“Be Prepared”: The Founding of the Boy Scouts in Fin-de-Siecle England[[1]](#footnote-2)

In January of 1908, Robert Baden-Powell wrote the phrase “Be Prepared” in his first release of what would become one of the most widely published manuals of the 20th century.[[2]](#footnote-3) With these two words, Baden-Powell created the Boy Scout motto, a motto to be transferred and adopted by Boy Scout troops across the world. Throughout the following months, a new youth movement for young boys expanded nationally across England and redefined the gender definitions of youth.[[3]](#footnote-4) It took him six fortnightly installments from January to March, but Baden-Powell completed his increasingly anticipated instruction manual titled *Scouting for Boys*. Since it was believed to be on the cusp of falling apart, the maintenance of the British Empire was paramount to the founding of the Boy Scouts. The former Lieutenant General desired to transfer the skills he learned from his time in the military to a new generation of youth to strengthen the Empire. He feared young boys were falling into a trap of declining masculinity and citizenship because of the new bustling cities and the circulating ideas of degeneration. The British public quickly found interest in Baden-Powell’s publishings because his solutions touched on poignant anxieties of the British public. Baden-Powell instructed this public audience on life skills in each edition such as how to scavenge, tie knots, interact with a stranger and analyze someone’s pattern of behavior. *Scouting for Boys* combined technical life skills with moral guidelines. As a reaction to the growing British nation and changing gender dynamics, Baden-Powell defined the ideal modern British boy as rejecting the conveniences of modern life and upholding the imperial standards of the British nation while staying physically and morally fit.

The scout was first and foremost a soldier of the British Empire – a scout for the growing imperial society.[[4]](#footnote-5) As England grew in power and industrial strength throughout the latter half of the 19th century, the focus of British glory expanded beyond the island itself. One of the most enduring features of Britain as it went into the turn of the century was the scope of its empire. Empire building and colonization were nothing new to Britain in the 19th century. Having expanded to North America in the 16th century, the British were well-accustomed to and well-known for their global scope. The sun had yet to set on the British Empire in the late 20th century. Britain reaped the benefits of imperial expansion into Africa and India. However, with this expansion came new anxieties about the world outside of England. The nation might have expanded its scope, but its citizens narrowed their minds about who was included in the new nation. “Western whites, rich, middle-class, and poor” gained new power and superiority when comparing themselves to colonized peoples.[[5]](#footnote-6) Identity to a nation – nationalism – became defined by not just place of birth but also by race, ethnicity, class, and sex. People who fit the British ideals – white, Anglo-Christians – exalted Britain, and with the same intensity feared outsiders – Jewish citizens, immigrants, and those of different races. Citizens of the nation soon redefined themselves with this imperial framework. Redefinitions called in ideas about superiority, both racially and culturally, and enforced the concept that British citizens had a right to impose their power and ideas on other nations.

Expansion also happened within Great Britain with mass migrations into metropolitan areas. The new industrial and imperial complexes seeped into British society and forever altered the organization of society through the rise of urbanization. Cities soon became crowded, bustling, centers of national life. Most reacted to this modern city negatively, arguing it led to a desensitization of the British public and a quicker decline of the physical and mental health of its citizens, since the new pace of life was too quick for the average body to keep up. Social scientists observed people aging quicker as their inability to fight both disease and temptation weakened their own system and that of their descendants.[[6]](#footnote-7) The city infected those living in it. As urban populations increased so did the crowds of degenerates.[[7]](#footnote-8) Cities were breeding grounds for immorality, for temptation, and for physical and moral deterioration, and they were the center point for Baden-Powell’s beliefs on declining physical and moral masculinity.

