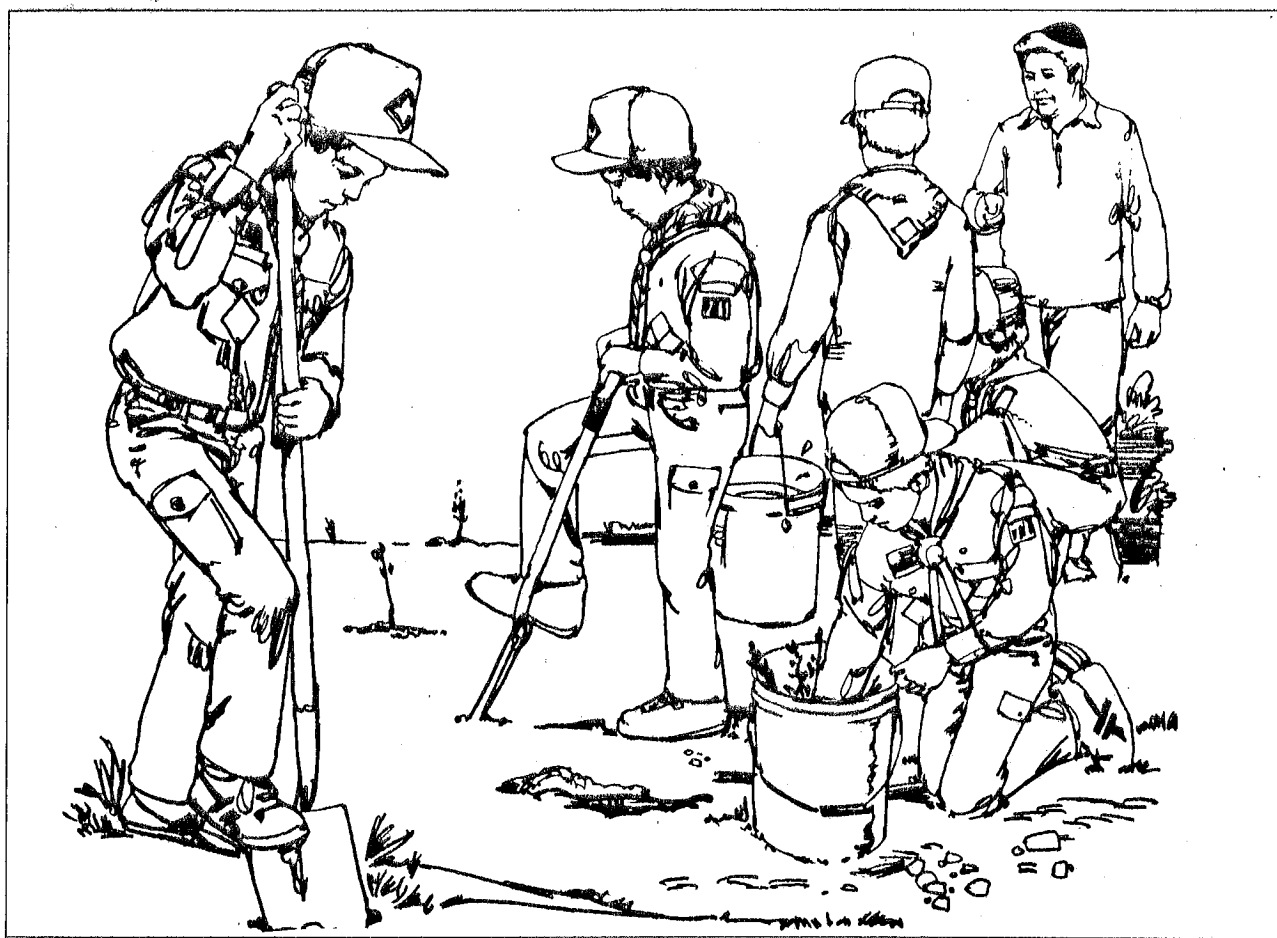
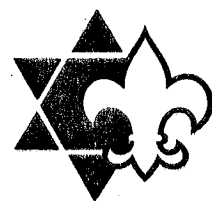
JUDAISM is a monotheistic religion with roots dating back almost four thousand years to the biblical Abraham. Much of the early history of the Jewish people is reflected in the accounts of the Bible. The Bible remains the cornerstone of a faith that has evolved through the interpretation of the Bible by the Rabbis or Sages during the past 2500 years. Most of the history of the Jewish people has been intertwined with the land of Israel, the Jewish homeland. The destruction of ancient Jerusalem Temple brought a dispersion of the Jewish people throughout the world, including, for the last three hundred years, America.

JEWS have been part of the development of America since 1654. American Jews have fought in each of our wars and contributed to our nation through service in a variety of leadership roles including serving in Congress, the Supreme Court, and the Executive Branch. Approximately 6,000,000 Jews current live in the United States. While most American Jews live in major metropolitan centers within the U.S., there are Jewish communities coast to coast in the continental U.S. as well as in Alaska and Hawaii. Jewish organizations and leaders have worked in partnership with the Boy Scouts of America since its founding.

JEWISH ORGANIZATIONS IN PARTNERSHIP WITH SCOUTING

THE SYNAGOGUE is the primary place of Jewish worship and religious gathering. "Temple" is a widely used term for synagogue among various groups of Jews. Although each synagogue is autonomous, led by the local Rabbi who serves as the Spiritual Leader, most synagogues are affiliated with a major denominational group within Judaism. These groups include the Orthodox, Conservative, Reconstructionist, and Reform movements. Each of these movements is defined by the way it views tradition and adheres to traditional observances, and by the movement's proclivity toward change. Orthodox Judaism is seen as the most traditional group in its adherence to Jewish law, known as "Halakhah" or the way of living and conducting one's life. Conservative Judaism accepts Halakhah but often seeks new interpretations and changes in what is accepted as tradition in the light of changing values within our society. The Reconstructionist Movement incorporates both traditional and creative responses to Jewish community living. The Reform Movement does not view tradition as binding law, but rather views tradition as a guiding ethical and moral framework on which to build.

Monthly Program Themes for Cub Scouts and Webelos Scouts of Jewish Faith



Supplementing
Cub Scout Program Helps
for 1987-89

BOY SCOUTS OF AMERICA

PREFACE

This manual was designed to supplement the *Cub Scout Program Helps* for the 1987 through 1989 program years. It proposes a series of related Jewish programmatic experiences and functions that can readily be integrated into the regimen of monthly projects, events, and ideas normally comprising the Cub Scouting program. Many of the suggested activities will even meet existing criteria for awards, badges, and other recognitions.

