THE CREATION, MARKETING, AND PRESERVATION OF A CULTURAL LANDSCAPE: A CASE STUDY OF PHILMONT BOY SCOUT RANCH AND THE BOY SCOUTS OF AMERICA

A dissertation submitted to Kent State University in partial fulfillment of the requirements for the degree of Doctor of Philosophy

by

Anthony T. Nasuta III

August 2016

© Copyright

All rights reserved

Except for previously published materials
Dissertation written by
Anthony Thomas Nasuta III
B.S., Frostburg State University, 1996
M.A., Towson University, 1999
Ph.D., Kent State University, 2016

Approved by

Dr. James A. Tyner, Chair, Doctoral Dissertation Committee
Dr. Surinder Bhardwaj, Members, Doctoral Dissertation Committee
Dr. Christopher Post
Dr. John Jameson
Dr. Steven W. Hook

Accepted by

Dr. Scott Sheridan, Chair, Department of Geography
Dr. James L. Blank, Dean, College of Arts and Sciences
TABLE OF CONTENTS............................................................................................................iii

LIST OF FIGURES..................................................................................................................vii

LIST OF TABLES....................................................................................................................xi

ACKNOWLEDGMENTS............................................................................................................xii

Chapter 1_Introduction ........................................................................................................1

   Statement of Positionality ....................................................................................................2

   The Philmont Experience ...................................................................................................2

   My Philmont Experience ....................................................................................................6

   Cultural landscape .............................................................................................................14

   My Experience ..................................................................................................................19

   Embodied Geographies .....................................................................................................42

Chapter 2_Background and History .....................................................................................46

   Introduction – Physical Landscape .....................................................................................46

   Introduction – Cultural History ........................................................................................50

   Pre-Contact Period .........................................................................................................51

   Spanish Contact ...............................................................................................................52

   Santa Fe Trail .....................................................................................................................52

   Land Grant Period ............................................................................................................54
Waite Phillips .................................................................................................................. 55

A Gift to the Boy Scouts of America .............................................................................. 60

The Boy Scouts of America ............................................................................................ 63

Chapter 3 The Construction of Place .............................................................................. 66

The Philmont Adventure: A Boy’s Eye View ................................................................. 70

Data Collection: Seaton Memorial Library and Philmont Museum ............................. 74

Data Collection: Interviews ............................................................................................ 75

Data Collection: Participant Observation .................................................................... 76

Theoretical and Methodological Considerations .......................................................... 76

Chapter 4 The Marketing of Place ................................................................................ 99

Marketing of Philmont Scout Ranch .............................................................................. 103

Philmont on the World Wide Web ............................................................................... 103

Philmont.com: Unofficially official ............................................................................... 105

Troop and Individual Philmont Websites and Blogs ..................................................... 107

Philmont in Print ........................................................................................................... 108

Seaton Memorial Library and Archives and the Philmont Museum ......................... 110

The Wolf That Changed America .................................................................................. 111

Marketing to Scouts ..................................................................................................... 113

Scouters and Philmont ................................................................................................... 124

Primary Marketing ......................................................................................................... 162
Chapter 5 The Preservation of Place ................................................................. 167

Methodology ................................................................................................. 170

Observation .................................................................................................... 172

Interviews ........................................................................................................ 178

Chapter 6 Preservation .................................................................................. 182

Chapter 7 Conclusion .................................................................................... 196

Works Cited .................................................................................................... 206
LIST OF FIGURES

Figure 1-1 US Army Ranger Tab ................................................................. 5
Figure 1-2 Air Force Academy Chapel .......................................................... 11
Figure 1-3 Air Force Academy Drill and Ceremony Grounds ......................... 11
Figure 1-4 Trail to Amphitheater With Camp Names .................................... 13
Figure 1-5 Black Jack Ketchum at Gallows .................................................. 22
Figure 1-6 Black Jack Ketchum Decapitated ................................................. 22
Figure 1-7 Topographic Map of Urraca Mesa .............................................. 23
Figure 1-8 Philmont Postcard Base Camp and Tooth of Time Ridge ................ 24
Figure 1-9 Laundry Drying ........................................................................... 25
Figure 1-10 Alex Cross and Tony Nasuta at Overlook ................................... 25
Figure 1-11 Baldy Mountain on Ascent Day ................................................ 26
Figure 1-12 Baldy Mountain and Baldy Town on Ascent Day ....................... 27
Figure 1-13 Tony Nasuta at Baldy Mountain Tree Line ................................ 27
Figure 1-14 Baldy Mountain Above Tree Line Looking Down ....................... 28
Figure 1-15 Summit View from Baldy Mountain ......................................... 28
Figure 1-16 Summit of Baldy Mounting looking west toward the town of Eagle Nest ................................................................. 29
Figure 1-17 Tony Nasuta Spar Pole Climbing .......................................... 30
Figure 1-18 Eldon Rowe after fall ................................................................. 31
Figure 1-19 In Bus Going Back to Base Camp ............................................ 32
Figure 1-20 End of the Trail Sign at Base Camp .......................................... 33
Figure 1-21 Villa Philmonte Painted “Stained Glass” Window ........................................ 35
Figure 1-22 Villa Philmonte Golden Beaver Pelt ............................................................. 35
Figure 1-23 Villa Philmonte Game Room ....................................................................... 36
Figure 1-24 Game Room Wide ..................................................................................... 36
Figure 1-25 Villa Philmonte Bison Head in Game Room .............................................. 37
Figure 1-26 Villa Philmonte Bear Skin Rug .................................................................. 37
Figure 1-27 Villa Philmonte “Pool” Garden .................................................................. 38
Figure 1-28 Villa Philmonte Wine Bottle Leaded Glass Window .................................... 38
Figure 1-29 Philmont Arrowhead 50th Anniversary Patch ........................................... 39
Figure 1-30 Amphitheater Trail Looking Toward Base Camp ....................................... 39
Figure 1-31 Philmont Amphitheater ............................................................................ 40
Figure 1-32 Philmont Amphitheater Philmont Hymn .................................................. 40
Figure 2-1 Plains to Mountains at Philmont Base Camp .............................................. 46
Figure 2-2 The Four Corners ...................................................................................... 47
Figure 2-3 Philmont Boy Scout Ranch ........................................................................ 48
Figure 2-4 Urraca Mesa in Background ....................................................................... 49
Figure 2-5 Tooth of Time (Philmont Postcard) ............................................................. 49
Figure 2-6 Baldy Mountain (Philmont Postcard) .......................................................... 50
Figure 2-7 Rayado House at Santa Fe Trail .................................................................. 53
Figure 2-8 Kit Carson Museum Entrance .................................................................... 53
Figure 2-9 Santa Fe Trail and Lodging and Store ......................................................... 54
Figure 2-10 Waite Left, Wiate Right (Wallis, M, 2, 1995) ........................................... 56
Figure 2-11 Waite Left, Wiate Right in Western Union Uniforms (Wallis, 18, 1995) ....... 56
Figure 2-12 Fred, Waite, L.E., Frank and Ed Phillips (Wallis, 5, 1995) ........................................ 57
Figure 2-13 Main Building of Villa Philmont ............................................................... 58
Figure 2-14 Crater Lake Hunting Lodge (Zimmer, Walker, 32, 2000) .............................. 59
Figure 2-15 Rayado Hunting Lodge (Zimmer, Walker, 32, 2000) ..................................... 59
Figure 2-16 Abreu Hunting Lodge (Huffman, 41, 1988) ............................................. 60
Figure 2-17 Cimarroncito Hunting Lodge ........................................................................ 60
Figure 3-1 Philmont 50th Anniversary Arrowhead Patch ................................................. 73
Figure 4-1: First page of Google search results for “Philmont” performed on July 8, 2007. .... 104
Figure 4-2 Screenshot of Philmont.com web listing on Google, July 8, 2007. ................. 106
Figure 4-3 Screenshot of philmont.com, July 8, 2007. ................................................. 106
Figure 4-5 Seaton Memorial Library Stacks .................................................................... 110
Figure 4-6 Seaton Memorial Library Stacks and “Lobo” Hide .......................................... 111
Figure 4-7 Seaton Memorial Library and “Lobo” Hide ................................................... 111
Figure 4-8 Boy’s Life Media Kit (reformatted from PDF available at Media kit) ............. 118
Figure 4-9 Philturn Map 1941 ....................................................................................... 129
Figure 4-10 Philmont Arrowhead on Neckerchief ......................................................... 139
Figure 4-11 Fly to Philmont ........................................................................................... 157
Figure 4-12 Fly to Philmont Again .................................................................................. 160
Figure 4-13 Cartoon Network Viral Marketing Billboard ................................................ 164
Figure 5-1 Saint James Hotel .......................................................................................... 169
Figure 5-2 Colfax Tavern or “Cold Beer” US Highway 64 Colfax County New Mexico .... 169
Figure 5-3 Tyrannosaurus Rex Foot Print ......................................................................... 170
Figure 5-4 Tony Nasuta Spar Pole Climbing ................................................................. 176
Figure 5-5 (www.troop201.org/philmont99/phil12.JPG) Mountain Biking at Valle Vidal .... 177