Baden-Powell’s quick notoriety caught the attention of many scholars interested in analyzing his motivations for creating the Boy Scouts and the subsequent impact of this now global movement. Most historians have focused their studies on imperialism when identifying Baden-Powell’s immediate rationale for publishing his guide, and few have placed the increase in urbanism at the epicenter of Baden-Powell’s anxieties. Tim Jeal, a commonly cited biographer of Baden-Powell, agrees that the strength of England’s imperial schema was a standout fear of Baden-Powell’s. However, he argues that his fear did not originate from a perceived lack of military prowess on Baden-Powell’s part, but rather from the “belief that nation ‘greatness’ depended on ‘character.’”[[8]](#footnote-9) Weak national and individual characters would be the British Empire’s most fatal flaw. Sam Pryke takes these studies further and traces fears of a declining empire, declining citizenship all to the rise of cities. He explains it was the increasing population “in cities that was causing decline throughout the erosion of national values and character.”[[9]](#footnote-10) Some have even asked if there is a homoerotic lens with which to read *Scouting for Boys*. Was Baden-Powell’s community of boys a fostering of male love? Elleke Boehmer believes it is difficult to come to a resolute answer, but the guide is “uninhibited about its appreciation for relationships between men.”[[10]](#footnote-11) Throughout the 20th century, other historians examined *Scouting for Boys* in relation to its impact on the wider world. They traced the rise of scouting societies internationally in the years preceding the guide’s publication, and the continued draw young children still feel to the Boy Scouts, but the concept of the new metropolis still deserves a focal point in these investigations.

Baden-Powell’s personal life up to his publication of *Scouting for Boys* shaped the lessons of military, religion, and citizenship he wished to instill in a new generation. He was born into an upper-middle-class family with a father as a preacher. Religion, as for a lot of Brits, was structural to his upbringing. He never excelled in school and preferred the outdoors to in-class instruction. Lacking the drive and grades to continue his education after graduation, Baden-Powell entered the British Army.[[11]](#footnote-12) It was during his time in the military that Baden-Powell made a name for himself and formed his ideas about empire and practical scouting knowledge. His rise to notoriety came thanks to his defense of Mafeking in the Anglo-Boer War, his last military victory.[[12]](#footnote-13) After his tenure with the British Army, Baden-Powell returned to England and used his experiences as inspiration for the second part of his life. Before leaving the army, he wrote a preliminary scouting guide titled *Aids to Scouting* in 1899. This first copy caught the attention of the public outside of Baden-Powell’s military circle and the leader of the Boys Brigade, William Smith, encouraged Baden-Powell to reframe the guide for younger audiences.[[13]](#footnote-14) The Boy Scouts were not the first boy group to form in fin-de-siècle England. Organizations like the Boys Brigade already existed, but the Boy Scouts became attractive as a separate organization because of their emphasis on skills in every area of life and the romanticized appeal of the great outdoors. The push to write this six-part guide might have come from those around him, but it was Baden-Powell’s own internal anxieties about the state of citizenship, manliness, and empire in England that incited his specific vision for a new, stronger generation.

Baden-Powell’s Boy Scouts formed around a central set of principles he established within the first part of his guide to encompass all qualities of the best scout. For easy recall, any Boy Scout must memorize the phrases and be able to pledge this oath:

“‘On my honour I promise that –

1. I will do my duty to God and the King.
2. I will do my best to help others, whatever it costs me.
3. I know the scout law, and will obey it.’”[[14]](#footnote-15)

Every practice Baden-Powell later directed upheld these three principles. These three principles were also expounded in the 10-part Scout Law. Each law in some ways reflected one of the three parts of the oath. In order to properly fulfill one’s duty to the King, one had to be patriotic. In order to be virtuous and faithful, one had to believe in God. In order to best help others, one had to be observant, aware, and able to produce a quick solution. Patriotism, observance, awareness, and quick thinking were among the variety of qualities of the ultimate scout. Preparation was key. No part of the Scout Oath or Scout Laws could be fulfilled without proper preparation in every realm of a scout’s life. Ultimate preparation necessitated boys fully dedicate their ways of life to the scouts’ traits. Learning how to observe, track, be courteous, be chivalrous, and be healthy – all lessons in *Scouting for Boys* – was the greatest way to prepare for any danger or aid in any situation.