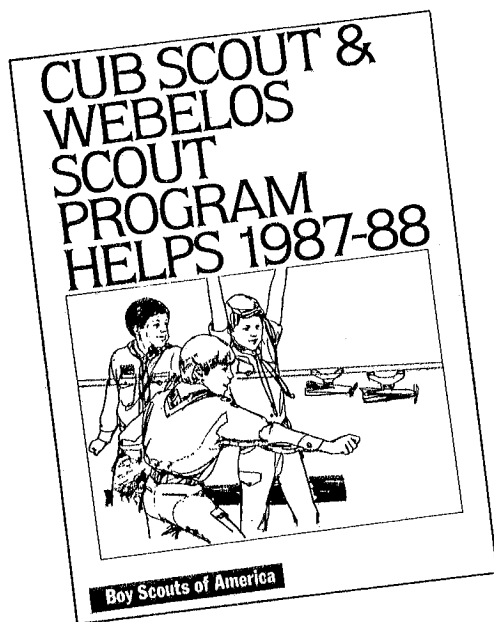
Within this guidebook is a wide and varied array of Jewish things to do every month of the year. Obviously it would be asking too much to expect Jewish content to be planned and introduced *every* month, given the limited amount of time generally available to young people for Scouting experiences. We hope, however, that a reasonable number of the uniquely Jewish activities in this supplement will find their way into the units' program.

The probability that many packs will have Jewish members of varying backgrounds—ranging from little or no formal Jewish education to regular attendance at a day school—was taken into consideration when determining the scope and character of these suggested activities.

In addition to following the sequence of BSA-suggested monthly themes for 1987–89, this manual makes note of featured events and highlights from *Cub Scout Program Helps* 1986–87. The decision to do so was based on the likelihood that many, if not the overwhelming majority of these special experiences, will appear annually in future program guides for leaders.

The supplementary program helps are presented in chronological order, beginning with September 1987. For each month, the official BSA-suggested theme is cited, along with any highlights or features that are of Jewish interest.

We welcome your responses and input regarding the monthly program helps. Feel free to forward any comments or suggestions to the Jewish Relationships Service, S226, Boy Scouts of America, 1325 Walnut Hill Lane, Irving, TX 75038-3096.



REFERENCE WORKS

The major sources and/or reference works referred to in this publication are:

Encyclopaedia Judaica, published by Keter, Jerusalem. Code: Encyc. Jud.

The Jewish Catalog, first volume compiled by Richard Siegel, Michael Strassfeld and Sharon Strassfeld; second and third volumes compiled and edited by Michael Strassfeld and Sharon Strassfeld, Jewish Publication Society of America. Code: Jewish Cat. I, II, III

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Early American Jewry, by Jacob R. Marcus, Jewish Publication Society. Code: J. Marcus

The Jewish Americans, by Milton Meltzer, Thomas Crowell Co. Code: Meltzer

SEPTEMBER 1987

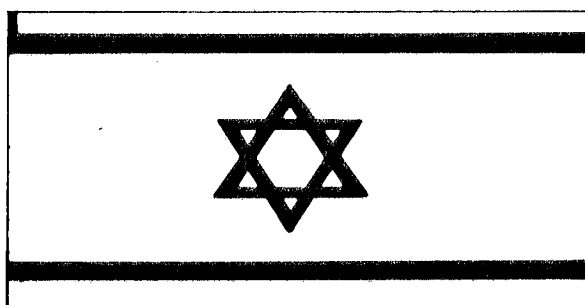
THEME: "FLAGS OF AMERICA"

SEPTEMBER • 1987						
SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
		1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30			

Related Jewish Things to Do:

A. The Flag of Israel

1. Research when and how the Jewish flag (two blue stripes and a blue Star of David on a white field) came into being, and when it was adopted as the official flag of the State of Israel.
2. Learn the proper protocol to follow when the Israeli and the American flags are simultaneously displayed anywhere in the United States. Which is on the right, facing the audience?
3. Explore the history and significance of the Star of David (Magen David).
4. Look into the reasons for the selection of the blue and white colors.



Sources and Comments

A1. Encyc. Jud.

The Israeli Embassy in Washington, D.C.

Any Israeli government tourist or consular office

- ##### A2. Protocol is the same as when the flag of any foreign country is displayed. If in doubt, contact any appropriate municipal or state authority or one of the Israeli offices mentioned above.

A3. Encyc. Jud.

Gross, 262

Birnbaum, 328-29

Kolatch I, 118-19, 126

Jewish Cat. I, 188

Called the "Star of David" and the "Seal of Solomon," the Magen David (literally, shield of David) goes back to antiquity. Legend has it that it was used by David in his encounter with Goliath, the Philistine "giant-warrior."

Scholars, however, feel that it was not exclusively of Jewish origin. According to some, the hexagram could date as far back as the Bronze age, and was employed as an ornament or magical sign in many cultures and parts of the world, from Mesopotamia to the British Isles.

The oldest verified "Jewish Star" was found in the Land of Israel on a seal dating from the seventh century B.C.E. During the Second Temple period, the star was utilized by Jews and non-Jews alike. Later, in the early Middle Ages, the hexagram became an important figure in Arabic magic. By the sixteenth century, it became one of the most widespread designs for protective amulets to ward off demons, bad times, and disease.

Apparently, not until the nineteenth century did it become a widely used symbol of the Jewish people. At that time, Jews needed a simple sign that would represent Judaism in the way the cross symbolized Christianity. The Magen David was selected. When the Nazis decided to use it as a badge of shame, it took on added meaning.

Then the State of Israel placed it on its national flag, and today it probably is the most common symbol of Judaism. However, the concept of two equilateral triangles intersecting with the same center remains difficult to interpret or define.

A4. Trepp, 28

Levy and Marcus, 50

The embassy is also a good source.

B. A New Jewish Year (Rosh Hashanah and Yom Kippur)

1. A time of new beginnings
2. A time of atoning for past mistakes and wrongdoings
3. A time of forgiving friends and others for offenses against us and of asking their forgiveness of us
4. Appropriate activities to mark the new Jewish year

Sources and Comments

Consult any of the major sources, as well as any good book on the Jewish holidays. Several references are contained in the BSA publication on holiday programs for Tiger Cubs and Cub Scouts.

