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THE GIRL SCOUTS IN UTAH: AN ADMINISTRATIVE
HISTORY, 1921-1985

A Thesis

Presented to the
Department of History
Brigham Young University


In Partial Fulfillment
of the Requirements for the Degree
Master of Arts

by

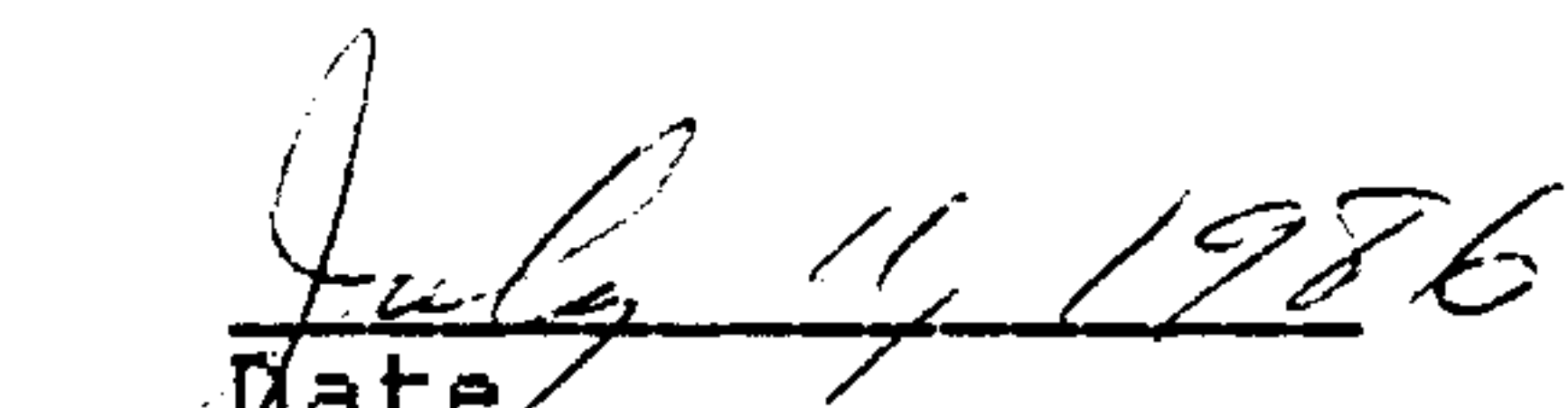
Jennifer Larson Lund

August 1986

This thesis, by Jennifer Larson Lund is accepted in its present form by the Department of History of Brigham Young University as satisfying the thesis requirement for the degree of Master of Arts.


Thomas G. Alexander
Committee Chairman


Dale L. Berge
Committee Member


Date



James B. Allen
Department Chairman

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INTRODUCTION

In the spring of 1920 two prominent Ogden women, traveling by train, were discussing the need for serving the girls of their community. That conversation eventually brought together representatives of many Ogden churches and women's clubs to found a council dedicated to organizing the girls of Ogden "into some society where they might be instructed along the lines of home making, health and recreation."¹ Although they originally adopted the Camp Fire Girl program, they quickly shifted to Girl Scouting, which received enthusiastic support.

Almost a decade earlier the Girl Scout movement had been founded by Juliette (Daisy) Gordon Low. Daisy was born into a wealthy Savannah family, and she led a privileged, but neglected childhood. Her marriage to the English playboy Willy Low ended in a painful divorce. Although Willy died before the divorce was finalized, Daisy had to face the humiliation of fighting Willy's lover for her share of the estate. Daisy was left, at middle age, feeling that she had failed in all the duties and responsibilities of a woman.²

Following Willy's death, Daisy divided her time between her homes in London and Savannah, and she also traveled throughout Europe. In the spring of 1911, while visiting in Lincolnshire, Daisy met Lord Robert Baden-Powell, who in 1907

had organized the Boy Scouts to prepare young men to be honorable citizens and soldiers. Daisy and Lord Baden-Powell were attracted to one another and they became good friends. When Daisy took a home in Scotland later that summer, Lord Baden-Powell was one of her guests.³

Thousands of young girls had become interested in the Boy Scout program, and although Lord Baden-Powell felt that girls participating with the Boy Scouts was improper, he allowed the girls to organize as Girl Guides. He installed his sister Agnes Baden-Powell as thier leader, and developed a program which emphasized domestic skills.⁴

Daisy had reached a low point and was in need of a cause to give her direction in her life. She enthusiastically embraced the Girl Guide movement.⁵ She started a troop of seven girls which met at her Scottish summer home. She taught the girls cooking, spinning, knitting, and first aid, and she devised a plan to raise chickens so the girls would not have to leave home to go to work at such a young age. Young military officers who visited that summer were quickly drafted to teach map reading and signaling. Although Daisy left her troop when she returned to London in the fall, she started two more troops before sailing for America.⁶

Daisy intended, with the approval and support of Lord Baden-Powell, to bring the Girl Guide movement to the United States. Shortly after arriving in Savannah, she told Nina Pape in a phone conversation that "I've got something for the

girls of Savannah, and all America, and all the world, and we're going to start it tonight."⁷ Later that month, March 1912, the first two troops of Girl Guides in the United States were founded. During the summer, the girls begged to change their name to Girl Scouts, and although Daisy knew Lord Baden-Powell would strongly disapprove, she agreed.⁸

Girl Scouting spread quickly throughout the eastern United States. Daisy used her numerous social contacts to interest women in starting troops. She refused excuses, and hundreds of troops were organized. Mary Aickin Rothschild wrote of the leaders, "These new leaders were upper-middle class to upper class, overwhelmingly Protestant, well educated, and either did not work outside the home, or were social workers in settlement houses."⁹ Although the leaders were generally prominent women, suggesting a strong link to the "social gospel" aspect of the progressive movement, the poor and deprived girls of the lower social classes were not the only ones involved in Scouting. Rather than concentrating on only one social class, they were trying to take their movement to all girls.

The Girl Scout movement grew at an astounding rate. Starting with 18 girls enrolled in those first troops on March 12, 1912, they grew to over 1,000 within two years. By 1915 membership had jumped to 5,000, and by 1920 there were 50,000 registered Girl Scouts. To deal with the tremendous growth of scouting, a national office had to be organized. Daisy established the national headquarters in Washington,

D.C. in 1913, and adapted the Girl Guide manual for American Scouts, which was issued as How Girls Can Help Their Country. Two years later the national organization was incorporated and a constitution and bylaws were adopted. In 1917, the headquarters was moved to New York, and by 1920 the handbook had been completely rewritten by American experts, and was reissued as Scouting for Girls; a title which paralleled that of the Boy Scout handbook.¹⁰

Reflecting both the organization and nomenclature of the Boy Scouts, and an intense interest in World War I, girls were organized into troops, which were divided into patrols of not more than eight girls. The troops met once a week under the direction of an adult leader, called a Captain, and her assistants, or Lieutenants. When a girl joined a troop, she had to pass the Tenderfoot test, which included knowing the Girl Scout promise and laws, and demonstrating basic proficiency in knots, patriotism, and trail signs. After becoming a Tenderfoot, a girl could proceed through the ranks to Second Class Scout, and finally to First Class Scout.¹¹

Although the Girl Scouts encouraged activities which would help girls acquire the skills to become good wives and mothers, they did not limit their programs to domestic work. Camping and outdoor activities were an important part of the movement from the beginning, and the girls were trained in the duties and responsibilities of being good citizens before women were granted the right to vote. Mary Aicken Rothschild

argued that early programming was attempting to serve a dual purpose :

...while Girl Scouts advocated training girls to be good wives and mothers, with merit badges like Child-Nurse, Cook, Invalid Cooking, Hospital Nurse, Laundress, Matron Housekeeper, and Needle Woman, they also presaged a new day when women would follow their own inclinations to work outside the home, perhaps even in jobs which were untraditional. Some merit badges which involved tasks unusual for women in 1912 were Electrician, Flyer, and Telegraphist, for which girls had to comprehend simple electrical systems, understand engines, make "an aeroplane to fly 25 yards," and be able to read and send Morse code.¹²

They intended to meet the Girl Scout motto "Be Prepared" by preparing the girls for a variety of roles and expectations in a quickly changing world.

By 1920, the Girl Scouts were reaching thousands of girls and adults throughout the country with their programs. They had severed their close ties with Girl Guides by publishing an original manual and their own magazine, The American Girl, but they reinforced their friendly relationship by participating in the first Girl Guide-Girl Scout International Conference held in Oxford, England. Also in 1920, the Girl Scouts designated Juliette Gordon Low's birthday, October 31, as Founder's Day, and they were well on their way to becoming one of the largest and most important youth organizations in America.¹³

Notes to Introduction

¹Ogden Girl Scout Council Minutes, May 15, 1920, typescript (Hereinafter cited as Ogden Minutes), Historical Files, Utah Girl Scout Council (Hereinafter cited as UGSC), Salt Lake City, Utah; and "The 'Girl Scout' Movement in Utah," p. 1 (Hereinafter cited as "Movement"), Historical Files, UGSC.

²Charles E. Strickland, "Juliette Low, the Girl Scouts, and the Role of American Women," in Mary Kelley, ed., Woman's Being, Woman's Place: Female Identity and Vocation in American History (Boston: G.K. Hall, 1979), pp. 253-255; and Martha Saxton, "The Best Girl Scout of Them All," American Heritage 33(1982), pp.38-41. For more on the life of Juliette Gordon Low, see Gladys Schultz and Daisy Lawrence, Lady from Savannah: The Life of Juliette Low (Philadelphia: Lippincott, 1958).

³Rose Kerr, "Juliette Low Meets Sir Robert Baden-Powell and the Girl Guides of England," in Anne Hyde Choate and Helen Ferris, eds., Juliette Low and the Girl Scouts (Garden City, N.Y.: Doubleday, Doran & Co., Inc., 1928; reprint ed., New York, N.Y.: Girl Scouts National Organization, 1946), pp. 65-66; and Mary Aickin Rothschild, "To Scout or To Guide? The Girl Scout-Boy Scout Controversy, 1912-1941," Frontiers 6(1981), p. 115.

⁴Kerr, p. 66; and Saxton, p. 43.

⁵Daisy's biographers agree that she felt that she was floundering, which probably resulted in her devotion to Girl Guides and later Girl Scouts. In an attempt at psychobiography, Strickland argues, "Together, military conflict abroad and agitation for sexual equality at home supplied the context within which the movement for female scouting arose. The Girl Scouts, in turn, provided Juliette Low with a cause and hence with an opportunity to resolve a crisis of identity." (p. 253)

⁶Kerr, pp. 66-70.

⁷Edith D. Johnston, "Juliette Low Brings Girl Scouting to the United States of America," in Choate and Ferris, p. 82.

⁸Rothschild, p. 116.

⁹Ibid., p. 116.

¹⁰Girl Scouts of the U.S.A.: Highlights of the First 67 Years (New York, N.Y.: Girl Scouts of the U.S.A., 1978), pp. 2-3 (Hereinafter cited as Highlights).

¹¹Scouting for Girls: Official Handbook of the Girl Scouts (New York, N.Y.: Girl Scouts, 1927).

¹²Rothschild, p. 117.

¹³Highlights, p. 3.

CHAPTER I

THE BEGINNINGS OF GIRL SCOUTING IN UTAH, 1920-1960

Formation of Ogden and Salt Lake Councils

When Bertha J. Eccles and Lilliebelle Frey Falck discussed the welfare of Ogden girls in the spring of 1920, they were probably concerned with the problems associated with the severe economic depression which hit Utah following World War I. Businesses failed, jobs were lost, and workers were uneasy.¹ All of these conditions made childrens' lives more difficult. While the Boy Scouts were very popular in Ogden, there were no organizations outside of churches to speak to the needs of the girls.

Bertha Eccles was a Danish convert to the LDS Church who had come to Utah as a young girl and had married David Eccles, a wealthy Ogden entrepreneur. With the advantages of wealth, Bertha Eccles was already well known for her social work in the state, especially for children. She had formed two children's organizations, the Child Culture Club and the Martha Society.²

Like Bertha Eccles, Lilliebelle Falck, the wife of Joseph G. Falck, was also a prominent Ogden club woman who dedicated much of her time to charitable organizations. Although allied with the schools for the deaf and blind, the Red Cross, the Child Culture Club, and the Episcopal Church,

Mrs. Falck was best known for her devout patriotism and service to the American flag.³

In addition to being influenced by the economic problems of the state, these two women may have been touched by the spirit of progressivism. Social work had long been the domain of women's voluntary organizations, and was strengthened by the "social gospel" aspect of the progressive movement. Although neither woman may have aligned herself with the Progressive party, their enthusiastic support of social programs reveals that they were dedicated to progressive ideals. This connection was further bolstered when they adopted the Girl Scout program, which had received wide support among young progressive settlement workers.⁴

In addition, aspects of the Girl Scout program seemed to reflect other widespread movements of the first part of the century. As part of the progressive influence in education, many schools began to emphasize the study of practical skills such as trades and home economics. The merit badges of Girl Scouting reflect a similar strong interest in home management and the whole program was built around the philosophy that girls must be prepared to meet all practical needs.⁵

At the same time there were also prominent movements in conservation and recreation, which helped promote the formation of national parks and the preservation of natural resources. The Girl Scouts reflected these attitudes with their interest in camping, hiking, and nature study.⁶

Despite all of the factors which may have influenced Mrs. Eccles and Mrs. Falck, it is apparent that they were most concerned about the girls, and wanted to support an organization which would give them the skills and knowledge to lead happy and productive lives.