To present his ideas as a youth movement, Baden-Powell arranged his book to convenience a younger reader and to bear the solution to his own anxieties. Baden-Powell’s instructions spanned six parts and ten chapters, divided intentionally into smaller sections so the material could be taught to a young boy’s attention span.[[15]](#footnote-16) Writing the guide provided Baden-Powell with the solution to his anxieties. The British Empire needed a new wave of stabilization, yet he argued against introducing his detailed scouting skills to the older generations. While all British citizens should be “bricks in the wall of that great edifice – the British Empire,” the nation was weakened from a lack of fervent patriotism and would soon crumble.[[16]](#footnote-17) He instead saw the potential in building a stronger, new foundation – a foundation formed of the youth.[[17]](#footnote-18) This rising generation could be taught all the requisite skills to support a leading nation. They would be characters of respectability and adaptable talent, they could defend the nation and themselves, and they would be the picture of physical and moral health.

Baden-Powell could not avoid England’s growing urban context as the backdrop for his new generation of scouts. The optimal modern scout possessed the skill set to thrive in any environment – urban, suburban, or rural. The ability to be truly prepared, the key ideal for a scout, allowed any boy to adapt to any surroundings. Baden-Powell argued this perspective in *Scouting for Boys*; however, his teachings throughout the book implied that urban life was not appropriate for a scout’s environment or for the environment of any young boy. The book contained lengthy sections on the how-to of outdoor skills. For example, how to tie a variety of knots, how to track animal prints, how to listen to animal calls, and how to develop mountaineering talents were all scouting lessons. Any boy living in an urban English metropolis like London would not realistically need to know those skills to succeed in everyday life. The urban city was not a rugged frontier; it was not necessary to know how to mountaineer. The outdoors were more than just a fantastical escape for urban-dwellers. Baden-Powell intrinsically believed that modern life should not be defined by the city. Cities encouraged a lack of familiarity and openness. A city-dweller was “inclined to shut himself up from his neighbours” while the ideal imperial soldier was “open and cheery with everybody at once.”[[18]](#footnote-19) This contrast suggests friendliness was no longer valued in the new urban environment in the eyes of Baden-Powell. He also warned young boys about the comforts of an modern, urban life dissuading them from its advantages like the security of police or the homeliness of prepared foods.[[19]](#footnote-20) The city formed a boy into a “‘Tender-foot,’” too weak and too soft to properly exercise his scouting talents.[[20]](#footnote-21) He thought giving in to the city’s luxuries would soften the boys beyond repair because they would not know how to provide for themselves or be resourceful in outdoor terrains. This was a gross jump to conclusions to be sure, but a real fear for the army veteran certain that the implementation of urban conveniences would render future generations unable to retrieve their traditional masculinity.

This rejection of urban spaces was occasionally contrasted with an acknowledgement of the opportunities for employment and charity offered by cities. Baden-Powell heartily believed that a boy should be employed, and the sooner the better because “money-making goes with manliness.”[[21]](#footnote-22) In a blunt comparison to bees, Baden-Powell lauded the species for being a “model community, for they respect their Queen and kill their unemployed.”[[22]](#footnote-23) He saw unemployment as a parasite to society and a result of laziness and lack of dedication of the individual man. Though he emphasized that any boy, regardless of economic status and social class, could learn scouting lessons, he believed the boys should be industrious and possess an entrepreneurial spirit. This emphasis on employment was to maintain the traditional gender role of men as providers, and Baden-Powell believed the city could offer such job opportunities. The urban sphere also offered the opportunity for the boys to fulfill another one of their scouting duties: charity. Baden-Powell propagated moral actions for scouts to follow, like doing one thing for someone else every day, and this instruction included generosity. Monetary donations acted as the primary output for scout’s generosity, and thanks to the immoralities, poverty, and disease plaguing areas of London, there was ample opportunity for a scout to be generous. Baden-Powell even provided avenues to donate such as through the “Charity Organisation Society” that operated in crowded city spaces.[[23]](#footnote-24) Charity groups such as this one assumed “poverty was a moral, not a structural, problem.”[[24]](#footnote-25) Baden-Powell’s alignment with this society and his own beliefs on unemployment went hand in hand. Poverty and unemployment were symptoms of personal faults. Scouts could be reminded of their own aims of unemployment while aiding the efforts to support the “deserving poor.”[[25]](#footnote-26)