Activity 1: A Growth Chart

Rosh Hashanah is a perfect time to initiate a growth chart

for each Cub Scout. One type of chart measures each youngster's height, taken at regular intervals in the course of the year. Another keeps a record of physical (and even emotional or intellectual) development. Manual dexterity also can be tracked.

Activity 2: Greeting Cards

The Cubs can make *shanah tovah* (a good year) cards for their families, friends, people in a hospital or nursing home, or for a Russian Jewish family. Symbols of the holiday, among others, are: a shofar, apple and honey, a dove of peace, a Jewish star, a High Holiday prayer book, etc. But any Jewish symbol should be acceptable. Materials needed include construction paper or cardboard, crayons or wide-tip marking pens, and 3-inch-by-5-inch or 4-inch-by-6-inch cards. If they prefer not to do their own illustrations, help them find an appropriate picture in a magazine or newspaper. Then let them cut it out, paste it onto a card, and add a greeting or an original verse. Additional crafts for card-making include potato or linoleum prints, crayon waxing, calligraphy, and a photo of a youngster with a surrounding greeting.

The Cub Scouts also can be encouraged to bring to a den meeting greeting cards received at home. These can be used for display or discussion purposes.

C. Weather Observations

This was the theme for September 1986. The following are ideas for activities related to weather:

1. Jewish Weather Noting

Jews have traditionally prayed during the course of the year for specific types of weather. In spring on the first day of Passover, they have asked for dew; in the fall, on Shemini Atzeret, the eighth day of the Festival of Sukkot, traditional congregations pray for rain. Although these petitions are oriented toward needs of Jews living in Israel, they serve as reminders of how dependent not only Jews, but all human beings as well as all God's creatures, are on timely and seasonal weather conditions.

An examination of these prayers for dew (*tal*, in Hebrew) and rain (*geshem*) would make an interesting activity and generate lively discussion. Another challenging topic would be the importance of weather in the religions of other peoples, such as the American Indians.

2. Weather and Climate in Israel

Though not much bigger than the state of Rhode Island, Israel has remarkably varied climatic and weather characteristics. It can be snowing on Mt. Lebanon or in Jerusalem while tourists from abroad are basking in the sun at the Dead Sea or at Eilat, enjoying 80-to-90 degree temperatures.

Descriptions of these differing climatic conditions and how they affect the land and its people may be obtained from the Jewish National Fund or any of the Israel-centered agencies listed in the appendix.

OCTOBER 1987

THEME: "FIRE DETECTIVES"

OCTOBER • 1987						
SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
				1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	31

Related Jewish Things to Do:

A. The Role of Fire in Jewish Tradition

Here are two situations in which fire was an important factor in Jewish history: (1) the "pillar of fire" which, according to the Five Books of Moses, guided our people by night during their years in the wilderness, following the exodus from Egypt, and (2) the torches of fire on various mountaintops throughout the Land of Israel, which were used monthly to signal the advent of the new moon; hence, the commencement of a new month. There were many others, some of which are mentioned in the prayer read in Conservative and Orthodox synagogues, during the seventh procession of persons holding the lulav and etrog on Hoshana Rabba, the seventh day of Sukkot.

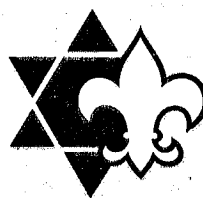
Conceivably, many Cub Scouts may not be familiar either with the prayer or with any of the incidents involving fire, which it enumerates. They should, however, be able to recall and discuss the place of fire on these occasions:

1. Lighting of Hanukkah candles
2. The Eternal Light in the Synagogue
3. The menorah in the Temple of old
4. Welcoming the Sabbath and festivals by candle-lighting
5. Bidding farewell to the Sabbath with a Havdalah candle
6. Sitting around a Lag B'Omer bonfire
7. Remembering a departed person with a yahrzeit candle

B. Advance in Rank

This theme, used in October 1986, is bound to recur at some point in the year's program of activities. Here is a related Jewish topic:

Monthly Program Themes for Boy Scouts of Jewish Faith



TROOP PLANNING WORKSHEET

MONTH	PROGRAM THEME	PROGRAM HIGHLIGHT	TROOP & PATROL MEETING	OUTDOOR EVENT	SPECIAL EVENT	DISTRICT OR COUNCIL EVENT	COMMUNITY CALENDAR	TROOP GOOD TURN	BOARD OF REVIEW	LEADERS' MEETINGS		
										PATROL LEADER COUNCIL	TROOP COUNCIL	DISTRICT BOARDS
SEPT.	THE WINNING SPIRIT	Hiking Skills	T. 1st T. 1st T. 1st	24th Street Field Day	Parent Night or Rally Night	"Roundup" All Month	10th Home Come 1st Yom Kippur	By Patrols "Good Turn" Contest	P.L.C. 20th T.C. 20th	27th	29th	14th
OCT.	How Tall? How Wide?	Campcraft Skills	T. 1st T. 1st T. 1st		Veterans' Golf Organization Trip		BQ Goodwill Collection	Write A Person With A Handicap To Write A Letter To	P.L.C. 18th T.C. 18th	25th	27th	12th
NOV.	America's Heritage				10th District Banquet		Collection for Veterans' 24th Grade	Go With A Senior Citizen To Shop	P.L.C. 14th T.C. 14th	14th	14th	9th
DEC.	A Gift Of Life				Lost Child Program	Recognition of Recreators	Orthodontic Exits	Sponsor A Family For Holiday Dinner	P.L.C. 14th T.C. 14th	14th	14th	14th
JAN.	Can You Do It?								P.L.C. 14th T.C. 14th	14th	14th	14th
FEB.									P.L.C. 14th T.C. 14th	14th	14th	14th
MAR.									P.L.C. 14th T.C. 14th	14th	14th	14th
APR.									P.L.C. 14th T.C. 14th	14th	14th	14th
MAY									P.L.C. 14th T.C. 14th	14th	14th	14th
JUN.									P.L.C. 14th T.C. 14th	14th	14th	14th
JUL.									P.L.C. 14th T.C. 14th	14th	14th	14th
AUG.									P.L.C. 14th T.C. 14th	14th	14th	14th

Supplementing
Boy Scout Program Helps 1987-88

BOY SCOUTS OF AMERICA

PREFACE

The present manual is designed to supplement the monthly *Boy Scout Program Helps* 1987-88. It proposes a series of related Jewish programmatic experiences and functions that can readily be integrated into the regimen of monthly projects, events, and ideas normally comprising the September-through-August Scouting year. Many of the suggested activities will even meet existing criteria for awards, badges, and other recognitions.