Their concerns led them to call a meeting of many of the prominent club women of Ogden, which was held at the Eccles home on May 15, 1920. In addition to Mrs. Eccles and Mrs. Falck, Agnes H. Stevens from the Weber Stake Relief Society, Isabel Foulger of the Ogden Stake Relief Society, Amelia Flygare of Weber Stake Y.L.M.I.A., Eliza McFarland of North Weber Stake Y.L.M.I.A., Katherine G. Wright and Della Bowman of the Ladies Literary Club, Mrs. Meal of the Historical Club, and Mrs. William Barrows of the Child Culture Club were in attendance.⁷

Mrs. Falck presented a report on the Camp Fire Girls and stressed that as "Christian women we should have the welfare of the girls at heart and that we should spend our best efforts in safeguarding their lives."⁸ Following an overview of the Camp Fire program by G.W. Goates, a local Boy Scout executive, the women voted to form a local branch of the Camp Fire Girls, and to approach all the clubs, churches, and organizations in order to present their plans.⁹

Three months later, this group of eminent women reconvened to organize the Camp Fire Girls. They hired Rosalind Rieman as a director, and two public school instructors as assistants. All of the women pledged their

support, but by November the program was in ruins. They had intended to finance their program through the Community Service (similar to the United Fund), but the Community Service had to be dissolved because of a lack of funds. In addition, Miss Rieman refused to continue as director without the support of Community Service, and she submitted her resignation. The Council was left without a knowledgeable leader and with a debt of \$166 for Miss Rieman's salary, which they paid from their own funds.¹⁰

Since the work had been interrupted by the departure of Miss Rieman, the Council felt that a change in program could be attempted. Mrs. Eccles reported that "it is thought advisable to discontinue the Camp Fire work as some of the guardians and others who are interested object to the ceremonials. It has been decided to take up the Scout work for girls as it is more popular among the majority of the girls."¹¹ In addition, the Council recognized that they would have to take on the responsibility to finance the work themselves.¹²

Although the minutes clearly show that they originally intended to adopt Camp Fire Girls, many later sources suggest that they wanted to establish the Girl Scouts. When the director arrived, they discovered that she was trained in the Camp Fire Girl program, and they reluctantly agreed to the program on a trial basis.¹³ As their involvement in Girl Scouting increased, it appears that the story of their

beginnings was innocently altered to assert their loyalty to the Girl Scout movement

Even though Girl Scouting was growing tremendously, the Camp Fire Girls were still the largest girls organization in the country. A decade earlier, the LDS Church had briefly adopted the Camp Fire Girl program and after they abandoned it because of its complexity they incorporated some of its ideals into their own organization for young girls, the Beehives.¹⁴ The previous implied approval of the LDS Church may have influenced the Council's initial choice.

In addition, by 1920 a controversy was brewing over the name and activities of the Girl Scouts. The Boy Scouts and others, including the Camp Fire Girls, strongly objected to the Girl Scouts' use of the name "scouts," since they felt it implied the rugged attributes of boys, and they also objected to many of the activities of the Girl Scouts which were outside the realm of domesticity.¹⁵ It is not known if these women were aware of the controversy, but the local Boy Scouts were openly endorsing the Camp Fire program by sending one of their executives to make the presentation.

Since the formal presentation on Camp Fire Girls was made at the first meeting, it is evident that the decision had already been made to support the Camp Fire Girls. In addition to all of the community support, they were probably influenced by Mrs. Falck's interest in her own Church which had organized a Camp Fire camp the previous week. By

creating a Council, she would be serving the Church of Good Shephard, as well as the community.¹⁶

Despite their original convictions, the Council enthusiastically embraced Girl Scouting. At the same meeting at which they dissolved the Camp Fire Girls, and adopted the Girl Scouts on November 1, 1920, Bertha Eccles was elected Commissioner. They also hired a new director, and accepted a proposed summer camp site on National Forest land. The following month they launched an aggressive campaign to obtain funding from the local businessmen's clubs.¹⁷

Since they had already experienced difficulties created by the collapse of the Community Service, the Council was aware that financing would be one of their biggest problems. Fortunately, their campaign to solicit help from local businessmen succeeded, and the Kiwanis Club pledged their support in a fund drive. However, the week before the drive was to begin, they learned that the Rotarians were sponsoring a drive for the Boy Scouts during the same period. The Girl Scout Council and the Kiwanis decided to abandon their plans for the moment, and the Council applied for a loan of \$1,000 to finance the Council through the summer. The Kiwanis fund drive, which was rescheduled in the fall, brought in \$2,200 and 300 additional pledges. The Girl Scout Council was able to pay off their loan from First Security Bank, and they finally had some funds with which to operate.¹⁸

The real heart of Girl Scouting rested in the girls. The Camp Fire camps apparently switched to Girl Scouting with

no objection. Meetings and training for Troop Captains were held in the fall of 1920, but it wasn't until 1921 that the Council was sponsoring activities for all the troops. The Council negotiated with the School Board for use of the swimming pool three times a week for \$.10 per girl. They also held their first camp on a site owned by the city, with equipment borrowed from many sources.¹⁹

As the end of their first real year of scouting approached, the director stressed to the Council that they should concentrate their efforts on three major goals: 1) To improve Scouting; 2) To increase the number of Scouts; and 3) To gain a thorough knowledge of Scouting.²⁰

By the fall of 1921, or the spring of 1922, the Girl Scout movement had already traveled south to Salt Lake City, where several troops were organized. Perhaps recognizing the same needs of young girls victimized by a failing economy and embodying the same spirit of social concern, the Girl Scout program was probably transplanted to Salt Lake City through the social connections of prominent Salt Lakers and Ogden Girl Scouts.

In April of 1922, troop Captains met at the Hotel Utah to discuss forming a Salt Lake Council. They appointed a committee to contact the Y.W.C.A. to see if they would be interfering with their programs, and to investigate general conditions. They met again later that month to receive the committee's report. Everything seemed favorable, and temporary officers were elected to preside until the

organizational meeting scheduled for May 5, 1922 at the Hotel Utah. In May, Mrs. C. B. Stevens was elected Commissioner; "The Girl Scout Council of Salt Lake City and County" was chosen as the official name, and they organized their first activity by agreeing to send the troops to march in the Memorial Day parade.²¹

Provo, Logan, and Lone Troops

Within the decade, Girl Scouting began spreading to other communities. Although both Ogden and Salt Lake formed Councils, scouts could also organize as lone troops. Lone troops were especially popular in areas where there wasn't a large enough population, or enough community interest to support a council. Besides the few troops which had been operating in Salt Lake prior to the formation of a Council, the earliest lone troops in the state were formed in Carbon County in 1927 and 1928.²²

Lone troops which were formed in Provo in 1928, and in Logan two years later, inspired so much interest and growth that they were each able to form a Council by the early 1940s. There were at least two active troops in Logan in 1940 when the Logan Girl Scout Council was chartered with Eldora E. McLaughlin as Commissioner. Ten years later the council voted to incorporate, at which time they changed their name to Logan-Cache Girl Scout Council.²³

After supporting lone troops in Provo for fourteen years, local leaders also decided to apply for application as

a Council. They were chartered in 1942 as the Provo, Utah Local Council of Girl Scouts, later changing their name to Utah Valley Girl Scout Council in order to reflect their growing influence throughout Utah county.²⁴ The first Commissioner of the Provo Council was Mrs. Robert Bee.²⁵

From 1942 on, Utah was served by Council organizations in each of the four largest cities and lone troops scattered throughout the remainder of the state. Salt Lake quickly became the largest of the Councils, serving 3,691 girls in 1959. That same year, Ogden followed close behind with 1,985 girls. Utah Valley was reaching 257 girls, and Logan brought up the rear with a membership of only 133 girls.²⁶

Salt Lake and Ogden always had the advantage because they had a larger population than any of the other Councils. They were able to employ a professional staff, provide extensive training and services, and they could build large camps. Provo also owned their own camp, but both Provo and Logan suffered because they were so small.²⁷

With council coverage of only a small portion of the state, lone troops were organized in many small communities. Most of these troops were headed by an enthusiastic woman, and when she moved the troops would disband. This happened to the first Park City troop which had been started in 1930, by Mrs. Wallace Cole. Lone troops were not reestablished there until 1940.²⁸

Several troops were formed in Carbon County and Vernal during the 1930s, and the 1940s saw troops organized in Magna

and Moab. Two short-lived troops were started in Monticello in 1950; Brigham City troops first registered the following year, and throughout the rest of the decade troops were established in Dugway and Richfield. As Utah Girl Scouts were anticipating the consolidation of all Councils and troops in 1958, lone troops were organized in Kanab and Mexican Hat, and there was a lot of interest in scouting in Manila, Roosevelt, Blanding, and Bonanza. Among the last troops to register as lone troops in Utah were several from Cedar City, including 125 girls, who registered in 1959.²⁹

Many of these lone troops were included under the four expanding Councils. Large councils, covering wide geographical areas, were encouraged by the National Council as part of their plan to eventually cover all of the United States with Girl Scout Councils. During the 1940s, all of the Utah Councils expanded to cover their counties, and in addition, a few lone troops requested membership in neighboring Councils, as did Park City in 1948. During the 1950s the Ogden council, which was renamed Wasatch Council, expanded to cover Box Elder, Morgan, and north Davis counties, and Salt Lake took in Tooele, Summit, part of Wasatch, and south Davis counties.³⁰

There was perhaps no more successful lone troop than the one started in Moab in 1946 by Doris S. Melich, a tireless civic worker. In 1946, Mrs. Melich had attended a Republican Interstate Woman's Conference in Grand Junction, Colorado. During the meeting a committee member reported on

a youth organization in Boulder which had obtained funding from the Federated Women's Clubs, before it was discovered that they intended to teach communist principles. Many of the women, including Mrs. Melich, returned from that meeting with a desire to establish appropriate activities for the youth of their communities. Since Mrs. Melich had been a Girl Scout in her youth, she began organizing a troop which included her daughter. She solicited the support of the Ladies Literary Club, which agreed to sponsor the troop and serve as a troop committee.³¹

Although Mrs. Melich had been a Girl Scout as a girl, she had no training as a leader, and had no knowledge of how to operate a troop. She dealt directly with the national organization, and learned what she needed to know from the Girl Scout Handbook. Mrs. Melich's enthusiasm was contagious, and by 1961 there were several active troops in Moab, ranging from Brownies to Senior Scouts.³²

One of the most important factors in the success of scouting in Moab, was the community support. Moab, particularly prior to the uranium boom, was a small, tight-knit community, which gave scouting all its support. As a result, the troops had the funding and help to run special programs, like a week-long archeology camp in the desert, and a troop excursion to Our Cabana in Cuernavaca, Mexico.³³

Most of the lone troops did not have the same success as the troops in Moab, yet they all had much in common. Very few of the leaders ever had any kind of training as Girl

Scout leaders, and they got very little direction from the national organization. Although, they did occasionally get help from some of the Councils, it was never enough. A Cedar City leader bemoaned the results of their lack of training on their first day camp, "I have an idea we gave the girls craft projects that were too hard for them, as the leaders had to do most of the work. We ended up with some of the cutest little leather purses that a group of leaders could make."³⁴

Lone troops experienced special problems when it came to funding. Very few towns had a Community Chest to provide financing, and they were left to operate their own fundraising drives. This was especially difficult during the Depression. In an effort to raise money to send some girls to camp, Mrs. J. Bracken Lee, a leader from Price, had her husband make a spinning wheel. Although they knew it was against Girl Scout policy to hold raffles, they were desperate, so they sold chances on the spinning wheel. With the money they made they were able to send five girls to camp that summer.³⁵

Even with four Councils and several lone troops, Girl Scouts were reaching only a portion of the state. The National Council began working toward coverage of the entire nation in the mid-1940s. The idea of incorporating all of the state under one Council was appealing, particularly to the lone troops, and, despite their size, they were some of the most enthusiastic supporters of Council Coverage.

Council Organization and Operation

In order to understand the operation and aims of the Girl Scouts, we must first examine the council structure and organization. In 1919, the National Organization of Girl Scouts published the Blue Book, which included all of the rules, requirements, and regulations for properly operating a council. Although each board had a great deal of freedom in the operation of their councils, they had to conform to the program outlined in the official Blue Book.³⁶

Each council was organized with between fifteen and thirty members of the community, and was presided over by a commissioner, deputy commissioners, a treasurer, and a secretary. The remainder of the council headed or staffed numerous committees. Although the number and type of committees changed according to need, committees were often used to supervise finances, camping, publicity, membership, and education. By the mid-1940s, the Salt Lake Council was partitioned into districts, and each district was represented by a committee. Meeting once a month, the committees reported to the rest of the Council, and all transactions were approved by the entire Council.³⁷

Prominent women and men of the community were elected to the Council for an indefinite term. Most of the Council members belonged to several organizations, which gave them an enviable network of contacts, but which also caused conflicts. At one time the Salt Lake Council considered

changing board meeting days to accommodate those involved in other programs.³⁸

In addition to seeking out prominent community members, the Council also tried to maintain some balance in religion. One of the first actions of the newly formed Salt Lake Council in 1922, was to approach Leah Widtsoe, a prominent LDS Church worker and wife of the newly called Apostle John A. Widtsoe, to request her participation as a representative of the LDS Church. Although she declined, the Council was still very careful about representation of religious affiliations on the board. The next year they placed a limit of four council members from one denomination, which remained in force for two years. In 1931, the Salt Lake Council voted to leave a vacancy on the Council open until they could find a Jewish woman willing to fill the spot.³⁹

Although the minutes of the Ogden Council do not show the same preoccupation with the religious affiliation of Council members, all Councils fluctuated from a balance between LDS and non-LDS, to twice as many non-LDS members.⁴⁰ In a state where the majority of the population belonged to the LDS Church such a disparity reflected a negative attitude toward Girl Scouting on the part of members of the LDS Church.