The continuation of the British Empire was Baden-Powell’s outward motivation for writing his guide and crafting young boys as the next generation of soldiers. The international presence of Britain was paramount in the mind of the former Lieutenant General who established his career by defending English imperialism. The stake Britain had in countries around the world was fundamental to Baden-Powell’s own national identity and the national identity of many other Englishmen. The bisection of colonizer versus colonized was essential to developing definitions of citizenship. Conquered nations were a part of the British Empire, but they were not included in the circle of Britons. After he released the first parts of the guide, Baden-Powell received critiques that claimed he attempted to “‘foster among the boys of Britain a bloodthirsty and warlike spirit.’”[[26]](#footnote-27) Baden-Powell denied the critiques of his militaristic indoctrination. Baden-Powell responded to these criticisms by arguing he never “advocated training the lads in a military way.”[[27]](#footnote-28) However, there is little credence to his denial because his entire mission was to prepare boys to be scouts and potential soldiers in defense of England. Much of Boy Scouts’ structure – the importance of insignia, the desire for recognition and medals, and the commands – drew inspiration from the military. Baden-Powell held that the “surest way to keep peace is to be prepared for war.”[[28]](#footnote-29) Scouts should always have an awareness of the possibility of attack and unify themselves with their fellow Englishmen. Imperial continuation and national stability through national defense were possible only with unity of those in Britain.

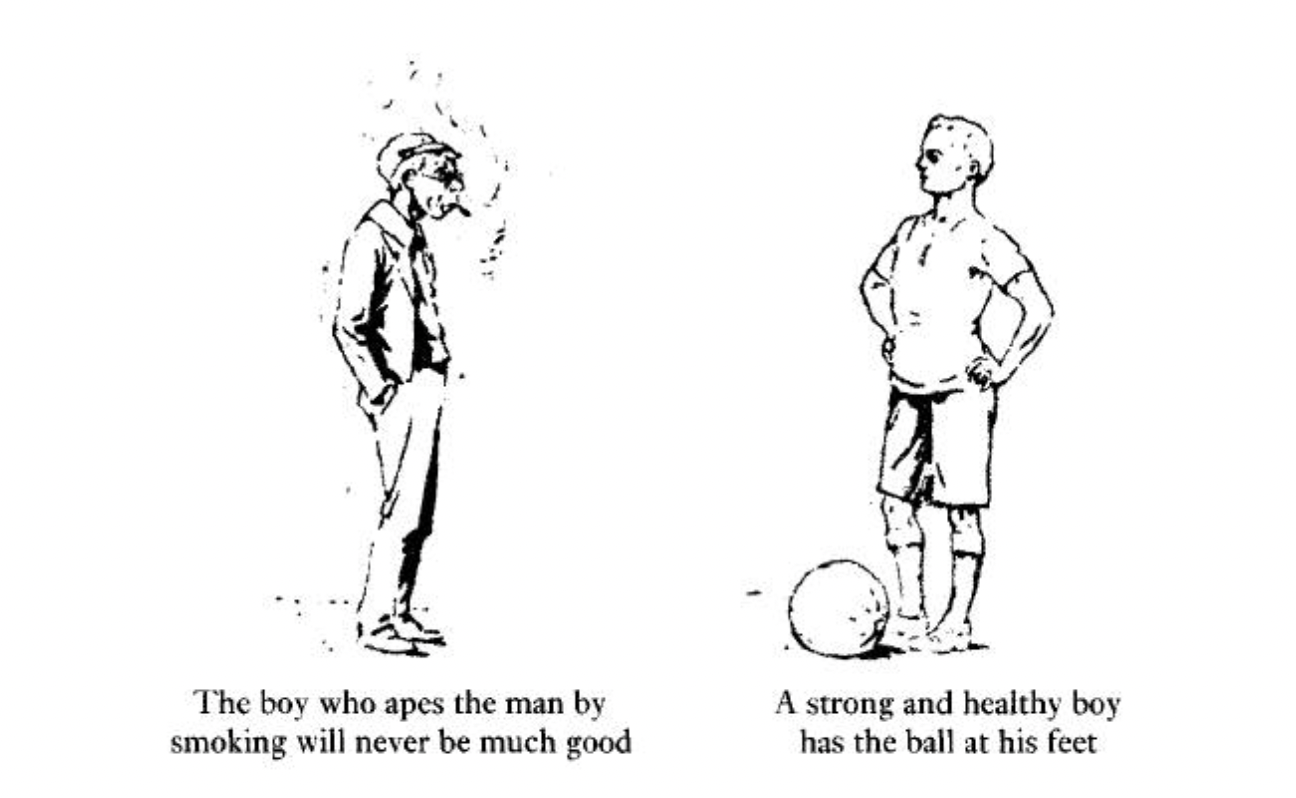
With the safety of the country in mind, Baden-Powell was overwhelmingly consumed with fear that the true danger to Britain’s longevity was waning citizenship, like that of the Roman Empire. Baden-Powell frequently recalled the power and eventual fall of the Roman Empire throughout *Scouting for Boys*. He claimed the Roman Empire fell “because the young Romans gave up soldiering and manliness altogether.”[[29]](#footnote-30) The Roman soldiers became weak, lacked patriotism, and thus could no longer maintain the empire of their ancestors. Baden-Powell argued the British could not follow the Romans’ example of “bad citizenship.”[[30]](#footnote-31) The first part of the Scout Oath pledged eternal loyalty to the King to remind boys their interest should first lie with the country. Whether Rome truly fell due to a lack of proper citizenship or not, Baden-Powell was convinced Britain would follow a similar path of destruction. The new generation needed to support a foundation of fervent patriotism in order for the British Empire to continue on its path of greatness.