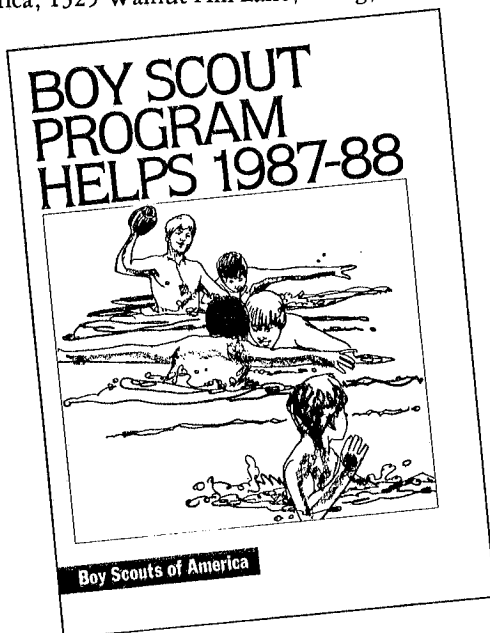
This guidebook offers a varied array of Jewish things to do every month of the year, in the hope that some may prove appealing enough to include in the units' program. Obviously it may be asking too much to expect specifically Jewish content to be planned and introduced *every* month, given the limited amount of time generally available to young people for Scouting experiences. One hopes, however, that a reasonable number of the uniquely Jewish activities in this supplement will find their way into the year's calendar of events.

Taken into consideration in determining the scope and character of these program supplements is the probability that many troops will have members of varying Jewish backgrounds, ranging from attendance at a day school to little or no formal Jewish education.

In addition to following the sequence of BSA-suggested monthly themes for 1987-88, the guidebook takes note of "feature events" and "highlights" included in the program helps for 1986-87. The decision to do so was based on the likelihood that many, if not the overwhelming majority, of these special experiences will appear annually in future program guides for Scouting leaders.

The program helps are presented in chronological order, beginning with September 1987. For each month, the official BSA theme is cited, plus any "highlights" or "features" for which ideas or activities of Jewish interest are described.

We welcome your responses and input regarding the monthly program helps. Feel free to forward any comments or suggestions to the Jewish Relationships Service, Boy Scouts of America, 1325 Walnut Hill Lane, Irving, TX 75038-3096.



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Early American Jewry, by Jacob R. Marcus, Jewish Publication Society. Code: J. Marcus

The Jewish Americans, by Milton Meltzer, Thomas Crowell Co. Code: Meltzer

SEPTEMBER 1987

THEME: "BE PREPARED"

SEPTEMBER • 1987						
SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
		1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30			

Related Jewish Things to Do:

A. Preparedness in Jewish Tradition

Much of Jewish living is a lesson in the art and importance of preparation. Here are a few illustrations:

1. Rosh Hashanah, which generally falls in September, occurs after a whole month of preparation. All during the preceding month, the shofar is sounded at morning services and a special Psalm is recited. There is also a midnight service, known as *Selichot* (prayers for forgiveness), on the Saturday night before Rosh Hashanah.
2. Passover does not arrive without preparation. Four special Sabbaths precede the holiday, readying us for its arrival; the house is given a thorough cleaning; and the evening before Pesah there is the ceremony of searching for hametz (leaven) with a candle and feather. Also part of the preparation in many



houses is the removal of dishes, pots, utensils, and foods used year-round and their replacement with Passover items.

3. The Sabbath does not come unannounced. We speak of "making Sabbath," meaning that the house is prepared, Sabbath foods are cooked in advance, we put on finer clothes, and in many other ways, we get ready for the Sabbath.
4. Many Jews used to take almost an hour just getting ready to pray in the morning. They felt that one has to be in the proper mood for worship, and that it takes a certain amount of preparation to get into that mood. When asked what he did during that time of preparation, one rabbi answered, "I pray that I may be able to pray."
5. The Bible goes into great detail to tell us how our ancestor, Jacob, prepared himself for what he expected would be a warlike meeting with his brother, Esau (Genesis, 32:4-33 and 33:1-11).

The Scouts can be asked to discuss the significance of these statements and to offer additional illustrations from Jewish life. After all, in order to accomplish anything worthwhile in life, we have to prepare and train ourselves; we have to make a start.

This theme, incidentally, provides a natural introduction to Rosh Hashanah, the Jewish New Year.

B. Preparing for Rosh Hashanah

A new year of Jewish learning and Jewish living begins. The sound of the shofar is like an alarm clock, reawakening us to our responsibilities to God and country, to fellow human beings, and to ourselves. Encourage Scouts to start a new chapter in their lives by either (1) learning to read and comprehend one or two High Holiday prayers, (2) trying to learn the art of blowing the shofar, (3) learning a High Holiday melody they did not know previously, (4) studying several laws pertaining to Rosh Hashanah, (5) performing a *mitzvah*—an act of goodness and kindness—they have never before undertaken, or (6) asking forgiveness of someone they have hurt or offended the year before.

Enlist the aid of a rabbi, cantor, Jewish educator, or knowledgeable lay person, if necessary, in the implementation of the foregoing.

C. Buddy Hike

Frequently, new Scouts are introduced to the troop's outdoor life as a "feature event" during the month of September. This affords an opportunity, if the Scouts are motivated, to learn their respective buddy's Jewish name and background and to plan a future Jewish activity involving the buddies and/or their families.

D. The Triangle

Besides its practical uses, the triangular shape of the Scouts' neckerchief should serve as a reminder of the Scout Oath, a three-cornered pledge, as it were, to God and country, others, and self. Discussion of these three basic duties can evoke references to Judaic concepts, aphorisms and materials underscoring the identical emphases.

Several examples of the Jewish approach to *duty to country* are (1) the rabbinic statement that "the law of the land is the law," meaning that the objective should be to bring Judaic and civil acts and purposes into a positive, harmonious relationship; (2) the dictum in *Ethics of the Fathers* that it is a Jew's duty to pray for the welfare of the nation; and (3) the implementation of the latter by means of the weekly recitation, at the synagogue's religious services on Sabbath, of the "Mi she-bei-rach," the "Prayer for Our Country" in which Jews, for centuries, have been asking God's blessings for their country, its government, its leaders, and all who exercise just and rightful authority. A good activity would be to have the Scouts locate this particular prayer in the Sabbath or holiday prayerbook and to attempt to interpret it and apply it to the Scout Oath.