Figure 6-1 Villa Philmonte from Front Lawn ................................................................. 189

Figure 6-2 Kit Carson Museum at Rayado ...................................................................... 189

Figure 6-3 Inside Kit Carson Museum ........................................................................... 190

Figure 6-4 Inside Courtyard at Kit Carson Museum ...................................................... 190

Figure 6-5 Wagons at Kit Carson Museum ................................................................... 191

Figure 6-6 Santa Fe Train at Kit Carson Museum ........................................................... 191

Figure 6-7 Lodging House at Kit Carson Museum .......................................................... 192

Figure 6-8 Tyrannosaurus Rex Print Near Six Mile Gate ............................................. 194
LIST OF TABLES

Table 3-1 Adventure Sports ........................................................................................................... 84
Table 3-2 Camping Skills ............................................................................................................... 85
Table 3-3 Intellectual Skills .......................................................................................................... 86
Table 3-4 Living History ............................................................................................................... 89
Table 3-5 Nostalgic Activity ....................................................................................................... 91
Table 3-6 Philmont History .......................................................................................................... 93
Table 3-7 Physical Science ......................................................................................................... 94
Table 3-8 Physical Skills ............................................................................................................. 95
Table 3-9 Recreation .................................................................................................................... 96
Table 3-10 Recreation .................................................................................................................. 97
Table 6-1 ...................................................................................................................................... Error! Bookmark not defined.
Appendix Ranger Led Activities By Year ...................................................................................... 219
ACKNOWLEDGMENTS

I would like to thank my family for their love and support throughout the many years of this project.

I would like to thank my advisor Dr. James Tyner for his support and encouragement for the last 16 years.

I would like to thank all of the members of my committee for the advice and council that they have given me.

I would like to thank Susan Crust for the late night ear to complain to and the editorial help under tight time constraints.

I would like to thank the Cleveland Clinic Mechanical Circulatory Support and Heart Failure teams for saving my life and enabling me to complete this project.

I would like to thank the Calvert Hall College LaSalle Program for laying the educational foundation upon which this dissertation is built.

I would like to thank my dog Bogus for keeping me sane for this project.
Chapter 1

Introduction

Human geography is the study of places. It is of course, many other things but it is, on an intuitive level, a discipline which has place as one of its principle objects of study. Students signing up for geography degrees and courses will often site their interest in different places around the world. Despite this general enthusiasm for the study of places there is very little considered understanding of what the word ‘place’ means. This is true in theory and philosophy as it is among new students signing up for university geography courses. Place is a word that seems to speak for itself (Cresswell, T. 2004, p.1).

This dissertation is a first person narrative of my Philmont Experience. Writing this dissertation in a narrative voice enables me to be direct, to the point, and take ownership of the research. Writing research in a narrative format has a long tradition in sociology, anthropology, and is becoming more accepted in geography (Moss, 1-21, 2001: Buttmer, 22-40, 2001: Eyles, 41-61, 2001: Archer, 62-77, 2001: Knopp, 78-98, 2001: Cook, 99-120, 2001: Roth, 121-137, 2001: Saltmarsh, 138-148, 2001: Butz, 149-166, 2001: Monk, 167-188, 2001: Moss, 188-229, 2001). This is qualitative dissertation. It is not theoretically driven. It is based on my experience, interviews, archival research, and participant observation. This dissertation does not cite every work ever written on cultural landscape and place; since all places are unique and do not easily apply to another unique place.
Statement of Positionality

I approached my research at Philmont as both an insider and an outsider. I have been to
Philmont as a Scout and have completed the Philmont trek. As a Boy Scout I experienced Philmont before I went to the ranch though the stories of the older Scouts, and have perpetuated the story of Philmont by telling it to younger Scouts and non-Scouts throughout the years (on some level I am doing that now by writing this dissertation). My primary assertion of this dissertation is that the “Philmont Experience” is the cultural landscape of Philmont.

As an academic I approach Philmont using my academic training and experience to filter the stories that are told through a more critical eye. In the summer of 2001, I went to Philmont and interviewed managers and employees having the understanding of someone who has experienced the cultural landscape. I was able to critically look at the archival information at the Philmont museum and library. This enabled me to look at sources and identify areas of missing information. Using my training as a geographer I was able to establish connections and show how Philmont is a unique cultural landscape.

*The Philmont Experience*

The Philmont Experience is the cultural landscape, it is the place. The Philmont Experience is the culmination of planning to attend, attending, learning about Philmont, and learning and filtering what you did through your life experience.

The Philmont Experience is what everyone who attends wants to achieve, but what exactly is it? A Google search of “Philmont Experience” comes up with 1320 entries. After reading many of these web sites it is clear that only one person decided to define what the Philmont Experience is and did so in a college paper at the Virginia Military Institute. Most of the web sites talk about whether a person had a good or bad experience at Philmont. When looking at the web sites many of them talked about something at Philmont, like the arrowhead patch, and say that this is the Philmont Experience. The Patch is certainly not the experience.
The rules of getting the arrowhead patch are clear. If everyone who had the patch followed the rules then the patch would represent the experience but unfortunately commerce has entered the equation. The arrowhead patch was introduced in 1957. The criteria for receiving the patch today are very similar as to what they were in the beginning.

In 1964 the criteria for receiving the patch were:

1. Put in at least 8 hours work on an approved Philmont improvement project as planned at start of trip
2. Participate in at least three program features with your expedition as planned.
3. Participate in the following campfires:
   a. “New Mexico Story” – First night at reception center.
   b. “Philmont Story” – at starting camp
   c. Closing campfire to receive awards.
4. Conduct self in keeping with good scouting and camping while en route and at Philmont.

In 1999 the criteria for receiving the arrowhead were…

An individual camper award presented by your advisor when you have:

1. Attended opening campfire- “The Philmont Story.”
2. Complete a Philmont- approved itinerary (Except for medical reasons) with your crew.
3. Complete three hours of staff supervised conservation work of a camp improvement on Philmont.
4. Fulfilled the personal commitment to the Wilderness Pledge.
5. Taken advantage of every opportunity to learn about and improve our ecology, and
practice the art of outdoor living in ways that minimize pollution of soil, water and
air.
(Elliott, McAdams, Williams, 2001, 26)

In a perfect world the rules would be followed and that would be great. I am sure that the vast
majority of Scouts and Scouters who wear the arrowhead have earned it, but some have not, I
think of them as “E-Bay Trekkers”. I have seen at least one person wearing what looked like the
patch, but was in actuality a cutout from a purchased Philmont neckerchief. Looking for
Philmont patches always turns up a few of them for sale on E-Bay, the rarer the patch the more
valuable the patch. These patches are highly valuable to a collector and there is even a book
about collecting Philmont patches, Philmont Millennium 1 Volume 1 1938-2000 the
memorabilia of Philmont Scout Ranch. With all of the Scouts in the world and the availability of
patches there must be some of them who are wearing them who did not earn them.

The arrowhead patch is not the Experience as many websites would have you believe it is
just a visual representation of an accomplishment. Just as in the military there are people who did
not earn awards that they wore on their uniforms, “P.X. Rangers. Wearing a “Ranger Tab” does
not make you a Ranger and if you are a Ranger not wearing the tab does not make you less of a
Ranger (Figure 1-1). What makes you a Ranger is the successful completions of the fifty-six
days of hell that is Ranger School. One difference between being a P.X. Ranger and an E-Bay
Trekker, if the US Army catches you, you will go to jail and if the BSA catches you, you might
be ostracized.
The Philmont Experience is more than the sum of all of the activities that occur there. If I were to set up all of the activities that occur at Philmont in Kansas and hired former Philmont Staffers to run the camp it would not be Philmont and it would not be the Philmont Experience. Malcolm X said in his 1964 Letter from Mecca that the Hajj is more than the ritual and more than the place; it is being there with people who believe the same thing, participating in the same ritual, eating the same food, wearing the same cloths, being at the historical place and being in the spiritual frame of mind that truly makes the Hajj (Malcolm X, Letter from Mecca, 1964). If I was to build an exact replica of Mecca in Kansas and complete the ritual it is not the Hajj.