Baden-Powell also drew on historical figures from England to demonstrate past power of frontiersmen and scouting to emphasize their traits as inherently in the British character. Scouts should look to historic “British adventurers and explorers, the scouts of the nation” because they were the creators of such an empire.[[31]](#footnote-32) He envisioned Captain John Smith as another ultimate frontiersman for his work in North America. Much like the Disney fascinations of today, Baden-Powell romanticized Smith’s interactions with the Powhatans and Pocahontas to elevate the position, wealth, and prosperity of England at the time.[[32]](#footnote-33) Perhaps Baden-Powell’s favorite historical sources of inspiration were knights. Knights, the “forefathers” of the British, embodied the skills Baden-Powell emphasized and they existed throughout Britain.[[33]](#footnote-34) For an entire chapter, he derived the moral qualities a Boy Scout should possess from the Knight’s Code which he thought “did so much for the moral tone of our race.”[[34]](#footnote-35) His beloved knights did not struggle with the physical, moral, and social deterioration of modern-day British men. By being chivalrous, giving, and aware, they were relentless in their protection of England regardless of their monetary compensation. Baden-Powell elevated these historically reimagined men to be the budding scouts’ role models of exploration and guidance, exemplary of British values.

Baden-Powell’s historical re-imagination of his nation’s past was not unique to his own text. Fin-de-siecle cities across Europe reminisced on idealized pasts in response to the changes of modernity. Changes due to urbanization and increasing modernization left many metropolitans nostalgic for a slower past way of life. For many reactionaries to the changing societies, modernism was an issue. It spoiled populations into becoming complacent, sometimes immoral citizens. Baden-Powell’s reimagining of a British boy calls upon his idealized versions of scouts and explorers in British history. He urges for a return to past ways of upbringing that emphasize resourcefulness and charisma in ways of instruction. Much like Baden-Powell’s fondness for the memory of feudal knights, the city of Barcelona felt a similar draw to restore their own traditional Catalan values of medieval times. Baden-Powell wrote the guide for his modern-day vision of knights while Barcelonans recreated historic Catalan traditions like the Jochs Floral.[[35]](#footnote-36) The Jochs Floral revived the medieval celebration and competition of Catalan poets, but more importantly, it fueled the desire to return urban society to a slower, more rural pace of life. Baden-Powell’s recall of English knights and Catalan’s exemplified a hope that society was not doomed to the thrills of modernity. Romantic perceptions of past eras in a nation’s history acted as a balm for the anxieties about modern city life.