Although they made many attempts to assure religious parity, almost all Council members represented the same social and economic standing. Lists of members of each Council read like a who's who of their communities. The

National Council tried to combat the exclusive nature of individual councils in the early 1940s, by encouraging them to form districts throughout the geographical area of the council, and to elect one representative from each district to serve on the board.⁴¹

Even though the geographical diversity of the Council was increased with the move to districts, the problem was not solved since districts inevitably chose prominent community members as their representatives. The inequality of board representation was felt in the extremely high turnover rate of board members. The Councils recognized these problems, and in a research report in 1958, the President of the Wasatch Council wondered "if we shouldn't concentrate more on interesting people who have had scouting experience to remain, rather than be constantly seeking people with heavy social commitments."⁴²

In the early 1950s, both Weber and Salt Lake, and probably Provo and Logan also, with the encouragement of national, switched to an association form of government. Under the new system, districts were established, and board members were elected by the whole council, rather than by the board. The Councils were not only growing quickly, they were also expanding their borders, and within a few years, the Councils felt the need to switch to a neighborhood system, where each area had its own neighborhood association and was represented on the board by the neighborhood chairman.⁴³

Prior to the institution of neighborhood councils, leaders kept in contact with the board through Leaders Associations, or Leaders Clubs. The Leaders Associations served, not only as an organization for communication, but also as a planning committee. In addition, the Associations provided a convenient forum for training both new and continuing leaders.⁴⁴

Although the council or board controlled the finances, and major programming for a council, they had very little contact with the scouts themselves. In an attempt to remedy the situation, the Salt Lake Council decided to have each board member sponsor a troop, and participate in the troops activities.⁴⁵ Their new involvement probably gave them a better understanding of what the girls and leaders needed.

It is obvious, from the minutes of the Councils, that there were many serious disagreements between board members. Although they are always veiled, it is noted that a member resigned because of a complaint, and a committee is sent to try and persuade her to reconsider. Such incidents are repeated over and over in the minutes, but they were usually handled quietly. Unfortunately, disagreements and dissatisfaction between members in the Salt Lake Council in 1927 became so severe that rumors of inter-council problems threatened their funding. The Chairman of the Community Chest discussed the situation with the Council, and warned them that such rumors could significantly hamper their fund drive.⁴⁶

The board was also responsible for selecting and hiring personnel to manage the programs. Despite their original "mistake" in hiring a Camp Fire director, the Ogden Council always had an executive director, and they later added a secretary. The Salt Lake Council was unable to afford a professional director during their first few years, and they relied on borrowing Ogden's staff when needed. By 1923 they were trying to convince Ogden's director to spend part of the week in Salt Lake, but it wasn't until 1925 that they had a part time director. The Council really needed a full time director, and in 1926, the Salt Lake Council hired Olga Carlson as their first director. Later the same year, they also hired an office girl.⁴⁷

Despite the tremendous growth of the Councils, the professional staff remained basically the same, with the addition of field directors. Unfortunately, neither Provo nor Logan were large enough, or had enough support to finance a professional staff. All major work was done by volunteers. The only professional staff ever hired by either Council, was a part time office worker hired by the Utah Valley Council in 1955.⁴⁸

Although the local Councils paid dues to national, and received occasional visits from regional and national leaders, including several visits from the President, Lou Henry Hoover, they had very little supervision. In fact, in response to balloting for regional elections in 1926, the

Salt Lake officers sent a letter to national headquarters stating that they didn't know what region they were in.⁴⁹

It appears, however, that as time passed the national organization began to assert more control. Regional conferences were held in Salt Lake and Ogden in the 1930s, trainers were sent to help train leaders, and by the 1940s the Councils had national advisors who came in on a regular basis.⁵⁰ In addition, Girl Scouts in Utah were taking a bigger interest in national affairs. Mrs. H.J. Plumhof and Mrs. A.H. Means from the Salt Lake Council served on the National Board in the late 1930s, and Mrs. Means was elected National President in 1941.⁵¹ The local leaders may have been encouraged to foster good relations with the national council by several of the executive directors, who had received national training.

While contact with the national staff was limited, there was plenty of contact between Councils. Ogden and Salt Lake held many joint activities for the girls, leaders, and board members. During the first decade, it was fairly common for one Council to borrow the other Council's professional staff to help with training or special projects. This friendly relationship was especially helpful for Logan and Provo, who were able to borrow professionals and participate in training sessions of the larger Councils. In 1957, Utah Valley ordered their cookies through Salt Lake to save on freight costs.⁵²

By the 1940s, the National Council began to recognize the problems associated with numerous small councils and lone troops, and they were encouraging warm relations between councils. In 1944, the national advisor for Utah, Mary Jane Littlefield, called a meeting of all commissioners, deputy commissioners, presidents and vice presidents of leader's associations, and council and district commissioners for the state. At that meeting, they formed a statewide organization for the "mutual benefit and cooperation" of the Councils, and Mrs. R.B. Porter was elected chairman. Although it is not evident how much authority or influence this organization held, they apparently started off by sponsoring a workshop the following September.⁵³

As each of the Councils grew, they found that they needed permanent headquarters. During the early years of the Ogden Council, they met at the Eccles home, but as their needs increased they sought a permanent office. From 1928 on they moved back and forth between the Kiesel building and the Eccles building in Ogden. Responding to the same pressures, the Salt Lake Council acquired rooms in the Beason building.⁵⁴

Not only did the Council headquarters provide a place for the staff to work, but they could also hold meetings there and distribute materials. One of the most important features of the office was a resource library for leaders, supplying informations about badge work and the outdoors. In addition to the two main offices in Ogden and Salt Lake,

Provo was able to finance a small office where they employed a part time staff.⁵⁵

Membership

Any attempt to calculate the total number of girls involved in scouting in Utah between 1920 and 1960 is an impossible task. Not only are the existing records incomplete, but many of the records are missing. Despite the problems, however, a rough outline of membership for three of the Councils can be obtained.

Although an early newspaper article claimed that there were 500 Girl Scouts in Ogden, the earliest record reveals an approximated figure of 250. The official numbers from the annual reports, however, show that there were only 184 scouts in 1924, and that they experienced a fairly steady increase through the rest of the decade, but they had still not reached 250 by 1929.⁵⁶

Statistics for the Salt Lake Council during the same period begin at slightly less than 300 girls in 1926, and slowly increase to more than 700 in 1929, with a slight dip in numbers in 1927.⁵⁷

Both Councils continued to grow during the 1930s, yet they both showed several dips in membership. While the Ogden Council had 230 Girl Scouts in 1929, they had dropped to only 148 girls by 1933. After this significant setback they began to grow again, until 1936 when membership again dropped. They

seemed to recover in 1937, and by 1939 the Council had reached an all time high of 419 girls.⁵⁸

Similar shifts in membership were also taking place in the Salt Lake Council during the decade. While the Salt Lake Council experienced limited growth in 1931, they lost approximately 50 girls in 1932. After a short recovery in 1933, the membership figures began a slow descent the following year, and dropped sharply in 1937. The 400 girls registered in 1937 was half the all time high reached four years earlier. Fortunately, the Council began a rapid recovery, and by 1940 they had set a new record with almost 1,000 girls registered.⁵⁹

Although it is difficult to assign causes for such shifts in membership, it seems apparent that the Councils were heavily influenced by the effects of the Depression. Through the previous three decades, Utah's economic growth had lagged behind, and when the stock market crashed in 1929, Utah's economy was seriously affected. Since participation in Girl Scouting was an "extra" item in many budgets, it appears that many girls withdrew from scouting because of economic factors. Girl Scouting has always been heavily affected by the economy in Utah.⁶⁰

In addition, the drop in membership may have been presaged by the disapproval of Girl Scouting, which was voiced in the early 1930s by the leaders of the LDS Church's organization for girls, the Young Ladies Mutual Improvement Association.⁶¹

During the next two decades, Ogden, Salt Lake, and Provo all experienced tremendous growth. Of course, some of the figures will be larger than the actual growth, since all three Councils were expanding and absorbing lone troops. By 1947, Ogden was serving 1,100 girls, Salt Lake had 2,341 girls, and Provo had 241 girls; a decrease of 7 from their earliest record in 1943. Although there are no membership records available for Salt Lake after 1947, both Ogden and Provo experienced severe, unexplainable drops in membership in 1948 and 1949.⁶²

Part of the rise in membership statistics during the early 1940s may be related to World War II. In January of 1941, the Girl Scouts had pledged their support to the war effort, and in turn, they were endorsed by President Franklin D. Roosevelt. Participating in Girl Scouting became another way for people to support the war effort; by preserving traditional ideals, promoting patriotism, and rendering service to the community. In addition, support generated out of the war may have also influenced the drop in numbers after the war was over. Combined with families leaving Ogden after completing their service at Hill Air Force Base, it seems that a reduction in membership should be expected.⁶³

Records for the early 1950s show that Ogden regained its strength, and by 1954 had increased to 1,286 from only 547 in 1950. The only numbers available for Logan reveal a low 133 girls in 1959.⁶⁴ Although there were probably hundreds of girls who participated in lone troops throughout the state,

an accurate estimate of their numbers is impossible because of the absence of records.

Concerns of the Councils

Although each Council was a little bit different, and they each changed over the years, many of their concerns remained the same. They were constantly worried about reaching more girls, and holding on to them throughout the program. They also had difficulty finding leaders, and the leaders they did have often left because of pregnancy, lack of support, a need to go to work, or feeling that they had served long enough.⁶⁵

The Councils agonized over finding appropriate training for leaders, and, of course, they were particularly concerned with their budgets. One of their greatest concerns was the suitability of their camping facilities, and their availability to girls.⁶⁶

Everything these Councils did was centered around the girls. They were intent on providing a powerful and positive experience for young girls, which would help to make them better citizens and individuals. Over the first four decades of Girl Scouting in Utah, the Councils and leaders were able to reach thousands of girls with their programs.

Despite the successes of each of the Councils, it was evident that there were serious problems inherent in the small council - lone troop system which they were using. Large areas of the state were not reached at all, and when the National Council began to promote their council coverage

plan, appropriately nicknamed the "green umbrella," the four Utah councils buried their differences and participated with very little dissent.

The time had come to reach more girls and provide greater services, and true to their concern for the girls, the Girl Scouts of Utah were willing to accept the tremendous change which the next decade would bring to Girl Scouting.

Notes to Chapter I

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⁴Mary Aickin Rothschild, "To Scout or To Guide? The Girl Scout-Boy Scout Controversy, 1912-1941," Frontiers 6(1981), p. 116; and Robert M. Crunden, Ministers of Reform: The Progressives' Achievement in American Civilization, 1889-1920 (New York: Basic Books, 1982), pp. 16-38.

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¹⁰Ibid., August 30, 1920, and November 1, 1920; and "Girl Scouts of Ogden, Utah," Ogden Scrapbook, 1921-1929, Historical Files, UGSC (Hereinafter cited as "GS of Ogden").

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¹³"GS of Ogden"; "Movement," p. 2; and Ariel Frederick interview, January 17, 1986, Salt Lake City, Utah, p. 6.

¹⁴Rothschild, p. 120; Scott Kenney, "The Mutual Improvement Associations: A Preliminary History, 1900-1950," Task Papers in LDS History, pp. 16-17; and Thomas G. Alexander, Mormonism in Transition: A History of the Latter-day Saints, 1890-1930 (Urbana and Chicago, Illinois: University of Illinois Press, 1986), p. 145.

¹⁵Rothschild, pp. 118-121.

¹⁶Ogden Standard Examiner, May 16, 1920, p. 3.

¹⁷Ogden Minutes, November 1, 1920, and December 30, 1920; and "Former Heads of Ogden Units," Ogden Standard Examiner, May 7, 1939, p. 8 B.

¹⁸Although the minutes mention the Security Bank (which was later bought by the Eccles family), another source lists the Commercial Bank. Both were present in Ogden at the time. Whichever bank proffered the loan, it is doubtful that the Council had any difficulty in securing approval for the loan. Ibid., May 9, 1921, June 1, 1921, and November 14, 1921.

¹⁹Ibid., June 1, 1921, and June 29, 1921.

²⁰Ibid., October 10, 1921.

²¹Salt Lake Council Minutes, April 18, 1922, April 25, 1922, and May 5, 1922, Historical Files, UGSC (Hereinafter cited as Salt Lake Minutes); and "Girl Scouts' Beginnings in Salt Lake City," p. 1, Historical Files, UGSC.

²²"Rear-View Mirror," The Trooper 5(1966), p. 1.

²³_____ to Betty Buell, n.d., Historical Files, UGSC; and Logan-Cache Constitution, Historical Files, UGSC.

²⁴Each Council, with the exception of Salt Lake which circumvented the problem by broad interpretation, changed their names to reflect their expansion. Logan changed to Logan-Cache in 1950, Provo to Utah Valley in 1955, and Ogden changed twice. They adopted the name Weber County Girl Scout Council in 1944, and eleven years later, in 1955, they were renamed Wasatch Girl Scout Council. Ibid.; Ogden Minutes, March 13, 1944; Weber Minutes, Jan. 18, 1955; and Utah Valley Minutes, April 6, 1955.

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1960, p. 1A; and Provo, Utah Local Council of Girl Scouts Charters, Historical Files, UGSC.