The Philmont Experience is what a Philmont trekker takes away from the trip. The Philmont Experience takes in to account all of the aspects of the trek; from preparation, to travel to base camp, to hiking, to the activities, and everything that has happened afterwards. The Philmont Experience continues once the trekker has left the ranch and continues to proselytize about Philmont. If the Experience is a good one or a bad one what the trekkers take away with them is the Philmont Experience.

One of the people who completed the trek with me went to college the next month. While at college he talked so much about Philmont that his friends nicknamed him Philmont. Years later after the novelty of the trip had worn off he still bore with pride the nickname. Another trekker with me had intestinal problems while on the trail and did not seem to be having a good
time. Almost 20 years later he is able to sit back and say “yeah I did that”. Both of these Scouts had the Philmont Experience.

**My Philmont Experience**

The following narrative explains my Philmont Experience from the summer of 1988 as I remember it as an adult more than 20 years later. While some of the detail may not be one hundred percent accurate this is the way I remember them, making this my Philmont Experience and my cultural landscape.

In the summer of 1985 I was going to Boy Scout Camp for 10 days to Halliburton, Ontario. This camp was my first long trip with my troop. My previous camping trips lasted no longer than 7 days. I had been a boy scout for 3 years and this was my 4th summer camp. I was in an active troop and we traveled all across North America for summer Scouting trips. This was one of the first summers that I really looked forward to summer camp. I had been to a few summer camps and knew what to expect. I was not in an upper leadership role, but I was not one of the younger Scouts either. This year was a different year for me in Scouting because the older Scouts, the ones in a leadership role, had done something different, something that made them a tight group.

This group of Scouts had their own jokes, their own lingo and a swagger that they did not have only a few weeks before. Whenever our scoutmaster was nearby with his back turned one of these older Scouts would say at the top of their lungs “I’ve got six feet of moleskin” and then would laugh at the top of their lungs. When I approached them to ask what this was all about all they would say was that it was a Philmont thing. This answer led to another question. What is Philmont?

The older Scouts who had just returned from Philmont went out of their way to make
Philmont out to be a mythical and arduous location. For most of the summer camp the older Scouts would not tell us about it, and only alluded to how difficult it was. I would have thought being in an active Scout troop that traveled around North America, that trip would have been interesting and important enough. However, in the mythos of our troop it was no more than a rest stop on the way to Philmont.

These older Scouts had changed their status and placed themselves in an exclusive group, the ones who had been to Philmont. This change in status was abrupt and we all thought of the older Scouts as changed, more mature and in most cases better Scouts. This was a phenomenal change since it happened to about fifteen percent of the scouts in our troop all at once. That summer at camp most of the older Scouts who had been to Philmont and were not previously part of the Order of the Arrow, an international Scouting and camping honor society, were elected into that society by the Scouts in our troop.

By the end of the trip to Halliburton the older Scouts began to tell the next generation of Scouts who would be old enough to go in three years about their experience. It was then that we learned that Philmont was a Ranch in Northern New Mexico and that Scouts went there to backpack. The older Scouts talked about how long they spent there and how many miles they hiked, exaggerating by at least fifty percent. As time went on when we had returned home and gotten back into the routine of meeting and monthly camping the older Scouts opened up and told us more. The sum of what occurred there they called the Philmont Experience.

Unlike many other Boy Scout Troops my troop was quite large with over 100 active members that went camping once per month for the weekend and for one week during the summer. If a Scout was in a leadership role they were not allowed to miss more than two of the eleven monthly camps and they had to go on the week-long summer camp. One thing that our troop did not frequently do was to backpack.
Backpacking, unlike regular car camping requires far more specialized gear, and that gear is expensive. When I was a scout much of the regular camping gear was heavy and could be purchased from general purpose stores. Backpacking equipment could only be acquired in a specialty shop. I had a sleeping bag that I had for regular car camping. It was good to about 40 degrees Fahrenheit and weighed over 10 pounds. This sleeping bag was huge; it got its warmth by stuffing it with a large volume of polyester fibers. If you wanted a proper backpacking sleeping bag you were limited to down which was very expensive and requires meticulous care, not something 13 year old boys are known for. Backpacking also requires freeze dried food, backpacking stoves, light tents all of which were expensive. The philosophy of my Scout troop was to make camping accessible to all and exclude none.

The first time I went “backpacking” it was not really backpacking. While we carried packs on our backs, those packs only carried our clothing. All of the food, stoves, sleeping bags and tents were driven to our camping location and were waiting for us when we arrived. After being involved with Scouting for a couple of years I started getting better equipment that could be used for backpacking. I got an aluminum Camp Trails backpack with padded hip belt. The big purchase for me was a sleeping bag. Around 1985 the DuPont Corporation introduced a revolutionary synthetic fiber that could be used for sleeping bags. This fiber was called hollowfill and was extruded so that the center of the fiber was hollow and had a void for air. This brought the price and weight of sleeping bags down. My bag was called the Everest Elite by Slumberjack. This sleeping bag cost over a hundred dollars weighed under 8 pounds and was very durable, I still have it today and use it for car camping. During this same time my troop invested in Eureka Timberline tents that replaced our canvas wall tents. My troop also made all of the gear that they purchased for Philmont available to the rest of the troop.
The second backpacking trip that I went on was more of a real backpacking trip. We carried our tarps to be used as shelter, our sleeping bags, and cooking implements. To save money our food was normal camping fare not freeze-dried backpacking food. This backpacking trip was used as a shakedown trip for those Scouts who were going to Philmont in 1985. This is a trip that will live in infamy in my troop’s history. During the second night of the trip with clear skies and a local who told us that he had heard the weather report for the night and it was for continued clear skies. We set up our tarp high off the ground so that we could play cards and mess around. Sometime in the early morning hours it began to rain hard and the rain came right in under our tarp. Finally we needed to ask for help and by that time all of our sleeping bags were soaked. The adults ended giving up their sleeping bags but there were not enough of them so we had to share sleeping bags. The adults stayed under survival blankets and all that they were able to say about them was that they do not work well.

All of the other backpacking trips I participated in were done the year I was going to Philmont and were done in shakedown format. In a shakedown hike the idea is to put yourself and your gear through more difficult conditions than you will encounter at the destination. During the first shakedown hike we went with the rest of our troop. The only difference was that we went double the mileage and had to carry extra weight. It was during that hike that I decided I needed to lose weight for my trek. I lost sixty pounds in the 6 months leading up to our trek, and put myself in a much better position for success at Philmont. On all of the other shakedown hikes I found hiking easier. I felt physically and mentally prepared to go to New Mexico to backpack.

During the Shakedown hike we decided the positions that everyone would have at Philmont. There was a cooking competition to decide who would be the cook and who would be the cook’s assistant. Of the oldest Scouts the crew leader was decided. For our crew it was the oldest a Scout who was 17 but would be 18 at Philmont. Our crew leader was someone that we
all respected, but was never prone to have his own glory. We decided who would be carrying what on the trail. Then decided who would be tent mates. Most of our individual backpack space was not for our own personal equipment but rather crew gear. For my pack I carried the main body of the tent. The tents were divided up into the main body which was the heaviest, the tarp and ground cloth which was the second heaviest, and the poles which were the lightest. The tent parts were allocated based on the weight of the hikers. The heaviest hiker carried the most weight. For the crew gear I carried the main cooking pot and a ladle. The other crew gear consisted of two Coleman Peak 1 backpacking stoves, a crew tarp to cook and eat under, a crew ground cloth, a second cooking pot, a large spoon, spices, a knife, a measuring cup, two 1 gallon collapsible water containers (8 pounds 1 ounce when filled), 2 pot lids and an assortment of odds and ends. This crew gear was loaded onto the top of the pack in the largest compartment.

Once the gear was assigned for the trip, we determined the job assignments for the trek, and practice those jobs. On the shakedown hikes we carried all of our usual gear plus additional sandbags so that our packs would weigh over fifty pounds. We also did work on the trails so that we would be eligible for the fifty miler award when we were at Philmont. Three of these shakedown hikes were taken in addition to the required troop activities in preparation for our trek. We were ready, or so we thought. No matter how much we practiced, Baltimore Maryland is at 33 feet above sea level and Philmont Base Camp is above 6500 feet above sea level.