Illustrations abound of Judaism's stress on *concern for one's fellow human beings*: (1) the injunction that each of us has a responsibility to be our "brother's keeper"; (2) the Torah's declaration to love one's neighbor as one's self; (3) Hillel's well-known statement, "That which is hateful to you, do not do to your neighbor"; (4) the emphasis placed in Jewish thought and practice upon *tzedakah* (charity or acts of justice) and *gemilut hasadim* (the latter generally translated as acts of loving kindness involving not merely one's money but one's energy, time, and care.)

Welcoming the stranger, visiting the sick, ransoming captives, respecting the elderly, lending a helping hand when others are in need of it, providing clothing and shelter for the needy, and comforting mourners are among the deeds included under the heading of *gemilut hasadim*.

In Judaism, it is clear that *duty to self* entails becoming the best possible person, Jew, citizen, and human being that your talents, skills, and understanding can help you become. A Hassidic rabbi whose name was Zusya put his finger on the issue when he told his disciples that he was not worried about being asked some day, "Zusya, why weren't you like Moses or like Maimonides?" "I am concerned," he said, "that I will be asked, 'why weren't you Zusya?'" He did not fear comparisons with others; he did have qualms about not living up to his own potential. This story can lead to an interesting discussion of the meaning of duty to self.

E. Threes in Jewish Tradition

The neckerchief triangle serves as a reminder of the role played by the number three in Jewish history and practice. Games and riddles can be built around the importance of three and threesomes in Jewish life. Examples of threes are:

1. The three patriarchs (Abraham, Isaac, and Jacob)
2. The Jewish star, or Star of David, which consists of triangles
3. The three matzot needed at the Passover seder
4. The rabbinic saying that God, Israel (the people), and the Torah are one

5. The three pilgrim festivals when Jews visited the Holy Temple in Jerusalem (Passover, Shavuot, and Sukkot)
6. The three groupings of Jews (Kohen, Levi, and Yisrael)
7. Three meals are supposed to be eaten on the Sabbath
8. The three daily prayer services (sha-ha-rit, or morning service; minhah, the afternoon service; and ma'ariv, the evening service)
9. The priestly blessing consisting of three sections
10. The triple-braided Havdalah candle used at the close of the Sabbath
11. The rabbinic statement that the world rests on three pillars: truth, justice, and peace

F. Perform a Mitzvah

1. Do one of the following for the elderly:
 - a. Entertain at a local home for aging Jews.
 - b. Watch TV or have a snack with an elderly Jewish person.
 - c. Read to an elderly individual.
 - d. Do some odd jobs around the home of an elderly Jewish individual.
 - e. As a troop, "adopt" a Jewish nursing home and make regular visits at which you bring gifts, have discussions, and conduct programs.

Sources and Comments

Mitzvah often is taken to mean a "good deed." The term, however, may connote a commandment, the duty to fulfill a Jewish practice, the act of carrying out a Jewish practice, or simply an act of human kindness.

Consult:

Birnbaum, 390-91

Trepp, 1-6

Basic II, 67-74, 147

Kripke, 39

Also consult:

A Mitzvah Is Something Special, by Phyllis R. Eisenberg, Harper and Row

The United Synagogue's video, *The Mitzvah Machine*

2. Do one of the following for the Jewish poor in your community:
 - a. Hold a clothing drive.
 - b. Resolve to provide appropriate foods to the needy in connection with one or more of these Jewish holidays: Passover, Hanukkah, Purim.
 - c. Collect canned goods, toys, and other items for needy children.
 - d. Conduct a book drive for a Jewish preschool, synagogue, or Jewish community center reading room.

KEEPING THE SABBATH WHILE CAMPING

A GUIDE FOR BOY SCOUT LEADERS



Issued by
**NATIONAL JEWISH
COMMITTEE ON SCOUTING**
IRVING, TEXAS

--- Appendix GGG ---

KEEPING THE SABBATH WHILE CAMPING

A Word To The Scoutmaster

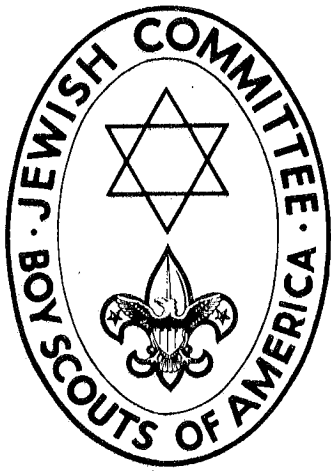
Can Scouts observe the Sabbath while camping? The answer is yes!

Experience has shown that Jewish youth in Scouting who wish to observe the traditional laws of the Sabbath can do so. At the same time they can participate in their unit's camping program.

The material in this brochure has been prepared for you. It contains not only theory but practical suggestions describing dozens of Scouting activities that are possible on the Jewish Sabbath without cutting wood, building fires, or writing.

If you have any questions about any projects, we suggest you consult your own rabbi who, as spiritual leader of the synagogue, determines the religious policy of the unit.

We are grateful to Rabbi Benjamin Sharfman and to the members of the Queens Jewish Committee on Scouting for demonstrating that it can be done. Yes, it is possible to keep the Sabbath while camping!



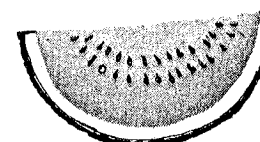
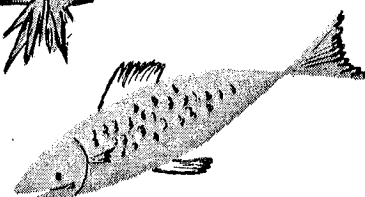
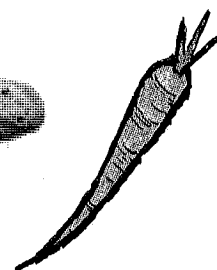
**KOSHER FOOD WILL BE AVAILABLE;
SHABBAT WILL BE OBSERVED.**



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Kosher Food at Scout Camp



... Appendix III ...

KOSHER FOOD AT SCOUT CAMP

Rabbi William H. Kraus
Director, Jewish Relationships

At a Scout camp the camp director seeks to provide for the Scouts' total welfare --spiritual as well as physical. This is one of the reasons why Scouting has enjoyed the cooperation of nearly every religious group in America.