²⁶Utah Development Committee Minutes, Dec. 2, 1959, Historical Files, UGSC (Hereinafter cited as Development Minutes).

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³⁵Mrs. J. Bracken Lee telephone interview, Jan. 7, 1986.

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³⁹Salt Lake Minutes, Nov. 13, 1922, Oct. 25, 1923, Jan. 8, 1923, Sept. 17, 1925, and Jan. 23, 1931.

⁴⁰Ogden Charter Renewals, 1937, 1947; Salt Lake Charter Renewals, 1927, 1933, 1935, 1948; and Provo Charter Renewals, 1948, Historical Files, UGSC.

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⁴⁵Salt Lake Minutes, Jan. 3, 1929.

⁴⁶Ibid., Oct. 12, 1927.

⁴⁷Ibid., Oct. 25, 1923, Sept. 13, 1926; "Beginnings," p. 1; and Mrs. Ernest E. Urien, "Early Worker Tells Story of Local Girl Scouting," Salt Lake Tribune, Salt Lake Council Scrapbook, 1936-39, Historical Files, UGSC.

⁴⁸Weber Annual Report, 1951, Historical Files, UGSC; and Utah Valley Board Minutes, March 1955, Historical Files, UGSC.

⁴⁹Salt Lake Minutes, Nov. 5, 1926.

⁵⁰Ibid., Feb.-Mar. 1930, May 7, 1936; and Weber Minutes, 1943, Feb. 12, 1945.

⁵¹Salt Lake Minutes, Nov. 4, 1937; and Salt Lake Tribune, Oct. 25, 1941, Salt Lake Scrapbook, 1941-42, Historical Files, UGSC.

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⁵⁴Ogden Annual Reports, 1925-1959, Historical Files, UGSC; Ogden Scrapbook, 1928-1935, Historical Files, UGSC; and

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CHAPTER II

THE UTAH GIRL SCOUT COUNCIL, 1961-1985

The Struggle for Council Coverage

The Girl Scouts of the United States were preoccupied with membership during the 1940s. In 1943 they launched an aggressive membership campaign entitled "A Million or More by '44;" a goal which they were able to meet. However, they realized that with a network of small councils, huge areas of the nation, mostly rural, were being ignored. After two years of study, the Field Committee approved a Council Coverage plan, which would blanket the entire nation with Girl Scout Councils.¹

Throughout the 1950s, the National Council pressured local councils to consolidate their programs and expand to cover large geographical areas. The Utah Councils complied by expanding their own boundaries, but the real pressure did not come until the late 1950s. In 1957, the Council Advisor, Ruth Kenny traveled to each of the Councils to introduce the idea of Council Coverage, and to survey the local members. Apparently finding that there was support for the plan, they began by forming an investigative committee in October of 1958.²

The Development Committee, with a total of twenty voting members, was composed of delegates from each Council, according to their size, and several delegates who represented areas where lone troops were organized. They were very careful to assure fair representation on the committee.³

Under the direction of the chairman, Evelyn Hardy, the committee began a study of Utah's population, schools, financial potential, and transportation problems. They also divided into two groups: the first group was to study the proposition of one statewide Council, and the second group was to examine the possibility of establishing two Councils.⁴

With two strong Councils already in existence in the two largest cities of the state, it seemed that it would be easier, and more acceptable to form two Councils; one headquartered in Salt Lake and covering the southern portion of the state, and the other covering the northern counties headquartered at Ogden. The other two Councils were so small that the committee never considered forming more than two new Councils.

In addition to the strength of the already existing Councils, the committee also had to consider the rivalry which existed, particularly between Salt Lake and Ogden. Ogden was proud of being the first to start Girl Scouting in Utah, and they garnered tremendous community support. On the other hand, although Salt Lake had been a year late in starting they quickly surpassed Ogden in membership.

Another factor which had to be considered in making the decision to create one or two Councils was the amount of property owned by each. The Utah Valley Council owned a beautiful camp in Provo canyon, but nothing else. Both the Ogden and Salt Lake Councils, however, owned camps or camp buildings, vehicles, and a lot of equipment. Even if the legal problems could be worked out in the change they still had to worry about the feelings of long time Girl Scout supporters who might be alienated if they lost "their" Council and became only a small part of a larger one.

Although the minutes of the local Councils seem to show that they were supportive of the development committee, there were probably many concerns. Apparently some question had been raised about the LDS Church adopting the program as a result of consolidation, leading Dixie Anderson to explain at the second meeting that, "Council Coverage in the state of Utah was not the beginning of the incorporation of the Girl Scout program into any one church program, but that it was a means of extending Scouting to more girls by seeking support of all religions and all people."⁵

By April of 1959, the development committee had formed sub-committees to study possible structuring, financing, services, and necessary personnel. As fall approached, the committee began making vital decisions and set a tentative date of December to present a completed report to the National Council.⁶

After several months of study, the committee voted in September to recommend that only one Council be formed in the state. They felt that two Councils would not only double administrative costs and efforts, but that it would be ridiculous to have Councils headquartered in cities which were only forty miles apart. In addition, they felt that one Council would be able to provide more services, and could devote more funds and staff to developing neighborhoods.⁷

Once they determined how many Councils would be established, the committee was able to make specific plans. The following month they voted to recommend that the new Council boundaries be the same as those of the state of Utah, with the exception of the southwest corner which was already being served by a New Mexico Council as part of the Navajo Indian Reservation. In addition, they also voted to serve the northern portion of Arizona, between the state borders and the North Rim of the Grand Canyon because of the obvious transportation problems which that section of the state would present for an Arizona Council.⁸

Within the next two months, the committee was ready to recommend that the new Council be named the Utah Girl Scout Council, and that it be divided into seven districts and thirty nine neighborhoods. The entire Council would meet once a year, and be governed by a board which would meet quarterly. They anticipated that their funding would come from the United Funds and from individual membership drives.⁹

In addition, they were already anticipating the tremendous problems involved in dissolving four Councils and creating a new one. To avoid any problems with personnel who were already employed by one of the Councils, they planned to require that everyone resign her position; however, they intended to encourage present employees to apply for the new positions along with any other applicants.¹⁰

Despite all the problems associated with such an important move, the biggest challenge the development committee faced was that of convincing Girl Scout supporters throughout the state that the time for a consolidation of Councils had come. It was not an easy task, but the committee worked diligently to overcome any objections. They issued several brochures and progress reports to those involved with Scouting and to other interested groups. Perhaps their most effective tactic was going to each community to talk with the people involved. Not only did representatives visit with various groups, regular committee meetings were held in Salt Lake, Ogden, Logan, Provo, and Moab so the local members could participate.¹¹

The committee's final report was finished by December, and it was submitted to the National Council for approval. The following February they received their license to organize into one Council, and the development committee was transformed from an advisory position to an active one. The delegates from each Council were given authority to act on behalf of their Council, and the committee assessed each

Council or area a fee to cover operating expenses, according to their percentage of Girl Scouts.¹²

It was at this point that the committee experienced the most concentrated opposition. When representatives visited Councils and lone troop communities the previous fall, they found people anxious to have access to training and help, yet they were unanimously concerned about financing for such a large Council. The only real opposition, however, had come from the Wasatch Council which felt like it was being split, and that it would lose a great deal in the change.¹³

The headquarters would obviously be located in Salt Lake City, forty miles to the south, and the opportunities for Ogden members to participate on boards and committees and gain access to officials would be dramatically decreased. Ogden Scouts also felt that they would lose control of the camp, which so many had worked so diligently to build. They had a wonderful, successful program, which many felt was being wrenched out of their hands.

Although it would seem that members of the Salt Lake Council would have been concerned about the same issues, opposition in Salt Lake City was actually fairly mild. Indeed, it probably appeared to many that the Salt Lake Council was going to expand to absorb the others, which is what finally happened in a legal sense.

Despite the concerns and bitterness expressed, there was no attempt to block the development committee until they asked for money on which to operate. When the delegate from

the Salt Lake Council asked for permission to act on behalf of the Council, Gladys V. Isakson, a member of the board, argued that there was a conflict of interest for the board to authorize a committee dedicated to dissolving the Council when they had not voted to dissolve. Although there was no tally of the votes, her arguments were apparently dismissed and the board granted its authorization.¹⁴

Mrs. Isakson was incensed that she would be ignored, and later in the month she wrote a letter of complaint to the Regional Chairman, Mrs. Wesley Cadwallader. She felt that the Girl Scouts in Utah were being railroaded into accepting a single Council. As evidence, she included a copy of a brochure prepared by the development committee which "is characterized by the prejudicial error of omission and by a studied attempt to confuse the reader."¹⁵

According to Mrs. Isakson, the Council Coverage plan could be implemented by several Councils rather than one, and the concerns which she voiced were felt by others. In conclusion, Mrs. Isakson wrote:

I bring up this subject, because I sense that our good will now as always is in precarious balance, and that if we plunge headlong into a single council program, circumventing discussion and without a valid understanding as to the desire of the majority of members of this council--and perhaps, other councils--we could smash that hard-earned good will as surely as we could a goblet on the hearth...and, perhaps, sweep away with it fragments of community support. The latter is vital in this instance, because under any plan, Salt Lake City and Ogden would be forced to carry the heaviest part of the financing. Today both Salt Lake and Ogden Councils are supported by their

United Funds. These organizations are unwilling to assist groups outside their own territories.¹⁶

Despite Mrs. Isakson's arguments that money was her major concern, the Councils had already learned by experience that there were ways to circumvent the strict regulations of the United Fund. When they had expanded their territories during the previous decade they had encountered the same problem which was solved by taking allotments from the United Fund on a percentage basis and holding separate fund drives in areas not covered by United Fund activities.

Perhaps Mrs. Isakson's objections were actually rooted in a desire to preserve the traditions of the past and a fear of the new. Nevertheless, many of the points she raised would eventually have to be faced by the Development Committee.

One of Mrs. Isakson's concerns involved the assessment of the Salt Lake Council of \$2,500 to support the committee. Up to this point much of the funds on which the Development Committee operated had come out of the delegates' pockets. Included with the license from the National Council, the committee was authorized to assess each area part of their operating budget, yet they could not force them to pay. The finance committee of the Salt Lake Council refused to provide any funds. In order to circumvent the problem, the Council President and a member of the Development Committee, Lola T. Larson, assigned one of the Council secretaries to handle all of the committee's secretarial work. When the finance

committee objected, Mrs. Larson informed them that, "It's your job to make the budget and arrange the finances. It's my job to see how the staff spends their time."¹⁷

The Development Committee continued their work despite the small undercurrents of opposition. They began planning training sessions, searching for an Executive Director, and once they had decided to locate the headquarters in Salt Lake County, they began looking for a place to establish Council offices.¹⁸

Perhaps the biggest problem the committee faced was the legal work involved in combining four corporations. Although the National Council advised that all existing councils be dissolved and a new council created, the committee's legal counsel, Maurice Richards, felt that under Utah law it would be better to merge all of the existing Councils into the Salt Lake Council, which owned the most property, and then amend the Articles of Incorporation. According to Mrs. Larson, "It took a very thorough job of explaining to each of the existing Councils that they were not going to be swallowed up by the Salt Lake Council."¹⁹

Another legal problem which the committee encountered was that the Logan-Cache bylaws stated that their annual meeting would be held in the Logan Public Library, but they hadn't met there for many years. As a result, every measure they had approved at annual meetings during the intervening years was illegal, and the board had to go to the Library and repass everything to make it legal.²⁰

While the Development Committee was trying to iron out all the problems associated with the unification, the Councils seemed to be in limbo. They continued their daily work, yet any major changes had to be reviewed with the understanding that they would no longer exist within a year's time. As a result, when the Salt Lake Council needed to fill the vacancy of a district director, or find new quarters for their offices they appealed to the Development Committee for help, so whatever they did would be acceptable to the new Council. In fact, the new Salt Lake headquarters was chosen with the intention that it would serve the Utah Council.²¹

As 1960 came to a close, the new Council's Executive Director, Marie Thompson, a woman without any previous Girl Scout experience, but with an extensive background in youth programs and administration, was hired to help smooth out the transition. Perhaps they felt that in order to avoid further problems between factions it was best to bring in a complete outsider to avoid any preconceived notions or biases. With the director in place the committee then approached each of the existing councils for final approval.²²

The Development Committee had succeeded with their awesome task of organizing a statewide Council despite the opposition and problems which they faced. However, they did sustain some losses in the process. They had a difficult time convincing the United Funds to continue to support them even though they serve areas outside of the United Funds' jurisdictions, and the relationship with the Funds remained

rocky until the Utah Council finally withdrew from Fund support in 1985.²³

Perhaps the most troubling of all was the loss of support for Girl Scouting in some of the local areas. The cause of Girl Scouting became more impersonal when it became a statewide concern, and there is no doubt that some bitterness remained over the move. One long time Ogden Girl Scout felt that although the change was necessary, the Council sacrificed some of the tremendous support for Girl Scouting which Ogden had always generated.²⁴

The Organization of the Utah Girl Scout Council

The Utah Girl Scout Council, which first met on January 5, 1961 at the Prudential Federal Building in Salt Lake City, was governed by a board of directors of 18-30 members chosen from various "geographic, religious, racial, social and economic areas and groups in the State."²⁵ The Council was divided into seven districts, each of which was represented on the Board by a district chairman. In addition, all committee chairmen, officers, and a few members at large served on the Board.²⁶

The make up of the Board of Directors has remained the same, with the exception of the district chairman who were recently (1985) removed from the Board to comply with the new Corporate Management plans being promoted by the National