Our trek was scheduled for mid-July and all of the Baltimore Area Council crews left for Denver’s Stapleton Airport from Dulles International Airport outside of Washington D.C. on a direct flight. A direct flight was decided, because of the risk of having luggage lost during a transfer. The crews were all excited at Dulles because for many, it was their first flight. To add to the excitement the movie Die Hard 2 was being filmed at the airport. After arriving in Colorado we boarded busses for The United States Air Force Academy in Colorado Spring (Figures 1-2
and 1-3). After taking a tour of the Academy we boarded the busses for the Koshare Indian Hostel in La Junta Colorado where we spent the night.

Figure 1-2 Air Force Academy Chapel

Figure 1-3 Air Force Academy Drill and Ceremony Grounds

During the evening at the Koshare Indian Hostel we were treated to a performance of the Koshare Indian Dancers. We were also able to buy traditional Indian turquoise and coral jewelry. With hundreds of Scouts in one spot it was difficult to get quiet for the evening do to the anticipation about what Philmont would bring. At one point in the early evening a council
official tried to quiet everyone down by taking the stage. The mistake he made was to say “thank you, thank you. Please be quite. No, no just throw money,” which is what everyone did. That just wound the Scouts up and then the adults just gave up for the evening. The following morning the busses arrived and took all of the Scouts south to Cimarron New Mexico and Philmont Boy Scout Ranch.

We arrived at Philmont early in the morning at the arrival gate where we collected our personal and crew gear and waited for the assignment of our trek ranger. Our ranger took us to our tents and through all of the check in procedures. At Philmont Base Camp there are two areas, one for new arrivals and one for crews returning from the trek. This separation is intended to segregate the two groups, the novices and the experienced. At base camp scouts are taught by their rangers about Philmont itself and the skills they will need on the trail. There is a health check where the Philmont heath staff verifies the information on the physical form and performs a very basic physical of the arriving Scouts and Scouters. The arriving Scouts have their crew photo while they are still clean and mostly intact. They go to an introductory camp fire where they are told the legend of Philmont, and what Philmont means. While walking down the trail to the campfire amphitheater the crew passes signs that say the names of the camps and ties the Scout Oath and Law to ranch (Figure 1-4). The crew collects its food and fuel from the quartermaster’s depot and goes over their itinerary with their ranger. On the day before leaving for the trail the Scouts go through a shakedown where all of their gear is put on an empty cot and that ranger supervises what is put into the pack. The crew is then ready for the trail.
One of the first thing that is stressed at base camp, especially to eastern Scouts, is the necessity of staying hydrated. For our trek, and for me in particular, the first few days that were spent at Philmont we suffered from mild symptoms of acute mountain sickness. I suffered from headache, sore throat, and nose bleeds for the first three days. All of these symptoms were exacerbated by dehydration. For people who are from the east where humidity is high going to the west is an interesting experience. Due to low humidity sweat evaporates before it is felt on the skin. I had to drink far more water than I thought I could take in. One mistake I made was only taking two 1 pint water bottles. The pint is small and only weighs one pound when filled. If I were to go back today I would take three 1 litter Nalgene bottles and one 120 ounce Platypus bladder. This would weigh over 12 pounds when filled, but would provide ample water for hydration. Once most of the Scouts had been on the trail for a few days they got acclimatized to the elevation and drank enough water. One of the people in our trek got sick and had to be sent to the medical area of Base Camp. One of the Scouts had constipation followed by diarrhea making hiking difficult, but he stuck it out.

We were now ready and were taken for our trek. First the crews were loaded onto a yellow Blue Bird School Bus and taken several miles south to our first camp. For the first few day the ranger traveled with the Scouts. They made sure that we knew what we were doing and
made sure that we followed Philmont’s rules. Our Trek went from the south of Philmont all the way to the most northern sections of the ranch. We only traveled a few miles on our first day getting us prepared for the longer days. We arrived at our camp in the early afternoon and had our first treat; about a mile from our camp was one of Philmont’s cantinas

**Cultural landscape.**

Cultural landscape is the process by which individuals ascribe their personal meanings on the physical environment. Carl Sauer said it best in The Morphology of Landscape, “Culture is the agent, the natural area is the medium, the cultural landscape is the result (Sauer, 1925, 46).” Yi Fu Tuan’s seminal work Topophilia ties emotion to the physical landscape and how culture is in part shaped by that landscape. “In this sense “place” combines the spatial with the social – it is social space (Cresswell, 1996, 1).” Any person or organization can create a cultural landscape. Philmont could have turned itself into a family oriented theme park with roller coasters and waterslides but they did not. The managers of Philmont decided to hold true to the original mission of Philmont to create a pseudo wilderness experience that would provide an opportunity for Boy Scouts to become men. I mean that the wilderness is pseudo not the experience. Most definitions of wilderness say that it is untouched and lacking roads Philmont does not fit into either of these criteria. Philmont and place are not fixed in meaning. They are ever evolving because the culture that experiences them is constantly changing (Cresswell 1996, 13). What is cultural landscape? What is place? What is the difference? For the purpose of this dissertation I will be using cultural landscape and place interchangeably (Cresswell, T. 2004, p. 8; Lefebvre 1991). Is it as simple as the hybridization of the physical and social environment into something new? Yes, but it is deeper than that as well. Cultural landscape and place are the feeling, the meaning, and the emotions that are associated with a location (Agnew, J 1987, p. 47).
Tuan said “What begins as undifferentiated space becomes place as we get to know it better and endow it with value” (Tuan, Y, 1977, p.6). As was stated in the opening block quote…

Human geography is the study of places. It is of course, many other things but it is, on an intuitive level, a discipline which has place as one of its principle objects of study. Students signing up for geography degrees and courses will often site their interest in different places around the world. Despite this general enthusiasm for the study of places there is very little considered understanding of what the word ‘place’ means. This is true in theory and philosophy as it is among new students signing up for university geography courses. Place is a word that seems to speak for itself (Cresswell, T. 2004, p.1).

Place seems to speak for itself but finding a uniform definition is difficult (Agnew, J. 1987, 35). The problem with the word place is similar to the problems associated with the word theory. Both of these words have common usages, but the common usages do not always align with the academic definitions. Place has 3 components that can go into making it up location, locale, and a sense of place Philmont has all 3 (Cresswell 1996, 13). Cresswell said…

My use of the word place continues a tradition in geography originating in the rather idealistic formulations of humanistic geography. I wish to maintain the emphasis on subjectivity that these studies insisted upon and have therefore used place rather than “social space.” That said, my insistence on the social nature of place meaning resonates with the work of Henri Lefebvre, Who uses the term social space to great effect in The Production of Space (Oxford Blackwell, 1991).

I hope to uphold this tradition and to that end I will use place and cultural landscape interchangeably. Place is the meaning that we put on the landscape. The meaningfulness of the place is what makes it important, taking a location to the status of place (Cresswell, T. 2004, 12). Place is a cornerstone of geography (Sauer, Leighly, 1963, 321). The emphasis on place in this dissertation is an example that place is important and does not necessarily need to be run through
spatial analysis (Cresswell 1996, 13). Place does not need a uniform meaning. It means different thing to different people. The investigation of place can have the statistical meaning of N=1 (Cresswell 1996, 60). Place can affect the judgment of those who experience it and cause them to take a deeper stake in the place (like a Doctoral Candidate writing about some place he experienced as a teenager) (Cresswell 1996, 150-151)