One of the problems that can arise from this basic concept is that of providing kosher food at Scout camps. Perhaps you have experienced this situation when, either from a rabbi or a Jewish parent, you have received such a request, or when you have noticed that some Jewish boys would not eat pork when it was served in the dining hall while others would. This difference stems from the fact that there are many Jews in whose spiritual upbringing kosher food plays a vital part, while, on the other hand, there are those who have discarded the dietary laws, since they do not accept some of the laws of the Bible as everlastingly binding.

Because of these differences and other specific problems, it is best for the Scout executive to consult with the local Jewish committee on Scouting whenever there is a request for kosher food at camp. In this way he can determine the extent of this need and the best way to handle it.

STANDARDS AND PROCEDURESThe Spirit of Scouting

Scouting has enjoyed the cooperation of nearly every religious group in America. This is due in large part to the fact that the Scout movement recognizes religion as an integral part of the character building process and encourages boys to adhere to the beliefs and practices of their own faith.

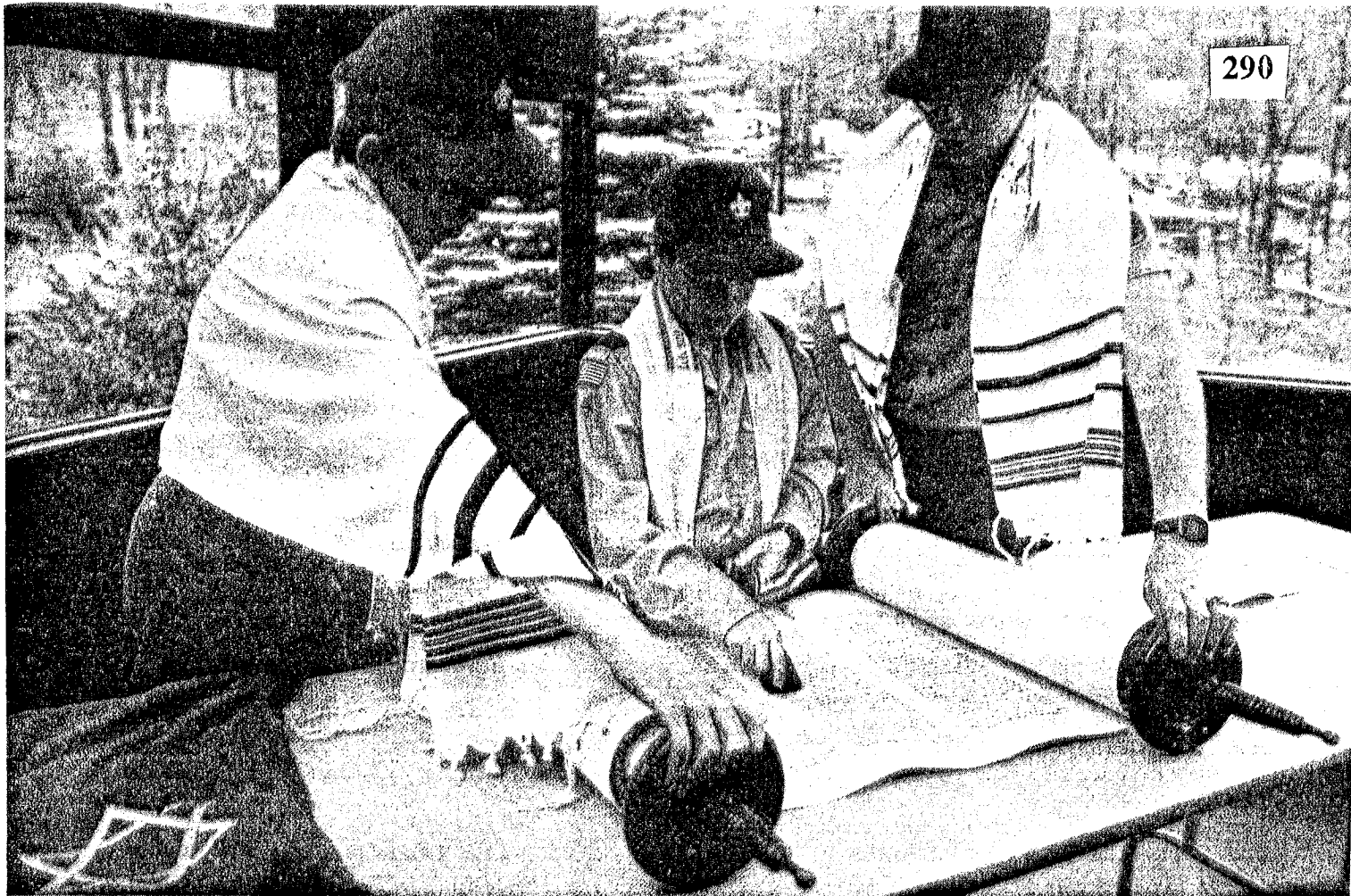
The twelfth point of the Scout Law says "A Scout is reverent". He is reverent toward God. He is faithful in his religious duties and respects the convictions of others in matters of custom and religion. The Scout Law requires that the religious customs and needs of the Scouts be respected and observed.

At Scout camp the camp director seeks to provide for the total welfare of his Scouts - spiritual as well as physical. To this end he will find it most helpful to enlist the cooperation and guidance of the religious advisory committees (Protestant, Catholic and Jewish) in the local council. Since the matter of kosher food has always played a vital part in the spiritual life of traditionally minded Jews, we have compiled the following information to help local councils and Jewish advisory committees handle this matter successfully.

Scouts coming from homes where it is not required to observe the Jewish dietary laws will probably make no objection to partaking of the regular camp menu. Among these Scouts, however, there may be some who will not eat ham, pork, or bacon. When these items are on the menu, there should if necessary be an alternative dish of vegetables, salads, eggs, or fish (but no shell fish) for those who wish it. In camps where the number of Jewish boys who require kosher food is quite large, the local council will want to consult with the local Jewish committee on Scouting to determine ways and means of providing for the needs of these Scouts. Experience has shown that there are two ways of handling this matter:

Troop Camping. This is used where Scouts come to camp as a troop under their own troop leadership and do their own cooking. They bring own 2 sets of dishes, pots and utensils. When a troop is responsible for cooking its own meals, it is a simple matter to bring their own kosher food and store meat in camp refrigerator. Buys basic staples and canned food from commissary. This method is used in such councils as Detroit, Chicago, Kansas City, and Baltimore.