Council. Under this new program, it appears that the committee chairmen will also be removed from the Board.²⁷

They are taking the final steps in a long move toward making the Board of Directors an advisory board, composed of prominent community leaders. From the Utah Council's inception, the board minutes show that more and more of the detailed work was being done by committees and that the Board was filling an advisory role, rather than a managerial role. The Board of Directors under the Corporate Management system will mirror an advisory Council proposed early in the Council's history to "help promote Girl Scouting by presenting financial and other needs to the community."²⁸

In addition to the Board of Directors, the Council is presided over by a president elected to a three (originally two) year term. The president is assisted by three vice-presidents (originally two), who work with the committees, volunteers in the field, and community relations.²⁹

All governing officials of the Utah Council are elected on a single slate, provided by the nominating committee, at the annual meeting in November. Although anyone may attend, only the delegates sent from each neighborhood may vote.³⁰

In addition to the volunteer personnel who staff the Board, committees, districts, and neighborhoods, the Utah Girl Scout Council employs a large professional staff. Starting out with six field staff, a district director, camp staff, and clerical workers, all under the direction of the Executive Director, the Council has grown to support 25 staff

members who handle all the recordkeeping, programming, and services provided by the Council.³¹

Although the Board of Directors has proceeded cautiously, the Utah Council began to adopt the Corporate Management Plan in 1985. With many councils operating on million dollar budgets, they can no longer operate like small businesses. As a result, the program calls for an advisory board of directors, and an Executive Operating Team under the direction of the council executive director to oversee Operating Units in charge of management, adult services, and girl services. It appears that within the next few years the Utah Girl Scout Council will be operating under this system.³²

After the unification of Councils in Utah it was easier for the national organization to monitor the Council and to provide services. Every three years all councils must undergo a rigorous self evaluation to renew their charters. If a council does not meet the minimum requirements their charter can be revoked. In addition, rather than having only one council advisor, there are numerous advisors, some of whom specialize in areas like financing, or campsite development.³³

Since the Council boundaries were first established they have experienced several revisions. In 1963, the White Pine Council and the Elko Council from Nevada requested permission to join the Utah Girl Scout Council. Since transportation patterns favored Salt Lake City, both Councils felt that they

could best be served by joining the Utah Council, rather than either of the Nevada Councils. They remained part of the Council until Elko withdrew in 1975 to join the Sierra Nevada Council in Reno, and ten years later, in 1985, Ely was transferred to the Frontier Council in Las Vegas.³⁴

Utah Council Building Construction

When the Utah Girl Scout Council was first formed they took over the offices of the Salt Lake Council, which were located in a warehouse on the west side of town, and they established branch offices in Ogden and Provo.³⁵

In 1965 the Board of Directors recognized that the Council needed room for training, storage, and meetings, and they began searching for new offices. When their efforts proved fruitless, they began to dream of owning their own building.³⁶

During the next year they considered several options. They tried to find a donor with a suitable piece of land, and they dealt with many companies who offered to lease them a building constructed according to Council specifications. However, they had very little luck, and there was no appropriate land available in Salt Lake City which was already zoned for commercial use.³⁷

They were finally able to find a piece of land on the city-county border, overlooking the Salt Lake Country Club at 2386 East and 2760 South, which was zoned for residential use. The Council lawyers convinced the City Council to amend

the zoning ordinance to allow the Girl Scouts to build on that land. This particular piece of property was especially desirable since it has almost direct access to the freeway system.³⁸

After the land was purchased, the Council was able to devote most of their time, with the help of the architect Wesley Budd, to designing an appropriate building. The building was completed in June of 1967, and they furnished the building through donations from Council members, and a special Gold Strike Stamp drive which brought in thousands of stamp booklets which were then used to purchase furnishings for the lounge.³⁹

Although all of the funds for the furnishings were donated, the building itself, which cost a total of \$145,889 was paid for in cash. When the Councils were consolidated in 1961, the savings accounts of each Council had been combined and invested wisely, and part of those funds were used to construct their new headquarters. When the new offices were dedicated on August 5, 1967, the only fund raising drive for the building had been among the girls to erect a flagpole.⁴⁰

The Council building has served the Council well over the last eighteen years, especially after a last minute decision to add a basement. With only minor rearranging they have been able to add offices, and two garages have been built for storage. Unfortunately, the Council is currently feeling a little cramped, and within the next few years there

may be a need to increase their space by constructing additions or a new building.

Membership

In the fall of 1961, just after the Utah Girl Scout Council was formed, there were 7,334 girls involved in scouting throughout the state. In addition, the Council operated 18 Day Camps serving a total of 2069 girls, and 899 girls had participated in their three established camps during the summer.⁴¹

Although figures are not available for the entire decade the minutes record a sharp decline in registration in 1977. The final membership records for that year show only 6,457 registered girls. In addition, the decrease was national as well as local. The change was attributed to an increase in the number of youth organizations and a recent 4-H campaign, but the real reasons are unknown.⁴²

Despite the drop in membership, they quickly recovered, and by the end of 1978, total membership had reached 10,592 girls and adults. After 1978, there was a slow leveling off of membership, which has just recently begun to climb again. In May of 1985, there were 10,418 girls and 2,945 adults registered in the Council.⁴³

Despite the positive looking numbers, the Utah Council is only serving approximately 4.80% of the eligilble girls in the state, and projections for the rest of the decade show that percentage dropping. The causes for the low percentages

are probably most affected by the availability of leaders. With many women entering the workforce it is difficult to find leaders. This increases the problems the Girl Scouts have always had in Utah in relation to getting LDS women to serve as leaders.⁴⁴

In addition, the range of activities for young girls has constantly increased, and rather than turning to Girl Scouts many find outlets in sports leagues, dance, extracurricular school activities, and religious organizations. Although the Girl Scouts have always had to compete with other organizations, Geneva Swartz, the recently retired Executive Director, feels that it has been harder to get and keep girls in the program during the past decade.⁴⁵

The Council's top priorities from the early days to the present have always been to reach more girls, and recruit more leaders. As the number of children increases, and as more women return to the work force, Council membership statistics are going to continue to cause great concern.

Coming Full Circle

There is perhaps no greater indication that an organization has succeeded and endured, than efforts to mark and write their own history. The Utah Girl Scout Council took such a step when they chartered and accepted an endowment in 1982 for a Heritage Museum to tell the story of Girl Scouting. Although they have not yet discovered the best location for their center, they have been actively

collecting uniforms, pins, badges, and handbooks. They intend the museum to be a place where girls may actually do historic badgework and participate in programs as well as a shrine to their past.⁴⁶

Despite all of the changes which Girl Scouting has experienced during the last twenty-five years, their concerns have remained the same: recruiting and keeping girls so they may receive the full benefits of the program, finding good leaders and retaining them, involving and informing the community, and finding adequate funding to execute their programs. Actually, in the final analysis, the goals and concerns are the same as those facing Bertha Eccles and Lilliebelle Falck in 1921. While the forms have changed the spirit of Girl Scouting has endured.

Notes to Chapter II

¹Lynda M. Sturdevant, "Girl Scouting in Stillwater, Oklahoma: A Case Study in Local History," The Chronicles of Oklahoma 57(1979), p. 39; and Girl Scouts of the U.S.A.: Highlights of the First 67 Years (New York, N.Y.: Girl Scouts of the U.S.A., 1978), p. 8.

²Wasatch Minutes, Feb. 18, 1958; Utah Valley Minutes, Oct. 24, 1957; and Development Minutes, Oct. 14, 1958.

³Development Minutes, Oct. 14, 1958, and Nov. 12, 1958.

⁴Ibid., Nov. 12, 1958, and Jan. 14, 1959.

⁵Ibid., Nov. 12, 1958; Wasatch Minutes, Feb. 1958-Jan. 1959; and Utah Valley Minutes, May 12, 1958.

⁶Development Minutes, April 8, 1959, and Oct. 14, 1959.

⁷Ibid., Sept. 23, 1959.

⁸Later evidence is unclear on whether or not the strip of Arizona was included at this time, or added subsequently. Ibid., Oct. 14, 1959

⁹Ibid., Nov. 11, 1959, and Dec. 2, 1959.

¹⁰Ibid.

¹¹Ibid.; and Lola T. Larson interview, Jan. 17, 1986, Salt Lake City, Utah, p. 17.

¹²Development Minutes, Feb. 10, 1960; and Salt Lake Minutes, Mar. 3, 1960.

¹³Development Minutes, Oct. 14, 1959, and Nov. 11, 1959; Gwen Williams interview, Jan. 16, 1986, Ogden, Utah; and Evelyn Hardy interview, Jan. 13, 1986, Salt Lake City, Utah, p. 8.

¹⁴Salt Lake Minutes, Mar. 3, 1960; and Gladys V. Isakson to Mrs. Wesley Cadwallader, March 26, 1960, Development Committee Documents File, Historical Files, UGSC.

¹⁵Isakson to Cadwallader, p. 2.

¹⁶Ibid., p. 4.

¹⁷Larson interview, p. 18.

¹⁸Development Minutes, Jan. 13, 1960, and Mar. 9, 1960.

¹⁹Larson interview, p. 18.

²⁰Ibid., pp. 18-19.

²¹Development Minutes, Jan. 13, 1960, and July 13, 1960.

²²Ibid., Nov. 1960; Salt Lake Minutes, Oct. 6, 1960, and Nov. 1, 1960; and Minutes of Member's Meeting of the Utah Valley Council of Girl Scouts, Historical Files, UGSC.

²³Larson interview, p. 6.

²⁴Williams interview.

²⁵"Girl Scout Organization in Utah," (Hereinafter cited as "Organization"), Historical Files, UGSC, p. 2; and Salt Lake Minutes, Jan. 5, 1961.

²⁶"Organization," p. 2; and Larson interview, p. 8.

²⁷Larson interview, p. 19.

²⁸Executive Committee Minutes, Utah Girl Scout Council, Feb. 8, 1963, UGSC; and Ibid.

²⁹Larson interview, pp. 8, 19.

³⁰Ibid., p. 8.

³¹"Organization," p. 3; and Geneva Swartz interview, Jan. 16, 1986, Ogden, Utah, p. 3.

³²Utah Girl Scout Council Board Minutes, (Hereinafter cited as Utah Minutes), Sept. 19, 1985, UGSC; and Larson interview, pp. 19-20.

³³Larson interview, p. 16.

³⁴Executive Minutes, Dec. 6, 1963; and Utah Minutes, Feb. 20, 1975, and Oct. 17, 1985.

³⁵Development Minutes, July 13, 1960; and "Organization," p. 2.

³⁶"To Serve Her Better ... A New Girl Scout Headquarters," Program of the Dedication, (Hereinafter cited as "Headquarters"), Historical Files, UGSC.

³⁷"Headquarters;" and Ruth Conrow interview, Jan. 4, 1986, Salt Lake City, Utah, pp. 1-2.

³⁸Conrow interview, p. 1.

³⁹Ibid., p. 2.

⁴⁰Ibid., pp. 2-3; "Headquarters;" and "Council Opens Building," Salt Lake Tribune, Aug. 7, 1967.

⁴¹Utah Minutes, Sept. 21, 1961.

⁴²Ibid., Jan. 19, 1977, and Jan. 20, 1977.

⁴³Ibid., Aug. 24, 1978, and May 16, 1985; and Swartz interview, p. 11.

⁴⁴Ibid., March 1985; and Swartz interview, p. 12.

⁴⁵Swartz interview, p. 11.

⁴⁶Utah Minutes, Oct. 21, 1982 and April 26, 1984.

CHAPTER III

COMMUNITY RELATIONS AND FINANCES

Girl Scouting and the Community

Of major concern to the Girl Scouts, wherever they are organized, is their image and relations with the community. Not only do they draw on the surrounding community for all of their financial support, they also look to businesses, clubs, schools, and government agencies for support in a wide variety of areas.

The work associated with opening the first Girl Scout camp in the South Fork of Ogden canyon in the summer of 1921, serves as a prime example of the importance of community support in the success of a Girl Scout program. Not only did the Ogden Council receive donations from the Kiwanis, the Rotary Club, the Exchange Club, the Child Culture Club, the Historical Club, the Ladies Literary Club, the Acacia, the Lincoln Circle, the UCT Auxiliary, the Railroad Mail Auxiliary, the Reed Dancing School, and numerous individuals, but they also received tremendous contributions in materials and time.

In addition to having received permission to use the campsite from the city commissioners, the sheriff offered a confiscated tent, and county trucks provided transportation.

A similar offer of transportation had come from the Amalgamated Sugar Company (which the Eccles were involved with), and in emergencies Charles or Ed Smit responded with their milk truck.

Although the girls provided their own bedding and eating utensils, the camp was completed with the loan of tables and cooking equipment by the local Red Cross. The campsite had been prepared by volunteer labor. When they needed a bridge over the river, the Kiwanis began the work, and the county finished it.¹

Without such tremendous help from the community, it is likely that camp would have never been held that first summer. Although the need for similar assistance has decreased as the Girl Scouts have expanded their financial resources, they still rely heavily on the support of local groups and individuals.