What is the cultural landscape of Philmont or what is its place? Philmont could be described as a masculine environment or cultural landscape. After all, the dedication of the ranch wants Scouts to use the ranch “for the purpose of perpetuating faith, self-reliance, integrity and freedom - principles used to build this great country by the American Pioneer (Phillips, W. Philmont Dedication).” The dedication says what Waite Phillips wanted out of the Ranch and that he had elevated the American Pioneer to a near mythical status. The Boy Scouts of America could have changed what went on at the ranch, but they have not. The dedication of the ranch fits in nicely with the Scout Oath and Law, the guiding documents of the Boy Scouts of America. The dedication, as well as oath and law, have helped created a masculine landscape. If another organization would have inherited the ranch then their views would have been overlaid on the physical landscape creating another cultural landscape. Philmont is more than a simple location because the people who know it have made it that way in their minds, the act of naming a location can be enough to make it a place (Cresswell, T 2004 p. 10; Lefebvre, H. 1991; Smith 199). The bond that is formed between the trekkers and staff of Philmont helps verify its status as place. The fact that trekkers and staff of Philmont want to care for the resource through service project makes it a place. The Philmont Ranger motto says “I want to go back to Philmont.” This attachment is place (Tuan, Y, 1974b, 4). One of the rangers at Philmont said and it is backed up by Philmont songs that he was going home to Philmont. The sense of home is a sense of place (Tuan, 1974). This sense of place was created and has been preserved for decades.
Masculinity is defined as the state of being aggressive, independent and active. While sociologists debate whether this is biological or cultural, it is a reality that the different genders have social differences (Abercrombie, Hill, Turner, 255, 1984; Bederman, pp. 1-307, 1995; Kimmel, M., Messner, M. 1-644, 2007). The landscape of Philmont could be described as masculine because it certainly requires participants to be both independent and active. As for the participants being aggressive, that could be debated. I remember all of the activities I did at Philmont ended up being turned into a competition, from the weight I carried on my back, to being the first of the group on the summit of Baldy. It is my belief that Philmont could be considered a Masculine Landscape. To support the assertion that Philmont is a masculine landscape notice that all participants must be members of the Boy Scouts of America. While girls and women participate at Philmont they must first be members of the Boy Scouts of America. There is no reciprocal agreement with the Girls Scouts. During an interview with a Council Official in the Pacific Northwest, I was told that the BSA is one of two Boy Scout organizations in the western world to ban girls from being Boy Scouts. In order for a girl to attend Philmont she must be an Explorer or Venture Crew member not a Boy Scout.

It could be argued that Philmont is not a masculine landscape, but a pioneer landscape; keeping in accordance with the Philmont dedication. What are some of the characteristics of the American Pioneer? They had to be able to survive on their own or with little support making them independent. They had to do all of the tasks from hunting, to farming, to construction making them active. Finally when they needed to defend what was theirs they either defended it or lost it to someone who was capable of taking it making them either leave or be aggressive. The American Pioneer both men and women performed tasks that are socially considered masculine.

There are many women and girls that attend and work at Philmont. These women and
girls are not trying to be either men or boys but the activities that they are participating in are masculine. The social norms of gender are fluid and not set in stone, and should not be viewed as right or wrong, good or bad. I sew. I learned this task being a United States Army Ranger to repair equipment. I enjoy sewing. This activity is socially feminine, this does not make me feminine or want to be a girl, and it is just a feminine activity.

Philmont does not describe its landscape as masculine or in any other way. The landscape of Philmont is what the participants take away from it. All of the people who go to Philmont take away from it something unique, if they think the landscape is masculine then it is, if they think it is feminine then it is. Philmont truly is the culmination of experiencing it and filtering it through your life experience, enabling it to change throughout one’s life.

To stay relevant to lives of Boy Scouts the BSA needs to tell Scouts about their Ranch and disseminate information. The BSA markets Philmont by educating all of the trekkers about what Philmont is and the History of the ranch so that these Scouts can go back to their troops and councils and tell others about Philmont. To supplement the first hand stories of Philmont the BSA uses their publications Boy’s Life and Scouting to introduce the idea of Philmont to people who may not have otherwise heard about it. The marketing of Philmont is simple and effective. Once introduced to the idea of Philmont the Scouts can find a tremendous amount of information through their local councils and the internet. Many scouts who learn about Philmont want to go there, thus creating a current 3 year backlog of trekkers. The marketing of Philmont has created relevance and ensured the future success of Philmont. The experience of going to Philmont and participating in the trek and activities is what makes it a place (Relph, 1976, 8). The staff of Philmont does not need to go around saying this is what makes Philmont, Philmont. The knowledge of the experience is enough to make it a place (Relph, 1976, 43; Lukeman, 1964, 168). The social
process that the administration of Philmont goes through to ensure that the new activities conform to a view of Philmont is one of the things that make it a place (Harvey, 1996, 261). The fact that the administration of Philmont and the BSA take an active role in the shaping of Philmont sure up the idea that Philmont is a social space (Malpas, 1999, 35-36). We interpret what Philmont is as a place and take back to our friends and family what Philmont is as a place (Cresswell 1996, 13).

Since Philmont has existed for decades and has had 50 years of ranger led activities, it will either evolve or preserve itself. The creation of the activities and the idea that Philmont is good and the activities that go on there are different from the activities that go on everywhere else creates a strong sense of place (Cresswell, 2004, 102). Philmont has a different meaning to everyone who attends. These meanings change over time. This make it a place and forces the Philmont administration to work hard to ensure the activities provide a somewhat uniform experience (Cresswell 1996, 59). This preservation says that the administration has an idea of what they want Philmont to mean and they want a uniform sense of place.

The Philmont Experience is Philmont’s cultural landscape. Philmont is what the individuals who have gone to Philmont have learned and experienced. While Philmont’s management can ensure that certain activities are required, they cannot tell a person what they are going to take away from it. What is Philmont? Where did it come from? How did it get its place in Scouting fame?

My Experience

At the cantina we drank ice cold root beer and were able to bet whether we could drink an entire pitcher in under one minute. This was enjoyable; I only wish that we could have had the cantina in the second half of the trek. We had just come from home and base camp we did not need a sweet treat. The cantina was one of the first opportunities that we had to learn about
Philmont and the West. While outside of the cantina it had been very hot inside it was cool. We learned that the thick adobe walls acted as insulation keeping the cantina cool in the summer and warm in the winter. Outside we learned how to make adobe bricks. Adobe is an earthen building material where clay is mixed with organic material, in this case straw, then packed into a wooden frame. The bricks are given time to set up and after a few days they are solid to the touch. The bricks are then set aside for several months to fully cure. Unlike traditional bricks they are not fired in a kiln to dry them. We were told that the adobe bricks that we made would be used to build more structures at Philmont and to repair existing structures. This gave us the sense that we were now a part of Philmont’s history and that made Philmont, in part, ours. We cleaned up after making the adobe bricks. Our crews had just been up to our elbows in clay, water, and straw.

We engaged in burro packing and racing. We were shown the burros, told that Philmont has its own recognized breed of burro and then told about the history of the burro at Philmont. At Philmont in the early years the burro was used to carry all of the heavy equipment necessary for camping. As technology improved hikers were able to carry more and more of their equipment on their backs and the burro was no longer necessary. At Philmont it was kept as a tie to their past. Once we learned about the past and how to pack our burros we then raced. The race started with two teams and two unloaded burros. The burros had to be packed and run to the far end of a field and back. Since the crew had only been at elevation for a few days running was difficult. We then rested had another pitcher of root beer or three and I practiced fly fishing. There was a small creek maybe three feet wide with trout in it and I borrowed some fishing gear to catch me some dinner. I caught a few 8 inch long trout and let them go. After a full day we headed back to our campsites before the sun began to set. Our excitement was not over for the day, while walking over rocks in a single file line we had woken up and pissed off a western timber rattle
snake. It let us know of his displeasure by rattling loudly before striking at me. Luckily for me I heard the rattle and jumped backwards in time to avoid its bite.

That night we could have had dutch oven cherry cobbler. Our ranger offered to make it for us, but we would have had to hike back to the staffed area a mile away and carry a dutch oven back with us. We said no because not only would we have had to carry the oven but we would have had to make a fire and dead it out. A dead out fire is a fire that is put out with water and then completely submerged. Once the water has a chance to drain it must be gone through by hand and made sure that no part of the fire is still hot, a dirty and disgusting chore. After our regular dinner we cleaned up and went to bed as soon as the sun set.

For the next few days we hiked with our ranger, Mike Wood. He taught us about safety at Philmont, and the lore of the old west. He also told us about Urraca Mesa which is said to be haunted, and told us of gunslingers who frequented this area. One of the stories that I remember is of Blackjack Ketchum. Mike said that Blackjack was found in this area and that when he was caught he promised that he would never be hanged. Blackjack while in prison put on so much weight that when he was hanged his own head was ripped off. It just happens that it is not true. Blackjack did have his head ripped off, not because he was fat, but because he had been dropped 6 feet and his feet were caught in a 200 pound sand bag (http://www.legendsofamerica/hcblackjackketchum2.html) (Figure 1-5, 1-6). The story that Mike told us is an example of glorifying the bloody nature of the old west. Philmont is not the only organization that perpetuates this story. On the History channels “Real West” they say that Ketchum was decapitated because he ate a lot in jail and the weight they used to test the drop was his pre-confinement weight. Interestingly Ketchum was not executed for murder he was the only person in New Mexico history executed for robbing a train. The story of Ketchum ties
Philmont into part of the old west and as was said in The Man Who Shot Liberty Valence “When the legend becomes fact, print the legend.” (Paramount Pictures, 1962). By telling us of the bloody history and saying that it happened here makes us believe in the mystique of Philmont. Interestingly there is more than enough true history that the rangers do not need to enter the realm of myth to be interesting. If I were telling the story I would first translate Cimarron, wild or untamed, the name of the town. This would let people know what the first people there thought about it.