Baden-Powell’s fear about the rise of modernity in the English Empire was partially due to what he observed in the physical state of English citizens. Hyper-observance of the physical, mental, and moral state of citizens ramped up in fin-de-siecle areas as ideas of degeneration circulated society.[[36]](#footnote-37) Though he never named it, Baden-Powell was clearly fearful of this idea of degeneration within society. He alerted instructors that “recent reports on the deterioration of our race ought to act as a warning.”[[37]](#footnote-38) If society continued to deteriorate, boys would not be strong enough to become scouts. Scouting required boys to be “strong, healthy, and active.”[[38]](#footnote-39) A sick scout was useless in a time of need. In order to avoid illness, Baden-Powell advised boys on what to eat and how to exercise. His directions were maybe not realistic for boys of lower incomes to follow if they did not have resources to support a well-rounded diet, but that was not a consideration to Baden-Powell. It was imperative to fuel the body. Citizen preparation began with healthy boys.

Physical health and moral wellness often bled together in Baden-Powell’s teachings. Scouts were to be healthy, sound in both body and mind, which was not possible if the scout had a physical or mental ailment. There were clear distinguishments between what was physical and mental, but for Baden-Powell, immorality had physical consequences. The physical outlook of an individual was the most accurate lens to determine their moral and mental standing. Vices like drinking alcohol, smoking, and even masturbating would not only wreck the morality of a man but also leave him “weak and nervous and shy” with bad eyesight, headaches, and heart palpitations.[[39]](#footnote-40) Baden-Powell noted there has been a rise in these activities and defended his point with evidence from a priest in the East of London that cited “out of a thousand cases of distress known to him only two or three were not caused by drink.”[[40]](#footnote-41) Urban areas acted as the backdrop for many of these vices. Many middle-class do-gooders, including Baden-Powell, assumed the impoverished parts of the industrial city were the root cause of increased alcoholism and substance abuse. Masturbation was also an urban concern as demonstrated in a deleted section of the original *Scouting for Boys* pamphlets that forbids masturbation. Baden-Powell’s publisher advised him to not include the section because of its inappropriateness. However, its inclusion highlights the scope of Baden-Powell’s opinions on the body. A scout should never indulge in the temptation to “‘self-abuse’” or have sex until he was married and ready to have children.[[41]](#footnote-42) Such exhibition of sexuality was seen as the ultimate disgrace of self; a scout should never indulge his own passions in such an immoral way. There was a hyper awareness of sexuality during the Victorian period, and many efforts were made from the government, the police, and charity organizations to restrain displays and acts of sexuality. Baden-Powell fell into this obsession with what the body should and should not do because of supposed moral consequences. The physical and moral parts of a man were in a constant feedback loop. Poor physical health reflected poor morals, and poor morals were occasionally a reflection of poor physical health. If a scout aimed to excel in both parts, he would eventually reach a level of self-mastery.

The perfect scout, the ideal British male citizen, was not just defined by Baden-Powell’s words but also promoted through drawings and sketches throughout the guide. Baden-Powell was the artist for his own sketches, and various drawings adorn the cover pages of each part and are scattered throughout the book to help visualize the scouting teachings. The drawings depicted subjects like animal tracks or figures from Baden-Powell’s stories. His portrayals of humans offered insight into what he thought a healthy, young scout looked like. Figure 1 depicts one of Baden-Powell’s drawings where he contrasted the ideal scout (right) with an immoral, supposedly uncivilized man (left). An uncivilized man, by Baden-Powell’s definition, was a man who gave into the temptation, who smoked, slouched, and drank. Baden-Powell’s drawing portrayed this lack of incivility where the man is not only doing all of those unapproved activities, but his face also resembles that of an ape. Connecting a perceived lack of civilization and refinement to apeness was not uncommon in this period, but it is still striking to note how deeply Baden-Powell believed a weak body to be a sign of incivility. By contrast, the young scout next to him stands tall, open, and clean. His hair is cut and there is a ball at his feet that clearly indicates physical activity. Even through a simple sketch, the embodiment of Baden-Powell’s vision shines. The young boy is the picture of the new foundation for Britain: physically healthy, well-groomed, and confident.