Groups which have been especially helpful include the Elks, Kiwanis, and Exchange Club. In Salt Lake City, the council was supported by the Town Club, who since the early 1920's has held an annual tea to raise money to provide camperships to send girls to camp. After the unification of Councils the Silver Tea continued, but since 1961 it has benefitted girls throughout the state.²

Numerous businesses and government agencies have also aided the Girl Scout movement in Utah. Utah Power and Light provided cooking classes for troops in Ogden in the 1930's and at the same time the Singer Sewing Machine Co. helped

many girls make their own uniforms. In the same vein, when the Girl Scout troops in the company towns of Magna and Garfield started a Little House, a place for troop meetings, Kennecott Copper Corporation provided most of the maintenance.³

Of course, the longest and strongest relationship with local businesses involved the sale of Girl Scout equipment. The Councils did not sell uniforms and other endorsed items, but they did designate a local store to carry them. Since the stores provided shelf space and handling for Girl Scout items and also made a profit, the arrangement was mutually agreeable. From the beginning, the Paris, Auerbach's, Z.C.M.I., and Penney's have each been the local distributors at different times.⁴

Probably because of encouragement by Joseph G. Falck, husband of Lilliebelle Falck and an auditor in the Intermountain Regional Office of the Forest Service, the Girl Scouts have had extensive dealings with the Forest Service. Several camps, including Red Cliffe, have been on or adjacent to National Forest land, and the Girl Scouts have regularly called on the Forest Service for expertise and equipment.⁵

Another government agency, with which the Girl Scouts dealt, was the public school system. The Ogden Council had petitioned for use of school property in 1921, and that relationship has also continued. Many troops are made up of girls from one school, and the Girl Scouts have sought facilities for troop meetings and special events. Relations

with public education officials have been genial. Unfortunately, as fewer funds have become available for public education, principals are reluctant to permit outside use of their buildings because of the extra costs incurred. As a result, more troops are meeting in homes, and they are, out of necessity, smaller troops.⁶

Although the Girl Scouts are often seen as a companion organization to the Boy Scouts, they have very little association with each other. However, there has always been a strong spirit of cooperation between the two groups in Utah. Camps were shared, equipment was borrowed, and there were occasional joint activities. As recently as 1974, representatives of the Utah Girl Scout Council met with local Boy Scout leaders to discuss ways they could share activities.⁷

As part of their public relations campaign, the Girl Scouts have always sought membership in area club associations. During the early years of scouting in Utah, both the Ogden and Salt Lake Councils joined the Federated Clubs and other organizations, such as the Women's State Legislative Committee. Belonging to these associations was a powerful public relations tool for the Girl Scouts, and they were able to make many profitable contacts. One former president wore her uniform wherever she went as a Girl Scout representative to help bolster the image of Girl Scouting.⁸

In addition to reinforcing their public image with a constant, but subtle, presence in society, the Girl Scouts

have always conducted aggressive publicity campaigns. During the first few decades, Councils were able to obtain extensive newspaper coverage. The Ogden Standard Examiner gave several columns weekly to the Girl Scouts to use, with each troop and the Council reporting. A similar arrangement was made in Salt Lake in 1931 after the Salt Lake Tribune chastized the local Council's publicity efforts and offered 1500 words a week for Girl Scout news.⁹

One of the most popular publicity mediums was radio. Both the Ogden and Salt Lake Councils hosted short radio programs on a regular basis during the late 1930s and early 1940s. The programs, hosted by different troops each month included essays, singing, and short stories. The Salt Lake programs were so popular that they were occasionally repeated on other stations, and they garnered an award from the National Council in 1940.¹⁰

In addition, Councils used speakers, window displays, and community service opportunities to promote a positive image of Girl Scouting. During the last twenty years, they have also used public service announcements on television on occasion. Publicity within the Councils was usually circulated through local newsletters, which have continued as The Trooper in the statewide Council.¹¹

Relations with the LDS Church

The most perplexing problem which the Girl Scouts have faced in their publicity campaign has been one which is

unique to Utah; the assumed disapproval of Girl Scouting by the LDS Church. Despite recent cordiality, relations between the two organizations have always been tenuous at best, and they were serious enough in 1947 for the President of the Ogden Council to write in her annual report, "An understanding of our ideals and achievements by women's clubs, civic organizations and other clubs, and by the LDS church here, is our greatest need."¹²

Around 1910 the LDS Church began to experiment with attempts to incorporate scouting into their program for young men, and although they adopted a portion of the program which they called "MIA Scouts," they did not officially affiliate with the Boy Scouts of America until 1913. Even though the Church adopted the scouting program for young men, there were still many who held reservations about the program and feared that activities would supercede spirituality.¹³

Inspired by the Young Men's attempt to broaden the scope of their programming, the Young Ladies MIA (Mutual Improvement Association) began a study of the Girl Guides in England and the Camp Fire Girls, and adopted the Camp Fire program for the summer of 1913.¹⁴ At the time, the Girl Scouts were still a small movement scattered in the east, and it does not appear that the General Board of the Young Ladies were aware of their work.

After using the Camp Fire Program for almost a year, it was abandoned because of its complexity, at the suggestion of Charlotte Stewart, a member of a local Young Ladies Board.

However, the Church, with the blessing of Luther Gulick, president of the Camp Fire Girls, integrated many facets of the Camp Fire program into a new organization of their own; the Bee-Hives.¹⁵

When Girl Scouting was finally organized in Utah in 1921, they were competing with a similar program which had the strength of experience and Church approval. Although the Ogden Council was founded by several prominent LDS women including Bertha Eccles, when the Salt Lake Council approached Leah Widtsoe the following year requesting her support, she declined saying that "she personally was not willing to take up any work in opposition to Beehive work."¹⁶ The attitude that Girl Scouting conflicts with the Church's programing has remained a prevalent conception.

During the 1930s, the Young Ladies' General Board - under the leadership of the Presidency of Ruth May Fox, Lucy Grant Cannon, and Clarissa A. Beesley - voiced their views for the first time when they instructed Young Ladies leaders concerning Girl Scouting, "1. The fee is too high for our girls to pay. 2. The program is inadequate for our girls inasmuch as the religious phase incorporating LDS doctrines are lacking in the Scout program, and ideals are different."¹⁷ Their attitude toward Girl Scouting probably reflected suspicions about the propriety of such secular activities within the Church organization as embodied in the Boy Scout program.

Despite the vocal opposition of the General Board, just four years later, the LDS Church made the largest donation, \$750.00, to the Salt Lake Girl Scout Council to help build a new camp above Park City. The implied approval of such an action was bolstered when the Church President Heber J. Grant also made a private donation to the fund.¹⁸ Indeed, it seems that the history of relations between the LDS Church and the Girl Scouts have been characterized by similar mixed signals of implied approval or, with the exception of the Young Ladies Board statement in 1932, assumed disapproval.

It is a common belief among many Girl Scouts and LDS Church members that the LDS Church has made several attempts to adopt the Girl Scout program, but that they have been rebuffed. However, besides the early investigation of the Girl Guides in 1912, there is no evidence that the LDS Church has approached Girl Scouting with such a proposal.¹⁹

Such rumors are fueled by the seeming disparity of the wholehearted LDS acceptance of Boy Scouting, and the apparent ambivalence toward Girl Scouting. Some LDS Girl Scouts strongly favor an alliance between the two organizations, while many non-LDS Girl Scouts fear the possibility of being controlled by the Church. However, there is very little chance that such a union is possible. The Girl Scouts are committed to a non-sectarian policy, and their sponsorship program is not conducive to a wholesale adoption. Any church may sponsor a troop by providing a leader and a meeting place, while the troop reciprocates with token service to

the church. The policy of the LDS Church over the last several decades regarding troop sponsorship has been to leave the matter to the discretion of individual bishops.²⁰

During the last thirty years, the LDS Church heirarchy have offered quiet support for Girl Scouting. Several meetings with LDS officials, particularly Mark E. Petersen of the Quorum of Twelve Apostles, have shown that Girl Scouting was respected and encouraged.²¹

Unfortunately, many people interpret the lack of overt Church endorsement as disapproval. Such an attitude was demonstrated in the mid-sixties, when the Utah Council President sought help from the city recorder's office and was flippantly told, "Oh, I shouldn't be helping you. My wife is the head of MIA."²² On other occasions, bishops have halted women's attempts to be leaders by giving them extra duties in Church organizations.²³

This ambiguous relationship between the two organizations has created many problems for the Girl Scouts in Utah. Although there are no statistics on the religious affiliation of girls, there is no doubt that negative attitudes have affected growth throughout the state. However, many Girl Scouts see a subtle change in attitude toward a fuller acceptance of Girl Scouting.²⁴

Serving Minorities

Relations with minorities in Utah have never created large problems for the Girl Scouts, yet because of the many

different types of programs available they must make a concerted effort to appeal to minority youths and potential leaders. As a national organization, the Girl Scouts have never discriminated on racial, ethnic, or religious grounds. During the first few decades, the National Council endorsed a policy of accepting all girls, but encouraging segregation of troops.

Much the same posture, supporting segregation, was taken in Utah. Ogden, which had a large black population, had several troops of black girls during the 1930's and set aside special weeks at camp for black girls. In addition, Ogden also had a very popular Japanese troop, and the Board minutes show that they made a special effort to contact black and Japanese churches to encourage Girl Scouting.²⁵

There is no evidence that the Salt Lake Council had any black troops during the 1920s, however, they apparently considered the possibility since the question was discussed in a Council meeting in 1926. By the late 1930s, there were apparently several black girls who were active in scouting in Salt Lake City.²⁶

In 1940, the Salt Lake Council experienced their first clash with racial discrimination, which resulted in embarrassment for the Council rather than a serious problem. During the summer camperships were awarded to many girls throughout the Council to finance their stay at Camp Cloud Rim. When two of the recipients arrived to register, camp personnel were shocked to discover that they were black. It

was feared "that the girls would be hurt and that their presence in camp might not make for happiness, so they were offered, but refused, camperships in a camp for colored girls at Ogden."²⁷

The unfortunate situation drew the attention of a national visitor, and the Council was advised to formulate a written policy to avoid any similar problems. As a result, a committee, under the direction of Mrs. Alan H. Means, a local and national board member, investigated the issue. After interviewing many local agencies, the committee recommended that black girls be allowed to join any troop as long as they were accepted by the other girls and leaders, and that "one week of camp be designated as a week when girls of any race will be accepted as campers."²⁸

During the previous board meeting, members discussed the problems which would arise if the Japanese, Chinese, and Mexicans were treated as the term "racial" warranted and also excluded from regular camps and troops. While there were thousands of minorities in Salt Lake City, there were only about 150 black girls who fell within the age range for Girl Scouts. In the past, discriminating against blacks was relatively easy because of the small numbers involved, but when all racial groups were considered they realized that they must re-evaluate previous policies.²⁹

It is not known when the local Councils eliminated all official discriminatory practices, but they appear to have been dropped prior to 1950. Records for the remainder of the

1940s and early 1950s reveal an effort to recruit minorities as girls and leaders.³⁰

Of course, since the Civil Rights movement of the sixties, the Girl Scouts have responded to Affirmative Action and other checks to insure fairness. As a United Way agency, the Utah Girl Scout Council has been scrutinized to assure that all girls are accepted in troops. The Council makes a special effort to interest minorities in scouting, and especially to interest minority women in becoming leaders. Past policies have been forgotten, and as one ardent Girl Scout put it, "it wouldn't be Girl Scouting unless you served all races."³¹

Financing

There is no aspect of Girl Scouting which is more dependant on good community relations, nor more vital to a council than financing. With the exception of an occasional grant for a special project, the Girl Scouts in Utah have operated solely on funds from the community through the United Way, fundraising projects, donations, and a collection of fees for services.

For most of the Girl Scouts' history in Utah their primary source of funding has come from a community support agency such as the United Way, which is ironic since the Girl Scouts were originally created because of the failure of the Ogden Community Service. In addition, their relationship

with the local agencies has echoed the same spirit of difficulties encountered sixty-five years ago.

In communities where the Community Chest, later the United Way, was organized the Girl Scouts have usually been accepted as member agencies. As small Councils the assurance of a guaranteed annual income was welcome, and board members gladly relinquished some of their freedom to attain membership.³²

Since the Community Chest funds were carefully administered, the Councils had to meet minimum standards. Independent fundraising was not usually tolerated, but the Girl Scouts were allowed to raise money which was targeted for specific areas such as camperships or camp improvements. In addition, when the Councils expanded to cover geographic areas larger than the Community Chest did, they were required to raise a proportionate amount from the uncovered areas.³³

Throughout their involvement with the Community Chests, the Girl Scouts experienced grave problems when the Chest cut budgets or denied requests at the last minute. Such occurrences were common, and on these occasions the Councils had to quickly adjust their budgets. While they were grateful for the funding, they also felt like they were at the mercy of a sometimes miserly benefactor.³⁴

Their relationship became particularly problematic when the statewide Council was formed and the United Ways were faced with supporting a single organization which was servicing large areas not covered by any United Way drives.