Figure 1-5 Black Jack Ketchum at Gallows

Figure 1-6 Black Jack Ketchum Decapitated

Over the next few days we hiked to the north with our ranger. While we were out with him he went into more detail about safety, minimal impact camping, navigation, and the trail we would be on for the rest of our time. On one of the earliest nights we camped overlooking Urraca
Mesa. At that camp our ranger told us ghost stories and how the mesa was haunted. He also spoke about the lost scout, a story of a 1950’s scout who was lost on the mesa and still shows up in a 1950’s uniform today. He pointed out the fact that Urraca Mesa looks like a skull on a topographic map (Figure 1-7). The mesa was a sipapu, place of emergence, to the Apache. He then spoke of the blue lights seen on the mesa, and that a research team investigating the lights were never heard from again. Finally, we learned about the director of ranch operations who rode his horse to the top of the mesa then rode quickly down the side of the mesa to Cimarron and into the church where he prayed at the altar for several days. He told us Louis L’Amore wrote a book called Haunted Mesa that took place in Timarron, Arizona but it was really about Uracca Mesa. All of the stories go in to making Philmont more than a physical location. It makes it mythical and metaphysical.

Figure 1-7 Topographic Map of Urraca Mesa

On one of the next mornings we were to hike over the Tooth of Time so that we could place the felts patch bulls’ tail over our left shoulder. The problem was on that morning there were cumulonimbus clouds building over the Tooth of Time. For safety reason we had to turn back very near the top of the mountain. It was disappointing but the ranger told us he would hike
us to the top of the ridge (Figure 1-8) when we got back from the trail. Only a few of us decided to do this since most of the crew decided to sleep in for the day.

![Philmont Postcard Base Camp and Tooth of Time Ridge](image)

**Figure 1-8 Philmont Postcard Base Camp and Tooth of Time Ridge**

We continued north through the ranch finally splitting off from our Philmont Ranger after about 3 days. We picked up more food and supplies while we were on the trail. Learning that the camps suds soap that we had been using with abandon, which lasted about 4 days, were supposed to have lasted the entire trip, oops. We participated in rock climbing, and an on-trail campfire. The night of the campfire we were able to take a shower and do laundry (Figure 1-8). The only problem for me was I washed almost all of my clothes and was cold for the campfire. We sang songs around the campfire and the performers, who were dressed in mountain attire, told us more of the Philmont story. Years later when I was interviewing people they told me this is one of the things that they remembered most about Philmont. There have been a few musical albums put out by these campfire performers, and many of them sell quite well at the trading post. The next day many of us had to take our damp clothes out of our packs and place them on warm rocks whenever we stopped for a break (Figure 1-9). Doing laundry by hand on a wash board and Line drying was new for us and is something I remember well.
Starting the last third of our trek we reached the heights of Philmont. For the last half of the trip there was something that was looming in front of us, Mount Baldy. Mount Baldy is the highest point at Philmont, 12,441 feet, and one of the highest points in the State of New Mexico. Baldy is easily recognizable because of its exposed rock top (Figure 1-11). We were told by the staff that this exposed top was not a natural tree line but rather a scar left after hydraulically mining operation. (This is unlikely since there is insufficient water in the region for hydraulic mining and, I have found no evidence in a credible reference). In the mid 1800’s gold was found on Baldy and hydraulic mining, the damming of a river then decreasing the size of the exit pipe to increase the pressure of the water, began. Hydraulic mining was so destructive that it was outlawed in the United States in the late 1800’s.
We were all anxious to climb the mountain but also a little nervous. Many of us had trouble on the trail due to the elevation, now we were going to climb thousands of feet higher in one day. We arrived at a camp near the base of Baldy and set up our camp, the good thing about the next day was that we would be hiking without packs so we would be coming back to this camp. We had fun that night because the activity of that camp was shooting skeet. We were able to learn about the safe operation of shotguns and then shoot some sporting clays. That night we had a violent thunderstorm that rolled through camp, but that was a good thing. The thunderstorm removed some of the energy from the atmosphere making the next day’s hike safer.

We woke up the next morning several hours before the sun and began our longest day. We hiked in to Baldy Town as the sun was coming up and took our first break (Figure 1-12). Postcards were mailed from Baldy Town because it has its own post mark giving the population and elevation, 6 and 10,000 respectively. We got some junk food from the trading post at Baldy Town and then continued our hike. We hiked up emerging from the tree line after 9 in the morning (Figure 1-13). We then took a break and everyone scurries the last few hundred feet to the top (Figure 1-14). We finally summited the mountain (Figure 1-15).
Figure 1-12 Baldy Mountain and Baldy Town on Ascent Day

Figure 1-13 Tony Nasuta at Baldy Mountain Tree Line
While on the top of the mountain we all enjoyed the stunning vistas that seemed to go on forever. One of the most surprising things that I remember was that there was a town visible from the summit, and although it felt like we were in a vast wilderness, we were in fact close to civilization (Figure 1-16). While on the summit we ate our lunch and met up with other crews that were summiting. After our lunch we had two ceremonies for those Scouts who had achieved Eagle Scout, Boy Scouting highest rank. They had an eagle ceremony and had the rank pinned to their uniforms. After the ceremonies we spent some more time on the summit enjoying the vistas.
One of our two adult leaders had a surprise for us. He had carried for the entire trek a small parafoil kite. I must explain that during our shake down we were told not to take anything extra. The mantra of the Philmont rangers was an ounce in the morning was worth a pound at night, but this leader had carried a kite for the entire trek. He opened up the kite and set out the line and proceeded to run at top speed on the summit of a 12,441 foot rocky mountain. Keep in mind that there is only 60% of the oxygen in the air at this elevation that there is at sea level. An interesting fact is that the United States Federal Aviation Administration requires that Aircraft must have supplemental oxygen for the pilot if they are going to spend more than 30 minutes above this altitude. Just about the time he was running out of steam, the wind caught the kite and took it several hundred feet higher soaring above the mountain peak.

Early in the afternoon we were heading down the north east side of the mountain to begin our afternoon activities. On that afternoon we were able to pan for gold and try our hand at log rolling. At the base of the mountain was a small melt water pond that had a few logs in it for log rolling. Log rolling is a lumberjack sport where two people get on a log and try to roll the log to unseat the other participant. There were only two people who were brave, or stupid, enough to try log rolling myself and one other Scout. The main problem was that this was a melt water pond and the water was extremely cold. We did this for a few minutes and then got smart and
continued to the gold panning. At the gold panning site we learned about the history of gold mining and then tried our hand on the difficult and tiring activity of gold panning. A few of the Scouts found small flecks of gold after about an hour of panning. The flecks were put on an index card and covered with transparent tape. The largest fleck was worth about eight dollars. We then hiked on to our camp from the previous night to eat dinner and pass out from exhaustion.

The next morning we broke our camp and hiked on to the lumberjack camp. While at the lumberjack camp we learned about the skills that lumberjacks used for cutting down trees and that this area was used for logging. We participated in single and double buck saw cutting and spar pole climbing (Figure 1-17). It was during this activity that we suffered our first casualty of our trek. During the spar pole climbing, when the tree spikes were being attached to our legs, we were told to put them on as tight as possible. One of the Scouts took this to heart and tightened them down to the point where they pinched a nerve in our Scoutmaster’s leg. This meant for the next day and a half we would have to split up his gear and carry his backpack.

![Figure 1-17 Tony Nasuta Spar Pole Climbing](image)

After the lumberjack day we were only on the trail at Philmont for another day and a half. We broke camp and started out on our last full day on the trail and by mid-morning we had the
second casualty of our trek. While walking down the trail there was a four foot drop and one of the Scouts did not see it, he fell down and somehow managed to turn himself mid-fall landing on his backpack. While on the ground writhing in pain all he could manage to say was take a picture so my mom will believe this (Figure 1-18).

Since we were near the end of our trek and he could walk we divide up the stuff in his pack and continued on to our last night on the trail.