Central Dining Hall. A kosher kitchen is set up with the guidance and financial assistance of the local Jewish committee on Scouting and other interested individuals and organizations such as the local synagogue, Jewish community center, B'nai B'rith, etc. A kosher kitchen in a Scout camp should not mean the complete isolation of the Jewish boys from the rest of the camp. A separation occurs only at mealtimes, and in fact, non-Jewish boys partake of the kosher meals either as permanent residents of the unit of the camp or as guests for one or more meals. In all other activities the Jewish boys are an integral part of the camp. The following are some of the local councils that have a kosher food set-up at camp: New York City; Scranton, Pa.; Buffalo, N.Y.; and Bayonne, N.J.



STRICTLY KOSHER SCOUTING

BY BOB PETERSON

Photographs by
Bob Krist

(Top) Scouts Warren Sobel, left, and Seth Grenald, right, hold the Torah, part of Jewish scripture, as Scout Keith Damsler reads from it. (Right) Rabbi Seymour Rosenbloom presents the Ner Tamid religious emblem award to Scout Michael Dubrow as Scoutmaster Mervyn Sluizer looks on.

WHEN TROOP 185 OF Elkins Park, Pa., goes camping, each patrol carries two separate sets of cooking and eating utensils. For a weekend camp-out the Scouts must get their camp set up and all chores finished before sundown on Friday. From then until sundown Saturday they can't do anything that may be construed as work, not even build a cooking fire.

Why is this so? Because Troop 185 is chartered to Congregation Adath Jeshurun, a Conservative synagogue on the outskirts of Philadelphia, and the Scouts observe the Jewish dietary and Sabbath laws prescribed by the congregation.

Despite these seeming constraints, Troop 185 offers as vital and active a Scouting program as you're likely to see anywhere. (How many troops do you know that take a four- to five-week trek every summer and an overseas trip every few years?)

Troop 185 is not unique in the Boy Scouts of America, but its like is not very common either. The reason: only about 500 of the 130,000 Boy Scout troops, Cub Scout packs, and Explorer posts in the United States are chartered to synagogues and other Jewish organizations. That's less than one-half of one percent in a nation where 2.7 percent of the population is Jewish.

"The problem is that too many rabbis and other Jewish leaders have the idea that Scouting pulls boys out of the synagogues instead of bringing them in," said Rabbi William Kraus, an Eagle Scout alumnus of Troop 185 who is director of

Jewish Relationships for the BSA. He and the National Jewish Committee on Scouting aim to change that perception.

Exhibit No. 1 for their case could be Troop 185. Consider, for example, the experience of Troop Committee Chairman David L. Ellis, who, like many other alumni, has remained close to the troop in adulthood.

"When I was a boy," he said, "I went to religious



--- Appendix JJ ---

For 55 years, Troop 185, chartered to Congregation Adath Jeshurun, has shown that Judaism and Scouting share many goals and ideals.

school and Hebrew school and became a Bar Mitzvah, but we did not have a kosher home. We did not separate the dairy from the meat products, and if we wanted to drive on Saturday, we got in the car and drove. When I became active in the troop, it was the first time I was exposed to the dietary and Sabbath laws, and it became important to me to observe them."

Today, he said, he maintains a kosher home and does not work or drive on Saturday. "My experience in the troop reinforced my identity as a Jew and brought me closer to traditional Jewish observance," he explained.

Troop 185 celebrated its 55th anniversary last November. For 35 years it has been kosher and Sabbath-observant. "This troop was in the vanguard of real Jewish Scouting," Dave Ellis said, "because it has made the Scouting program available to all Jewish boys, whether they are totally nonobservant and are participating for the first time in a more traditional Jewish observance, or whether they come from an observant household and would not be able to belong to a troop if it were not observant and kosher."

(Troop 185 also welcomes non-Jewish boys; four of the 20 members are gentiles who join in the kosher and Sabbath observance on camping trips.)

The moving spirit is Scoutmaster Mervyn Sluizer Jr., who has been continuously active in the troop since he joined on his 12th birthday in 1932. He has been Scoutmaster for 36 years and is an executive board member of the Philadelphia Council and of the National Jewish Committee on Scouting.

"Merv is an exceptional man," Dave Ellis said. "I got a lot from him," he added, making a judgment that could be echoed by most of the troop's 1,000 alumni.

With two exceptions, Scouting in Troop 185 is like that of any other good troop. Camping and backpacking are featured, the patrol method is used, and decision-making is largely in the hands of boy leaders.

The exceptions are the meticulous observance of dietary and Sabbath laws and the troop's extensive summer program. More about summer later.

When the troop is camping on its own, which it often is, there is no problem in observing the law since the troop sets its own schedule. Winter weekend camping is impossible because sundown arrives too early on Friday. "We take care of that by going camping during the midwinter school vacations, leaving on Sunday morning and avoiding the Sabbath entirely," Merv Sluizer said.

District-wide events are another matter: Troop 185 has taken part in all Polaris District Camporees for many years but must plan carefully to observe Sabbath laws.

If, for example, an intertroop firebuilding competition is programmed for Saturday, Troop 185 can't join in then because of the prohibition on making fires on the Sabbath. But in most cases, Merv Sluizer said, camporee leaders arrange for his troop to do it on Sunday when non-Jewish troops are at church services. *(continued on page 80)*

(Below) On the synagogue grounds, Scouts set up their tarps in a race against time. (Bottom) Sabbath laws forbid work from sundown Friday to sundown Saturday, so boys make use of their leisure time by taking a nature hike.



Kosher Scouting (from page 45)

"Our district is very sympathetic to our problem and most cooperative," he explained.

But not all camporee activities are forbidden on Saturday. The question the troop's leaders face: Is the event work according to our spiritual leaders' interpretation of the law?

"If you do something for pleasure or make something that's not permanent, some rabbis do not interpret it as work," the Scoutmaster said. "So, for instance, if we did some lashing as a game and we weren't going to build a permanent thing, that would not be construed as work and we could do it. Over the years we've learned what we can and cannot do."

Orthodox Jewish troops might have to make additional modifications, Merv Sluizer said. "But," he went on, "I know Orthodox troops that are able to participate and turn the Sabbath into a day of joy, which is what it is meant to be."

Leaders of Sabbath-observant troops have learned how to schedule permitted activities for the Sabbath. "We'll have positive, pleasurable programs—mental contests, questionnaires, and things like that that can make the day very interesting for the boy," Merv Sluizer said. "Things like a nature walk or a longer hike with debates and discussions along the way."