The situation was rectified when the Salt Lake and Ogden United Funds agreed to allocate funds based on the percentage of Scouts in fund areas.³⁵

Although the new Utah Council was able to preserve their association with the United Fund, the Fund was bothered by large capital reserves which the Council had stashed away to finance major projects, and the increasing success of their outside fundraising activities. In addition, the United Fund began allocating larger portions of their resources to the smaller organizations which lacked other means of support.³⁶

The Utah Council Board of Directors considered withdrawing from the fund several times since 1980, and finally took the necessary steps on May 16, 1985. By this time, they were operating primarily on their own funds, and by dropping their association with the United Way they could launch an aggressive fundraising campaign, which they had been prohibited from doing as a member of the fund.³⁷

Besides the United Way, the major funding for the Girl Scouts in Utah has come through their own fundraising efforts. Over the years they have held breakfasts, and benefit shows, and sold calendars, nuts, and cookies. Cookie sales quickly became both the most popular and profitable means of raising funds, and within the last twenty years have grown to provide a major source of income for the Council.³⁸

Although cookies had been sold by various troops around the country and by the Salt Lake Council in 1928, the first nationally endorsed cookie sale was not held until 1936. The

Salt Lake Council began holding cookie sales shortly thereafter, and the other Councils followed their lead in the 1940s. Cookies were ordered and when they arrived they were sold door to door and in shopping malls. Unfortunately, they occasionally miscalculated the number of boxes they could sell and a distraught cookie chairman was left with a garage full of cookies which she had to return to the manufacturer. This problem was remedied when they switched to pre-order sales in the 1950s.³⁹

Until recently cookies sales have been climbing steadily. For example, a profit of \$136,937.55 in 1974 was almost quadrupled eight years later when 1982 sales averaged 169 boxes per girl, and brought in a total profit of \$487,610. Unaffected by foreign contamination incidents experienced in other Councils in the late 1970s, the Utah Council sells more boxes per sales girl than any other Council in the nation.⁴⁰

Other income comes from the generosity of donors who contribute to the annual sustaining membership drive, and from the nominal fees charged for camping and special activities. Although none of these sources is significant, management of Council resources by extremely cautious and frugal volunteers has created substantial reserve funds.⁴¹

Despite their seeming success in financial matters, as the Council has grown and the economy weakened, a larger and larger share of income has had to be used for operating expenses. Money garnered from cookie sales could no longer

be targeted solely for camps, and since their withdrawal from the United Way, the Utah Girl Scout Council has had to search for new sources of revenue.

When they severed their relationship with the United Way, they intended to launch an aggressive capital campaign in the spring of 1986 under the direction of the Fund Development Committee. However, a bitter disagreement arose between the Board of Directors and the committee over duplication of services and council liability involved in engaging a consulting firm to direct the fundraising efforts.⁴²

Until the capital campaign is finally launched later in 1986, the Council will be forced to meet a million dollar budget on cookie sales (approximately \$400,000), camping fees, unsolicited donations, and investment returns. The dire financial situation which the Utah Council is currently facing may be the ultimate test of Girl Scouting's place in Utah and the value of their community relations.

Despite the image problems which the Girl Scouts in Utah have encountered with the LDS Church, they have still been able to promote their program with substantial success. While they may not reach as many girls as they would like, they have built a strong basis of community support, which in turn, provides the financial backing which they need to continue their program.

Notes to Chapter III

¹"The 'Girl Scout' Movement in Utah," pp. 3-4; and Ogden Minutes, June 29, 1921.

²1947 and 1952 Ogden Annual Reports; and Salt Lake Minutes, Mar. 4, 1926.

³1936 Ogden Annual Report; and Evelyn Hardy interview, Jan. 13, 1986, Salt Lake City, Utah, pp. 1-2.

⁴Salt Lake Minutes, Sept. 13, 1928.

⁵1938 Ogden Annual Report; and Ecology Scrapbook, 1964, Historical Files, UGSC.

⁶Ogden Minutes, Sept. 12, 1921; 1925 Ogden Annual Report, Salt Lake Minutes, Mar. 6, 1941; and Lynda Orchard interview, Jan. 10, 1986, Pleasant Grove, Utah.

⁷1947 and 1952 Ogden Annual Reports; Utah Minutes, Sept. 19, 1974; and Ariel V. Frederick interview, Jan. 10, 1986, Salt Lake City, Utah, p. 7.

⁸Salt Lake Minutes, May 6 and 11, 1926, Jan. 5, 1927, Feb. 7, 1930, May 1, 1930; and Ruth Conrow interview, Jan. 14, 1986, Salt Lake City, Utah, p. 6.

⁹Ogden Scrapbooks 1921-1928 and 1928-1935; and Salt Lake Minutes, Oct. 1, 1931, and 1936-1939.

¹⁰1935 Ogden Activities, Historical Files, UGSC; and Salt Lake Council Publicity Scrapbook, 1939-1940, Historical Files, UGSC.

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CHAPTER IV

PROGRAMING AND CAMPING

Keeping up With the World: Changes in Programing

Beyond the machinations of the Councils and the internal politics, the real heart of Girl Scouting lies in the girls and the programing offered. Indeed, there is no better area in which to examine the fulfillment of the ideals of Girl Scouting, and to observe how the movement remained progressive in responding to the changing needs of the girls whom it served.

The basic focus of Girl Scout programing has always come from the National Council, but each local council is allowed the freedom to interpret the outlines to fit the needs of their girls.

In the beginning, the program was intended to suit girls between the ages of 10 and 16, but they soon discovered that older and younger girls also wanted to join the Girl Scouts. After some experimenting, girls between the ages of 7 and 10 were allowed to become Brownies, a program created for them in the early 1920s, and age limits were expanded for older girls. The organization remained essentially the same until a major study was commenced by volunteer and professional Girl Scouts, scientists, and educators in 1935. Three years later, following the recommendations of the committee, the

Girl Scout program was revised and three age groups were established: ages 7 to 9 remained Brownies, ages 10 to 13 were called Intermediate Scouts, and ages 14 to 17 were named Senior Scouts.¹

The basic program of the Girl Scouts remained unchanged for over thirty years until 1963, the same year in which the Council Coverage plan was finally realized throughout the country, when the program for girls was dramatically redesigned. The new designations of Brownies, Juniors, Cadettes, and Seniors with their flexible age limits were easily adapted to the changing grade levels in American schools.²

The final change was the addition of Daisies in 1984. Named after Juliette Low, Daisies is a one year program for five year olds.³ By reaching girls in kindergarten, it is hoped that more and more girls will be encouraged to continue in Scouting.

Like the levels of Scouting, the fields of emphasis in badge work have also changed. An early handbook contains sections on the flag, knots, signalling, measurements and map making, nature trails, gardening, woodcraft, home making, home nursing, first aid, and preserving health.⁴ The focus of the manual seemed to be in the areas of home arts and military skills, perhaps reflecting the progressive interest in home economics education and the influence of the Boy Scouts and World War I.

Later handbooks, however, show important shifts in focus. While the early handbooks contained very little information on camping, the aspect of Scouting for which they are best known, the 1933 manual has a large section devoted to hiking and camping. The same handbook also contains a prominent section on swimming and life saving. Homemaking and Citizenship were also important sections, but skills like signaling, and surveying were covered only briefly.⁵ It appears that the activities were becoming more rugged, requiring special knowledge in camping and life saving, and that the military influence was dying out.

Although the 1940 manual maintained the traditional categories of homemaking, nature, and health, it also demonstrated a cosmopolitan spirit with chapters on community life, international friendship, literature and dramatics, music and dancing, and sports and games.⁶ The ideal young Scout was no longer expected to be solely a good mother, camper, and a patriotic citizen, but she was also to participate in the cultural and social life of her community.

The modern handbooks seem to follow the lead of 1940 in stressing the importance of becoming a well-rounded individual, and they encourage girls to explore the many career possibilities open to them. The most noticeable difference is that manuals have abandoned the role of providing extensive information on a topic to one of fostering individual research.

While each troop conducted a wide variety of activities, the Council also sponsored council-wide programs. In the early years these activities may have included a lecture on trees and flowers, the Girl Scout Pow Wow at the University of Utah, a hike, or preparing floats for a parade. In 1939 the Salt Lake Council enumerated their special programming: Christmas Carollers, winter camp, parties for troop officers, poetry writing contest, senior scout play day, uniform exchange, camp reunion, Scout Progress Day at the University, May Day Breakfast, and Scout's Own at Memory Grove.⁷

One of the most important aspects of Girl Scout programming has always been community service. In the 1920s, senior scouts were allowed to organize Service troops to specialize in community service, and the Councils sponsored numerous activities from making dolls for orphans to canning fruit for the poor and adopting Sub-for-Santa families.⁸

Although community service had always been an important part of Scouting the advent of World War II gave focus to their work and service projects intensified. In 1943 Ogden Scouts made 2,000 "fag bags" for soldier's cigarettes, convalescent robes, and war stamp corsages, gathered fat and stockings, worked as messengers for the Civil Defense, and volunteered at the Red Cross sewing rooms. Similar activities took place in each of the Councils throughout the war.⁹ The war provided a forum for both the Girl Scouts' patriotism and dedication to service, as well as finally realizing their early military tenor.

In recent decades there has been a noticeable shift toward "high adventure" activities. Girls participate in whitewater river runs, mountain climbing, canoeing, sailing, and backpacking. Of course, special skills must be developed and leaders with appropriate training must be found. With Utah's beautiful but rugged country, the Utah Council has been a leader in developing "high adventure" programing.¹⁰

Since the massive reorganization of programing in the early 1960s, the National Council has abandoned regional, national, or international encampments and senior round-ups in favor of "opportunities." Through their opportunity program they offer trips and activities that speak to particular interests. For instance, if a girl is interested in the West she can apply to National Center West for an opportunity in horseback riding, or archeology. If she is more interested in travel, she might visit the Birthplace of Juliette Low in Savannah, the Everglades, and Disney World.

Within the Utah Council small scale "opportunity" activities were developed in the 1970s. Called "minicamps" and "take-offs," girls can participate in weekend or day long programs, which they otherwise might not be able to experience. With programs in ballet, mountain climbing, or computers, girls may participate individually or as a troop, and everyone is able to find something that interests her. The program has proved very successful and has been exported to other councils throughout the country.¹¹

Special Troops

In an attempt to meet the needs of all girls, some special troops were formed to provide a scouting experience for girls with special needs or interests. During the first decade of scouting in Utah, the Ogden Council claimed to have the first troop for deaf and blind girls in the United States, and both Ogden and Salt Lake formed a Service Troop, to give older girls a broader scouting experience with special emphasis on community service.¹²

The Service Troops, which were established by the National Council were soon followed by even more specialized troops. One of the most popular of these programs was the Mariner program, paralleling Sea Scouts, which has operated in Utah since 1939, despite the lack of appropriate sailing water. To join a Mariner troop, or "ship," a girl had to be a tenderfoot scout of at least 14 years of age and be able to swim 50 yards. Troops have owned their own boats, sometimes building them themselves, and although there are no active Mariner troops in Utah at the present, a group of girls interested in sailing makes an annual trip to California to compete in a Girl Scout sailing competition.¹³

Demonstrating the influence of World War II and the quickly expanding roles for women, Wing troops, specializing in aviation, were organized in the early 1940s. The Salt Lake Wing troop was one of the first ten in the nation, being organized in 1943 by June McIntyre Baldwin, a sergeant in the Civil Air Patrol. The troop was active for two years, but

disbanded when they lost their leader and an attempt to purchase a plane from war surplus ended in a fiasco of redtape. In addition, there were also several more successful Wing troops active in Ogden near the end of the war.¹⁴

Other special troops, like Ranger Aides who studied forestry, were also common, and many troops have had special interests which they pursue, without special sanction from the National Council. Perhaps the most numerous type of special troop serves the handicapped. While handicapped troops were encouraged early in Scouting's history, the present policy of the National Council is to promote mainstreaming into regular troops. However, this is not always possible and the Utah Council has several all handicapped troops.¹⁵

In addition to special troops for girls, there have also been several programs for adults in Scouting. During the early 1960s, a group of Campus Girl Scouts, specializing in community service, was organized at the University of Utah, and as the Girl Scouts approached their 65th year in Utah two groups of older scouts were instituted. Troop 50, which is not technically a troop, is made up of women who attended Camp Pinar more than fifty years ago, and the Silver Trefoil includes women with more than twenty-five years of Scouting experience.¹⁶

Training

Of course, without enthusiastic leaders with the appropriate skills and training, there would be no special troops or programming. Finding leaders and providing them with training has always been a major problem for the Girl Scouts in Utah. During the first two decades of scouting in Utah, most training was done by the executive director and by national representatives who visited on occasion. To help the Girl Scouts, as well as other youth organizations, the University of Utah Extension scheduled a training course in youth leadership, which on occasion was taught by the Girl Scouts.¹⁷

The Utah Council has been well recognized for their inovative leadership training. In addition to providing leaders with training in troop organization, they have presented courses in camping skills and Powder Puff mechanics. However, since so many leaders or potential leaders are also in the workforce, the Council has had to pare their comprehensive training into a concise, short program. Intial troop leader training, which once took 16 to 20 hours, is now presented in 8 hours of videotaped training programs. The training not only takes less time to conduct, it also can be more flexible about when and where it is given.¹⁸

Camping

There is no activity which is more closely associated with Girl Scouting than camping. Girls in a typical troop may particate in camping experiences on troop excursions, by attending one of the many established camps, or by attending day camp. Camp experiences often provide the most cherished memories of a girl's tenure as a Girl Scout.