![Eldon Rowe after fall](image)

**Figure 1-18 Eldon Rowe after fall**

We awoke the next morning and quickly broke camp. We needed to be at our pickup location by mid-day and our leaders did not want to be late. We hiked to the extraction point and waited for the bus to arrive. We were tired and most of us were anxious to get to the amenities of base camp. The bus arrived and we loaded our gear on to the bus for the short trip back to base camp (Figure 1-19). It was a quiet ride back to base camp, but the truth of what we had just experienced had not yet set in.
We returned to base camp. One thing was obvious, we were being treated differently. The first thing that was noticeable was that during the return bus ride the bus driver was more jovial making jokes with us and playing music. The bus driver asked us many more questions and was truly excited that we had all made it and were successful. I felt like he was treating us as though we had changed. When we arrived back at base camp we were greeted by a sign that said it all (Figure 1-20). Upon arrival at base camp we were immediately segregated from the rest of the rest of the new campers. At base camp there are two main areas, one area for incoming or novice trekkers and an area for people who had completed their treks or experienced trekkers. The experienced trekkers were given preferential times at the showers as well as preferential times at meals. The experienced hikers also got a meal that was a true western experience Southwestern food made with local meat including bison. The pork in the meal was fed with the scraps from other Philmont meals. This meal gave us a sense of ownership as it was implied that we had provided the feed for the pigs that we were now eating.
Figure 1-20  End of the Trail Sign at Base Camp

Showering is one of the joys of life at base camp. There is nothing as great as being completely filthy and taking a long hot shower to restore your soul. Experienced trekkers get the best showers and the best time to shower. After all, the novice trekkers have not done anything yet to make them stink. If novice trekkers try to use showers that are not rightfully theirs then the experience trekkers remove and chastise them. They have not yet earned the right to shower. As soon as the trekkers return and before tents are assigned, the crew turns in all of the gear belonging to Philmont and get back clothing that was turned in prior to heading out onto the trail. With fresh clothing and a lot of dirty gear the crews are assigned to tents in the experienced area and are given the schedule for the remainder of their time at Philmont. I was anxious to take a shower and change into clean clothing. After showering and shaving I decided to do my laundry from the trail and do some shopping in the Tooth of Time Trading Post. I purchased a belt and a neckerchief slide, but was running out of money. I was not able to get the belt buckle that I wanted because I was under instructions that I would have to get my mother and sisters some turquoise jewelry. When I got home my parents ordered me a belt buckle and some other odds and ends but not knowing the tradition got me the wrong belt buckle. After shopping I put my laundry in the dryer and got myself a real treat. Immediately next to the trading post is a snack stand that has some of the best soft server ice cream on earth (this has nothing to do with the fact

33
that it was 110 degrees and I had been on the trail for 10 days). I snacked, cleaned up, and was ready for the Experience to come to a conclusion. We had a great dinner that night and turned in early into our canvas wall tents with padded cots, I have slept in four star hotels and nothing beats a padded cot in a wall tent after being on the trail for 10 days.

The next morning a few of us were up hours before the sun rose so that we could hike up the Tooth of Time ridge just over 3 miles each way and 3000 feet of elevation change. We arrived at the summit of the ridge mid-morning, snapped our pictures, and proceeded to rush back down the trail to see how fast we could do it and to make sure we got back for lunch. We joined up with our crews and had lunch. Then we joined them for our afternoon activities.

That afternoon we went to the Philmont museum and library. After a few hours at the museum and library we took a tour of Villa Philmonte, the home of Waite Phillips. The Villa was donated to the BSA with additional lands, and that is when Philturn became Philmont (fall of 1941 (Zimmerman, Walker, 54-55, 2000)). Villa Philmonte is a Mediterranean style Villa and made to look like it was made out of adobe. Home and Garden Television said that the villa has southwestern and western motifs that typify the American west (http://www.homeandgardentelevision.com/hgtv/ah_travel_landmarks/article/0,1801,HGTV_3217_1389678,00.html). During the tour we were required to take off our boots and carry them around our necks so as to not damage the carpeting. Some of the things I most remembered about the tour were the large “stained glass window” which was not stained glass but rather painted (Figure 1-21) and the game room. The painted stained glass has a picture of the saguaro cactus a typical southwest scene, the problem is that the saguaro cactus in not found in New Mexico but rather the Sonoran desert of Arizona and Mexico (Benson, 13, 1981). In the game room we learned about Philips and the hunting that he did at Philmont. One of the stories that the guides told was about the Golden Beaver (Figure 1-22). In the game room is the pelt of a golden
beaver, the guests at Waite Phillips ranch and Mr. Phillips himself believed that the golden beaver was extinct. When they saw the beaver while they were out hunting they shot it so that they could prove that there was one here. Now it is largely considered extinct.

![Figure 1-21 Villa Philmonte Painted “Stained Glass” Window](http://troop50thunderbirds.com/Philmont05day0.html)

**Figure 1-22 (http://troop50thunderbirds.com/Philmont05day0.html) Villa Philmonte Golden Beaver Pelt**

The game room has the head mount of many animals, including bison, pronghorn, mule deer, and elk (Figure 1-23 and 1-24). All of the mounts are extremely large and of trophy quality,
the type of thing that would appeal to teenage boys. Our tour guide did attempt to make jokes about some of the mounts saying that the bison was not shot, rather, he ran into the wall while it was still wet and got stuck (Figure 1-25). In addition to the trophy mounts there were numerous pelts and bear skin rugs (Figure 1-26). After touring the inside of the Villa we toured the stunning grounds.

Figure 1-23 (http://troop50thunderbirds.com/Philmont05day0.html) Villa Philmonte

Game Room

Figure 1-24 Game Room Wide (http://troop50thunderbirds.com/Philmont05day0.html)
Villa Philmonte’s grounds are what you would expect from one of the wealthiest men alive. When the villa was new it would have required the attention of a full time staff to keep it maintained, and they still do. When I was at Philmont one of the principal differences between the early years and 1988 was that the pool had been filled in and turned into a flower bed (Figure 1-27). One of my favorite features at the villa is a window that is made entirely out of the bottoms of wine bottles (Figure 1-28). When we were done at the villa we went back to tent city and prepared for dinner and the closing ceremony campfire.
The final dinner at Philmont was a feast to remember. We were served Bison and southwestern style fair to complete our western experience. Most of my crews were more sedate than usual, still rambunctious but more sedate. We did our last bits of shopping picking up jewelry for family and friends from the museum and trading post. We then went to our tents to prepare for the closing campfire.

In uniform and as a crew we proceeded down the fire lit trail to the amphitheater and the closing campfire. During the closing campfire we were entertained by the Philmont staff, and once again told the story of Philmont so that we could take it away with us. We were brought forward and awarded the Philmont Arrowhead patch and our crews were awarded the We All Made it Plaque (Figure 1-29). The closing fire was raucous and at the end we sang the Philmont Hymn (Figure 1-30, 1-31 and 1-32). The closing of the campfire was quite somber and we went to bed digesting what had happened over the previous two weeks.
Figure 1-29 Philmont Arrowhead 50th Anniversary Patch

Figure 1-30 Amphitheater Trail Looking Toward Base Camp
We had our final night at Philmont and awoke early the next morning to have our final meal at Philmont and pack our belonging. After breakfast we headed back to our tents got our
belongings packed, and had one last hot shower. We brought our packs to the loading area
boarded a bus and headed north to Denver, Colorado and our trip back to Baltimore, Maryland.
Our trip to Philmont may have been over but Scouting was not finished for the summer.
My troop had a rule that if you went to Philmont you had to go on the troop Summer
Camp. That August we went to a local camp where we began the process of indoctrinating the
next generations of scouts into Philmont. For me it was a relaxing summer camp. I was a patrol
leader and took no merit badges, only BSA lifeguard. At the end of the summer camp I was
voted into the Order of the Arrow, an honor camper society. After camping was done for the
summer I tried my best to fit into a new school, but never forgot what I had accomplished that
summer and told as many people about it as I possibly could.