Dietary laws forbid the mixing of meat and milk in a meal or using the same utensils for both meat and dairy dishes, which is why Troop 185's Scouts must carry two sets of utensils. "In other words," Scoutmaster Sluizer said, "if we have a dairy meal—say, a breakfast with an omelet and cocoa—we can't use those same utensils the next day for a salami omelet or something else that has meat. We have to go to our second set of dishes."

Occasionally there's a problem. "Sometimes," said 16-year-old Senior Patrol Leader Eddie Singer, "someone will accidentally un-kosher a kit, putting meat into a dairy kit or vice versa, and to make the kit kosher again it has to be buried for 24 hours. So if we're leaving camp that day, someone has to go back to pick it up."

Eddie was asked, "How does having to observe the dietary and Sabbath laws affect your Scouting?"

"I don't know," Eddie laughed. "I've never been a Scout any other way." (Ask a silly question and often you get a sensible answer.)

And how about the non-Jewish Scouts? "Well," said Tenderfoot Sang Park, a Catholic, "we can't eat things like pork chops and bacon when we're camping because they're not kosher. Sometimes it gets on my nerves when we get up in the morning and we're cooking something I don't like. But it's a good troop, and I like the trips we take."

Ah, the trips—called treks in Troop 185—the highlights of every summer since 1958. For four or five weeks (up to eight weeks if an overseas tour is scheduled) the Scouts never see home. One week is spent in a council camp so that Scouts can earn outdoor merit badges. The rest of the time they're backpacking, canoeing, attending a jamboree, or visiting historic places or other scenes of interest.

Last summer Troop 185 scheduled its fifth trip to Israel where the Scouts are royally entertained at Israeli Scouts' homes and kibbutzim, which are collective farms or settlements. They have also visited Rome, London, Paris, Amsterdam, Puerto Rico, and the Virgin Islands on various tours. Not to be outdone in foreign exchange, Troop 185 often has entertained Scouts from Israel, England, and Belgium.

By now you may be saying, "Wow! With a program like that they must have a lot of adult help."

The answer is, "Do they ever!"

About 30 men and women are on the troop committee, and half that number show up for every committee meeting, many of them men whose sons have long since left the troop. Camping Chairman Walter Becker's sons graduated seven years ago, but he still shoulders a major task for such an active troop because "he gets a big kick out of helping us to help these young men," Merv Sluizer said. Chairman Dave Ellis makes the four-hour roundtrip from his Harrisburg home a couple of times a month out of the same sense of loyalty and pride in the troop.

There are four active assistant Scoutmasters and another dozen registered assistants, most of them college students who keep their hands in when they're home from school. When the troop is on a trek a group of parents called "Gofers" run the necessary errands so the Scouts can keep going. Frequently the Scouts are guests of their far-flung alumni when they're trekking. "We have old Scouts, literally all over the world, who yearn for the day when the troop comes by and they can host us," Merv Sluizer said.

Troop 185 is an integral part of the youth programs of Congregation Adath Jeshurun. "We would not have supported the troop for 55 years if it didn't have value for us," Rabbi Seymour Rosenbloom said.

The congregation also has a very active United Synagogue Youth program, which aims to provide spiritual training, involvement in the congregation, and cultural, educational, and social experiences for both boys and girls from third grade through high school.

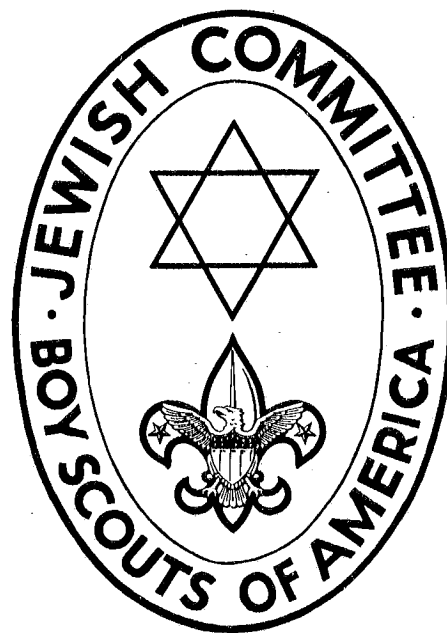
"The aims of Scouting are similar to USY's in some respects, different in others," Rabbi Rosenbloom said. "Scouting is an adjunct of our youth programs." Part of its value lies in the fact that it draws some boys who are not attracted by USY's offerings.

Of the 500 Jewish units in the BSA, half are chartered to synagogues, according to Rabbi Kraus of the national staff. Another 30 percent are chartered to Jewish community centers, and the remainder are split among Jewish War Veterans posts, B'nai B'rith chapters, and Jewish day schools. "Our greatest growth has been in packs and troops in Orthodox synagogues and day schools," Rabbi Kraus said.

"Generally Scouting has been viewed as a competitive force rather than as complementary," he said. "The initial response of leaders is skepticism. Once the rabbi and congregation are apprised of what Scouting can do for them, they are usually very receptive. I have yet to meet a rabbi who says that Scouting can't fill a void in a congregation's youth programs once it is fully explained."

Troop 185 Committee Chairman Dave Ellis agrees: "We have to go out and show people that Scouting's programs can strengthen the bonds between the kid and the Jewish community and that the ideals of Scouting are not different from the ideals of Judaism. We need to show that Scouting's ideals reinforce the Jewish sense of communal responsibility and communal involvement." ■

GUIDE FOR THE JEWISH CHAPLAIN AT BOY SCOUT CAMP



Issued by:
National Jewish Committee on Scouting
Boy Scouts of America
Irving, Texas 75062-1296

--- Appendix KKK ---

Discription of Awards

Aleph	Jewish Cub Scout Award. (First letter of Hebrew Alphabet) Origionally the Aleph was a preliminary step to earning the Ner Tamid Award.
Maccabee	Jewish Tiger Cub Award (Post Biblical Freedom Fighter)
Ner Tamid	Jewish Boy Scout and Explorer Award (Eternal Light)
Mortimer L. Schiff	Jewish Adult Award given on national level
Shofar	Jewish Adult Award given on local council level (Ram's Horn)
Silver Beaver	Adult Award given on local council level
Silver Antelope	Adult Award given on regional level
Silver Buffalo	Adult Award given on national level
Eagle	Highest rank for Boy Scouts and Explorers

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