Ogden Camping: Red Cliffe

The very first Girl Scout camp in Utah was held in 1921 by the Ogden Council at "The Meadows" in South Fork Canyon. The only shelter was a large tarp stretched between trees, and a load of straw was hauled in for beds. The following year camp was moved to another site across the river which was named Red Cliffe. This time they had a few borrowed tents for shelter, and daily "Kamp Kapers" were dedicated to eradicating the thistles which infested the site.¹⁹

A typical day in camp in the early 1920s began with "jerks," or exercises and a flag ceremony. After breakfast, the rest of the day might involve cleaning up the campsite, hiking, making craft items, or pulling practical jokes on the other campers. A list of Red Cliffe activities for 1930 lists archery, cooking, country dancing, dramatics, firebuilding, homecrafts, judging, mapmaking, nature, outdoor games, singing, and woodcraft as the principle programing for the summer.²⁰

In 1923, when a group of Boy Scouts were caught in a cloudburst while camping nearby resulting in tragedy, the Ogden Council decided that they must provide permanent shelter at Red Cliffe. A small lodge was built from donated materials in 1924 with the help of fathers, the Kiwanis, and the Forest Service. The lodge, or cabin, housed a small kitchen and provided emergency shelter. With the tent platforms built the previous season, Red Cliffe had emerged as a permanent camp.²¹

Since the camp was situated on a mountain stream, wading and swimming were always popular activities. In 1931, a report was issued which revealed that the stream was polluted, and it was recommended that swimming be prohibited. Instead of completely abandoning the idea of swimming, the Council began seeking help which it found from the Federal Emergency Relief Association in 1934. With CCC labor, a swimming pool and other improvements to the camp were built in 1935.²²

Unfortunately, the original swimming pool was constructed too close to the river and every spring the pressure from the raised water table forced the pool to crack. Although many repairs were made they proved inadequate, and it became obvious that the pool must be replaced. When the Councils were combined in 1961, Ogden joined with the understanding that some of the funds which they were bringing to the Utah Council would be used to build

a new pool. This was done and the new pool was dedicated on July 28, 1963.²³

Over the years, spearheaded by Leana Gleason, many other improvements were added to Red Cliffe to make it a modern camp, and damage caused by fire and heavy snowfall resulted in major reconstruction. Despite all the improvements, the camp continued to deteriorate. Swimming was not as popular as a camp activity since pools had become more common in the city, and both swimming and boating was offered at the Salt Lake Council camp above Park City.²⁴

Red Cliffe, which was on land once owned by Ogden City and since 1939 by the Forest Service, was on a year-to-year lease. In addition, the water system needed major improvements estimated to cost \$150,000. Realizing that economic factors made retention of the camp impossible, the Board of Directors began to consider selling Red Cliffe. It took three years to find a buyer and finalize the arrangements, but on May 11, 1983 the Board voted to accept the offer of \$75,000 from the Reorganized Church of Jesus Christ of Latter-day Saints.²⁵

Although the Ogden Council had considered selling Red Cliffe in 1952 in favor of a site at Snow Basin, Ogden Scouts were deeply attached to "their" camp. Opposition to the sale was acknowledged, and it was a sad day for Ogden Scouts when Red Cliffe closed for good.²⁶

Salt Lake Camping: Pinar and Cloud Rim

Camping during the early years in Salt Lake City was a little more uncertain. The Salt Lake Council considered many possible campsites but were unable to come to a decision the first year, so they allowed the captains to choose, and twenty-three girls attended camp in Ogden. The following year camp was held at the Pinecrest Inn. It wasn't until 1926 that the Council finally decided on a camp, the Utah Outdoor Camp in Big Cottonwood Canyon (now the Spruces). A week at camp Pinar cost \$6.00 and girls were encouraged to spend at least two weeks.²⁷

Although Pinar was a beautiful camp, the Salt Lake Council felt that they needed a permanent camp with shelter, and they appointed several committees to investigate the possibilities. They apparently made no move to buy or build until 1933, when Mr. H.J. Plumhof, whose wife was a member of the National Board and camp representative for the western United States, offered \$200 to build a lodge at Camp Pinar on the condition that his donation be matched.²⁸

With such a generous offer, the Council and Mr. Plumhof began the arduous task of arranging for the lodge. They soon discovered that any building on Utah Outdoor Association land would be under U.O.A. jurisdiction. After deciding that they could live with such an arrangement, they then learned that since the camp was a special use permit to the Utah Outdoor

Association the lodge could not be used exclusively by the Girl Scouts.²⁹

It seems that this was unacceptable to the Council, and in 1934 they actively began looking for a new campsite with the help of the Forest Service. Through the influence of another prominent Girl Scout Mrs. Oscar N. Friendly, the Park Utah Mining Co., with whom her husband was affiliated, donated a beautiful piece of land above Park City on the edge of Lake Brimhall.³⁰

Once they had a campsite, the Council then had to find the means to install improvements. They already had some donations, but they anticipated spending much more than they could raise. In an effort to obtain help from the W.P.A., the land was temporarily deeded to Salt Lake City.³¹

Mr. Plumhof was the guiding light behind the building of the new camp, and it became an obsession for him. The first attempt to obtain government funding was denied because the camp was for a private group and the second application was vetoed by President Roosevelt because it was thought to be on National Forest land. In a final act of desperation, Mr. Plumhof telegraphed Eleanor Roosevelt, Honorary President of the Girl Scouts, and asked her to intercede with her husband in behalf of the Salt Lake Girl Scouts, which she apparently did. The W.P.A. work was finally approved in December of 1935.³²

The final breakdown of costs showed 40% borne by the Salt Lake Council through donations, and 60% covered by the

W.P.A. Construction began in the fall of 1936, and despite the rocky, winding road and heavy snowfall, the camp was ready to be dedicated by August 22, 1937. The dedication of the lodge as the Helen Jane Plumhof Lodge gives us a clue to the motivation behind the dedication and determination of H.J. Plumhof; the lodge was named in memory of his recently deceased daughter.³³

At the end of the first camping season the camp was still unnamed. A contest was held and the winning entry was "Cloud Rim," an appropriate name for the little camp nestled near the top of the Wasatch mountains, which Lou Henry Hoover once called the "most beautiful camp in the country."³⁴

Trefoil and other Camps

The third major Girl Scout camp in Utah is Trefoil Ranch in the south fork of Provo Canyon. Originally belonging to the Provo Council, the ranch, consisting of 125 acres was purchased in 1946 for \$4,000. Despite several serious water and land disputes Trefoil Ranch, for many years, had a distinct advantage as the only major camp which was completely owned by the Girl Scouts, since Red Cliffe was leased from the Forest Service and a portion of Cloud Rim was leased from a mining company.³⁵

In addition, Trefoil had another advantage because it was lower in elevation than the other camps. This allowed them to provide winter camping, as well as having a longer summer season. Since 1970, Trefoil Ranch has been a horse

camp, and has been extremely popular. Within the last few years the Utah Council has poured a tremendous amount of capital into the camp to improve and expand the facilities, and the programing has also expanded with the addition of English Riding.³⁶

There have also been two much smaller local camps in Utah. "Ashley Haven" near Vernal was built in 1965, and the White Pine Council owned a camp called "Echoing Pines" in Nevada, when it briefly joined the Utah Council.³⁷

Just as the Wasatch Council had negotiated for their swimming pool, the Salt Lake Council also had reserved some funds which they wanted used for a new campsite after the unification of the Councils. Rather than building another rugged, mountain camp, the Salt Lake Council had been looking for land at a lower elevation which would permit year round camping, and they hoped they would be able to find a site close enough to the city so they would have a permanent place to hold day camp.³⁸

Day camp was established to give inexperienced campers, especially the younger girls, a chance to learn camping skills. Usually held daily for a week, the girls would gather in a local canyon or park where they could spend the day camping, but could return home for the night. The first day camp in the Salt Lake Council was held in 1930 at a home on 13th Avenue and D St. in Salt Lake City, which was rented for day camps and troop camping. This house served them for several years until the land on which it sat was sold.

Needing a new place for camps, the Salt Lake Council discovered a stone farmhouse at Mountain Dell which was for lease from Salt Lake City. The "Farmhouse" was a wonderful place to hold camp and troop activities, but it had to be abandoned in 1978 because of vandalism.³⁹

After the Utah Council was formed, there was even more need for a more utilitarian camp, and the Board of Directors began looking for a campsite. They originally started looking for property a little further south in an attempt to better serve the Scouts in the southern part of the state. They did find a choice piece of land near Mt. Pleasant, but were unable to obtain the water rights. Frustrated, they began searching again and eventually found some land in East Canyon. The relatively low elevation would allow them to hold year-round activities and it was easily accessible to the two Girl Scout population centers, Ogden and Salt Lake. The East Canyon property was purchased in 1977, but there have been no improvements because of a lack of funds.⁴⁰

Securing funding promises to be the most difficult problem facing Utah Girl Scout camps in the future. Although they charge \$60 for a four day stay at camp they are not able to meet the operating costs, and any improvements require tremendous capital expenditures. However, camping is such an integral part of the Scouting experience, they will always find a way to put girls around the campfire.

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CHAPTER V

SUMMARY

The history of Girl Scouting in Utah has mirrored the development of Scouting throughout the country. Founded by socially minded, wealthy women responding to a long tradition of female social work and the enthusiasm of the Progressive Movement, they tried to present the girls of their communities with a character building experience by organizing them "into some society where they might be instructed along the lines of home making, health and recreation."¹

In addition to serving the girls of the state, the Girl Scouts have played an important role in many communities. The countless acts of service to individuals, organizations, and municipalities are inspiring, yet the most important contribution of Girl Scouting has been the teaching of values like honesty, patriotism, and kindness which thousands of girls have carried with them throughout their lives as they have participated in the social life of their own towns and cities.

Despite the many contributions of the Girl Scouts to local communities, they have often had trouble finding proper funding for their activities or garnering moral support. This has been complicated by a unique relationship with the

LDS Church, which has taken an ambiguous position concerning the scouting program for girls. Nevertheless, Girl Scouting in Utah has continued to grow and develop.

In 1987 the Girl Scouts of the U.S.A. will celebrate their Diamond Jubilee with 75 years of serving girls in this country. Their celebrations, under the theme "Tradition with a Future," point to their long tradition of adapting to the changing world, but whether or not they will indeed be able to meet the challenges of the future remains to be seen. In the past, it was fairly simple to adapt to girls more interested in careers than in debutante balls, and to switch from a very formal uniform to a modern designer model by Halston. However, the problems of funding and a drastically changing social system have never been encountered before.

It appears that finances will continue to become even tighter in the next few years. For the first twenty-five years the Utah Girl Scout Council has had a surplus each year which they were able to squirrel away for special projects, but they now require all their income to meet their current operating costs. To meet the financial challenges of the future they will need to reevaluate their funding principles and seek new methods or sources of income.

In addition, they must face the problem of finding appropriate leaders. This has always been a grave concern for Girl Scout Councils, however, it is reaching a critical stage as more and more women enter the workforce. Adaptations have already been made by encouraging men to take

troops and holding meetings at night, but major changes in programing may have to be made to meet the demands of a changing society. There is an axiom in Girl Scouting which states that "there are plenty of girls who want to be Scouts, there just aren't enough leaders."

Also in 1987, the Utah Girl Scout Council will be honoring the 66th anniversary of officially chartered Girl Scouting in Utah. Although the number of girls the Utah Council serves is small, they have been able to maintain a strong foothold in Utah for over half a century. They also seem to have overcome some of the disapproval by members of the L.D.S. Church.

Although they face the challenges and difficulties of the future, there is no doubt that with their progressive spirit they will be able to meet and adapt to those challenges. Girl Scouting in the year 2,000 may be as different from Scouting today as the present system is from the very first troop. However, in choosing to celebrate with the theme "Tradition with a Future," they already recognize the role which change may play in their future.

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THE GIRL SCOUTS IN UTAH: AN ADMINISTRATIVE
HISTORY, 1921-1985

Jennifer Larson Lund
Department of History
M.A. Degree, August 1986

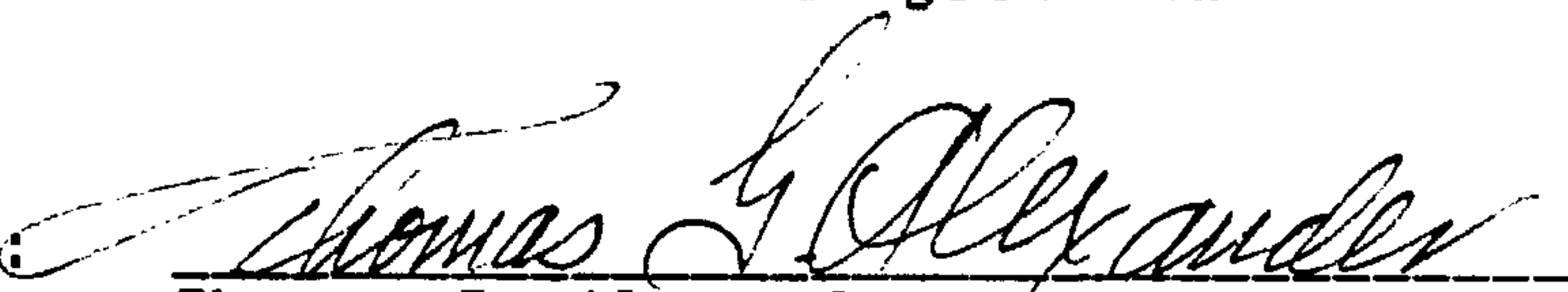
ABSTRACT

Girl Scouting began in Utah in 1921 out of a desire of several wealthy women to help build the character of young girls in Ogden. Exhibiting many elements of the "social gospel" aspect of progressivism, they adopted the Girl Scout program which emphasized preparation for practical living, appreciation of nature, and development of character.

Since the first troops were organized in Ogden, Girl Scouting slowly spread throughout the rest of the state, resulting in several Councils and Lone Troops. After responding to a call for consolidation from the National Girl Scout Council the Utah Scouts made a dramatic change in 1961 to a single Council: The Utah Girl Scout Council.

Although growth in size has been fairly steady, the Girl Scouts have encountered the unique problem of dealing with a dominant religious community, the LDS Church, which has demonstrated ambiguous feelings about the Girl Scout program. Nevertheless, the Girl Scouts have played an important role in Utah's communities and have continued to grow and strengthen.

COMMITTEE APPROVAL:


Thomas G. Alexander
Committee Chairman


Dale L. Berge
Committee Member


James B. Allen
Department Chairman