**Figure 1** Baden-Powell, *Scouting for Boys*, 197. A drawing that contrasts a man who smokes and a man who is healthy.

Baden-Powell’s ideal man rejected the luxuries of modernity, the advancements of urban life, and the supposed immoralities that came with it, yet, at the same time, he embraced the current growing imperial state of England. He embodied the romanticized traits of knights and explorers past to conquer the rough frontier of an English cityscape. This new masculine figure was, in fact, not new at all. A revived masculine character would be the solution to Baden-Powell’s anxieties. The creation of this guide and its quick popularity established in-part what Baden-Powell believed: that “manliness can only be taught by men.”[[42]](#footnote-43) His fellow Englishmen and civilians around the world related to this objective and applied it to the creation of Boy Scout troops in hopes it would revive masculinity in young boys. With the Boy Scouts still present in the 21st century, it is clear that Baden-Powell’s anxieties were transferable over the decades. Fears of declining masculinity might not be directly traceable to urbanization in current day as they were at the time of the guide’s 1908 publication, but the trajectory of modernity has shifted gender realities far beyond the once chivalrous knights and conquering explorers.

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1. Robert Baden-Powell, *Scouting for Boys: A Handbook for Instruction in Good Citizenship*, ed. Elleke Boehmer (New York: Oxford University Press, Incorporated, 2005), 44. ‘Be Prepared’ was the motto constructed by Baden-Powell because it summarized his emphasis on preparing boys physically and mentally to be citizens of England. He also wrote this motto to honor himself as it follows his own initials, ‘BP.’ [↑](#footnote-ref-2)
2. Jim Teal, *Baden-Powell: Founder of the Boy Scouts* (New Haven: Yale University Press, 1989), 396. Jeal states that accurate records of the guide’s sales were not kept, so it is impossible to know the sales of the guide, especially in the first year of its publishing. However, based on sales’ records from other years and the geographical scope of the guide’s print, it is estimated to have “probably sold more copies than any other title during the twentieth century with the exception of the Bible.” [↑](#footnote-ref-3)
3. Based on the popularity of the Boy Scouts, Baden-Powell asked his sister Agnes to organize a similar group: the Girl Guides. Together, the sibling duo wrote the *Handbook for Girl Guides* in 1912. Agnes, the main author, took many of the Boy Scouts’ lessons and added lessons on traditional female roles. Though the mentions of girls in Baden-Powell’s original scouting guide were cursory at best, he believed the strongest foundation for the British Empire needed both boys and girls to be model citizens. For more information, see: Jeal, 471-472. [↑](#footnote-ref-4)
4. Baden-Powell, *Scouting for Boys*, 28. Baden-Powell asserted that beyond ‘Be Prepared’ a boy’s motto should be “‘country first, self second.’” [↑](#footnote-ref-5)
5. Eric Hobsbawm, *The Age of Empire*, *1875-1914* (New York: Random House, 1989), 71. [↑](#footnote-ref-6)
6. Max Nordau, *Degeneration*, trans. from the second edition of the German work (Lincoln: The University of Nebraska Press, 1993), 39-42. Nordau’s work was originally published in 1892. [↑](#footnote-ref-7)
7. Nordau, *Degeneration*, 36. [↑](#footnote-ref-8)
8. Jeal, *Baden-Powell*, 571. [↑](#footnote-ref-9)
9. Sam Pryke, “The Popularity of Nationalism in the Early British Boy Scout Movement,” *Social History* 23, no. 3 (October 1998): 312, JSTOR. [↑](#footnote-ref-10)
10. Elleke Boehmer, introduction to *Scouting for Boys*, by Robert Baden-Powell, ed. Elleke Boehmer (New York: Oxford University Press, Incorporated, 2005), xxxiii. [↑](#footnote-ref-11)
11. *Encyclopedia of World Biography*, 2nd ed. vol. 21 (Detroit: Gale, 2004), s.v. “Robert Baden-Powell,” 16, <https://link-gale-com.proxy048.nclive.org/apps/doc/CX3404707729/GVRL?u=nclivedc&sid=bookmark-GVRL&xid=60edfb39>. This encyclopedia entry on Baden-Powell chronologizes Baden-Powell’s life. It details his life growing up, in the British Army, and the impetus that leads him to create the Boy Scouts. [↑](#footnote-ref-12)
12. For more on the Boer War see: *Encyclopedia of World Biography*, s.v. “Robert-Baden Powell,” 17. [↑](#footnote-ref-13)
13. *Encyclopedia of World Biography*, s.v. “Robert-Baden Powell,” 17. [↑](#footnote-ref-14)
14. Baden-Powell, *Scouting for Boys*, 36. [↑](#footnote-ref-15)
15. Baden-Powell, 308. At the end of his manual, Baden-Powell wrote notes to future instructors justifying his rationale for teaching boys in smaller sections as he urged them to not formally lecture the youth. He stated, “Do not expect them [the boys] to pay great attention to any one subject for very long until you have educated them to do so. … The lectures in this book are broken up into sections for this purpose. Frequent practical demonstrations and practices should be sandwiched in between the sections of lectures to hold the attention of the boys and to drive home your theory.” [↑](#footnote-ref-16)
16. Baden-Powell, 292. [↑](#footnote-ref-17)
17. Baden-Powell, 299. [↑](#footnote-ref-18)
18. Baden-Powell, 217. [↑](#footnote-ref-19)
19. Baden-Powell, 22. [↑](#footnote-ref-20)
20. Baden-Powell, 207. A “‘Tender-foot’” is described as “a fellow who goes out to a Colony for the first time … because he generally gets sore feet until he learns how to keep his feet in good order.” [↑](#footnote-ref-21)
21. Baden-Powell, 232. [↑](#footnote-ref-22)
22. Baden-Powell, 117. [↑](#footnote-ref-23)
23. Baden-Powell, 217. [↑](#footnote-ref-24)
24. Judith Walkowitz, “Contested Terrain: New Social Actors,” in *City of Dreadful Delight* (Chicago: The University of Chicago Press, 1992), 55. Within this chapter, Walkowitz focuses mainly on the New Woman’s interaction with urban spaces. She discusses the origins of the Charity Organisation Society, how they operated, and their core beliefs. [↑](#footnote-ref-25)
25. Walkowitz, 55. [↑](#footnote-ref-26)
26. Baden-Powell, 300. [↑](#footnote-ref-27)
27. Baden-Powell, 300. [↑](#footnote-ref-28)
28. Baden-Powell, 277. [↑](#footnote-ref-29)
29. Baden-Powell, 277. [↑](#footnote-ref-30)
30. Baden-Powell, 295. [↑](#footnote-ref-31)
31. Baden-Powell, 13. [↑](#footnote-ref-32)
32. Baden-Powell, 51-62. [↑](#footnote-ref-33)
33. Baden-Powell, 23. [↑](#footnote-ref-34)
34. Baden-Powell, 212. [↑](#footnote-ref-35)
35. Patricia Tilburg, “Barcelona,” class lecture, Davidson College, November 11, 2023. This lecture expands on the Catalan cultural and political Renaixenca that took place in fin-de-siècle Barcelona. [↑](#footnote-ref-36)
36. Baden-Powell made few direct references to the mental health of scouts beyond their moral guidelines. He implied immoral actions like drinking or masturbating could incite bouts of anxiety, but he wrote little on how scouts should improve their own mental health. Since it was believed depression or anxiety was the result of some outside source, like urban atmospheres or physical health, a scout would not be afflicted in Baden-Powell’s logic because scouts were to resist the temptations of alcohol, smoking, and city luxuries. [↑](#footnote-ref-37)
37. Baden-Powell, *Scouting for Boys*, 184. [↑](#footnote-ref-38)
38. Baden-Powell, 25. [↑](#footnote-ref-39)
39. Robert Baden-Powell,”Continence,” in *Scouting for Boys*, ed. Elleke Boehmer (New York: Oxford University Press, Incorporated, 2005), 351. This section was left out of the final published version, but it was written by Baden-Powell. Boehmer decided to include it after the pages of the scouting guide. [↑](#footnote-ref-40)
40. Baden-Powell, *Scouting for Boys*, 198. [↑](#footnote-ref-41)
41. Baden-Powell, “Continence,” 351. [↑](#footnote-ref-42)
42. Baden-Powell, *Scouting for Boys*, 301. [↑](#footnote-ref-43)