Philmont could be considered a pilgrimage. Many of the scouts and leaders at Philmont
made reference to the fact that they were at The Boy Scouts Mecca. This makes sense since
Mecca may be the only religious pilgrim location that they knew about. If Boy Scouts are a
562, 734 A. 2d 1196, reversed and remanded, they currently attest that they are a semi-religious
organization. Philmont could be considered a religious pilgrimage; if the Boy Scouts of America
are a Secular organization then Philmont is a Secular pilgrimage. Philmont is more than a camp
and the status change that the Scouts get out of completing a trek. The Scout gets out of the trek
exactly what they put into it and if they enjoy themselves and participate then they take on many
of the characteristics of a pilgrim. The pull of the place as well as the transformation that
Philmont enables the Scouts to achieve makes it a pilgrimage location (Bhardwaj, 1, 1973:

With the activities of Philmont as well as the elevated place it holds for Boy Scouts the
Philmont Experience is a pilgrimage.
Embodyed Geographies

There is a growing field of work that has been going on studying embodied geographies. Embodied geographies take the individual, body, sprit and look at the interaction of these on the physical landscape (Spinney, 2006, Scriven, 2014, Nash 1996, Longhurst, 1995). The way we experience the physical landscape by being in the place at that time shapes our memory of that place and our individual reality of the location. Why we go to a location helps us to place it in a greater context. If we go there for a deeper spiritual reason the location means more to the participants. The gender of the people who participate within physical landscape and the activities that they participate in help establish the essence of that place.

How we engage with our environment affects the way we experience that environment. It is possible to drive to the summit of some mountains and that is a way to experience them, but by struggling to attain the summit under your own power creates a different experience and different cultural landscape (Spinney, 2006, 715). To complete a strenuous endeavor in challenging environments very often helps to be part of an organization that has experience in what you are completing (Spinney, 2006, 716). At Philmont the participants are part of a club, the Boy Scouts of America. The club, or troop in this example, gives knowledge and experience to the novice Scouts to increase the likelihood of successful completion of the Philmont Experience. In strenuous environments it is imperative to listen to your own body. Strenuous landscapes can be difficult on the body; the strenuousness of the landscape can change the cultural landscape (Palmer 2004, 19). Philmont is a strenuous environment and the difficult nature of the physical location changes the way the participants feel about it. If an environment is strenuous there is a distinct possibility that it will also be painful. When we remember the pain it helps us remember the landscape and that helps create the experience (Spinney, 2006, 725-728). How different the
environment is from the environment we usually live in changes our perception of the environment (Palmer, 1996, 135). People who live in the Rocky Mountains will have a different perception of Philmont that a person from the plains or the coastal areas.

The necessity of specialized gear shapes our experience with the physical landscape. If you need specialized gear to complete an experience the gear makes you more engaged with that experience. You gain a whole new vocabulary of that equipment and need to learn how to use that gear. In the educational process of the equipment you become more engaged with the landscape and add an additional lens through which to experience the place (Bijker, 1984 Rosen, 2002). I remember all of the equipment that I used in experiencing Philmont I remember what worked and what was a waste of space, weight, and money. My memory of the equipment helps to form my Philmont Experience.

Why do people go to a location? Do they need to go there? Are they drawn to that location? Does it fulfill a deeper psychological or spiritual need? If they are traveling a distance to and from that location they hold as special, they might be exhibiting characteristics of pilgrims (Bhardwaj, 1997, 2). If the participants are going to the location for what they believe or a feeling they possess they are exhibiting characteristics of pilgrims (Kruse, 2003, 154). If people travel a distance particularly a long distance to a place that they consider sacred for an act of devotion they are exhibiting characteristics of pilgrims (Pazos, 212, 1). Places can be “sacred” to different people for different reasons. For a mountain biker Moab, Utah might be sacred, for a surfer Mavericks in Half Moon Bay, California might be sacred. For a beer drinker, Saint-Sixtus Abbey in Westvleteren, Belgium. For an American Catholic, The National Shrine Grotto of Our Lady of Lourdes in Emmetsburg, Maryland might be sacred, for a Muslim, Mecca might be sacred. What is sacred is different for different people depending upon what they believe and what they have experienced in their lives (Scriven, 2014, 251).
Traveling to the location, participating in what the location has to offer, believing in what is occurring at the location all have the potential of transforming the participants (Scriven, 2014, 151-153). When a participant arrives at Philmont they most likely do not know what is going to happen, or what is expected of them. When they have completed the trek and the Philmont Experience their status changes in the eyes of Philmont and in the eyes of those people around them. A change in status from novice to a more experienced level is an aspect of a potential pilgrimage (Turner, Turner, 1978, 2). The level of the interaction with Philmont is intense. The Philmont Experience is not driving to the location and having an ice cream. To experience Philmont you must travel into the backcountry, spend extended time in the backcountry and live it. The intensity of the interaction and the communitas it creates turns it into potential pilgrimage location (Turner, Turner, 1978, Spimey, 2006, 709). The change in status of the individual and the community that they are part of is achieved through hard work and experience. The qualities of the individual and the landscape are achieved through hard work and determination creating a potential pilgrimage location (Campo, 1998, 42).

Philmont is a dynamic location that requires interaction with the physical landscape to experience the location. The experience that is gained through the interaction with the landscape changes the individual, the group, and the landscape. The act of experiencing the physical landscape is part of creating the cultural landscape (Della, Dora, 2011). The individual, the group, the landscape, the activities, the memories and the way people enter the landscape are all part of creating a situation that could be considered a pilgrimage (Scriven, 2014, 258-259).

Landscape can be viewed in much the same way as the body is viewed; it is often given masculine and feminine traits. If the landscape is rugged and requiring strenuous work to overcome or exertion to subdue it is often said to be a masculine landscape (Nash, 2010, 152). Images of the landscape that have men or boys on it are described as masculine landscape
(Cohen, Hark, 1993). Displaying men conquering the physical landscape attempting to subdue the wild are described as a masculine landscape (Nash 2010, 155-157). Creating an imagery of people living in accord with the physical landscape taking care of the landscape can be described as a feminine landscape (Nash, 2010, 157-159). Philmont is part of the Boy Scouts of America. Most of the participants of the Philmont Experience are male. The landscape is rugged, and images show male bodies conquering the rugged landscape. Philmont is a masculine landscape. The bodies that are on the landscape create their own landscape and the interaction of the bodies and the physical location aid in creating the cultural landscape (Nash, 2010, 159-163).
Chapter 2

Background and History

Introduction – Physical Landscape

Every cultural landscape must have a physical component that can be as important as the values people ascribe to them. The following section describes the physical landscape of Philmont.

Nestled in the Sangre de Cristo (Blood of Christ) Mountains of northern New Mexico (Figure 2-2) is the land that the United States Geological Survey refers to as “The Philmont Country”. Philmont Boy Scout Ranch, approximately 137,493 acres or 215 square miles in extent, is located in northeastern New Mexico (Figure 2-3), at the intersection of the western Great Plains, the Sangre de Cristo range and the foothills of the Rocky Mountains (Figure 2-1).

Figure 2-1 Plains to Mountains at Philmont Base Camp

Located on the eastern slope of the Rockies, Philmont is dissected by three main drainages that ultimately flow into the Gulf of Mexico. These drainages, the Ponil, Cimarron,
and Rayado Rivers, rise from the Sangres and flow from northwest to southeast to the Canadia River. The Canadian then flows east through New Mexico and Texas into Oklahoma where it merges with the Arkansas River, a tributary to the Mississippi, and ultimately empties into the Gulf of Mexico.

The foothills of the Sangre de Cristo Mountains, trending east to west, contain some of Philmont’s best-known physical features. The most prominent mesa is Urraca.
Figure 2-3 Philmont Boy Scout Ranch

Mesa (Figure 2-4), which is said to be haunted. The Tooth of Time (Figure 2-5), a massive granite spur, was used by travelers along the Santa Fe Trail to determine the amount of time remaining until the travelers would reach the provincial capital Santa Fe.
Figure 2-4 Urraca Mesa in Background

Figure 2-5 Tooth of Time (Philmont Postcard)

The Sangres are oriented north to south and are among the longest individual mountain ranges in the world (Lindsey, Andriesse & Wardlaw, 1986, 1133). The initial geological event responsible for the tallest of the Rocky Mountains was the eruption of La Garita volcano 27.2 million years ago. La Garita was the largest eruption in the history of the earth, ejecting 5,000 km$^3$ of volcanic material (compare this amount to that of the 1981 eruption of Mt. Saint Helens which ejected 0.5 km$^3$ of material; Steven & Lipman, 1976, 35). The Gunnison and West Mountains Uplifts (5-10 mya), which created the Uncompahgre, San Juan, and West Elk ranges, also forced the Sangre de Cristo Mountains. The Sangres are now recognized as a horst, a block of material forced up as a result of pressure from surrounding faults, as opposed to the previous
identification as an anticlinal ridge (Lindsey, 86, 1986). The highest point in Philmont, Baldy Mountain (elevation 12,441 feet amsl; Figure 2-5), and the highest point in the state of New Mexico, Wheeler Peak (13,161 feet amsl) are part of the Sangre de Cristo range. In Colorado, there are several peaks in the Sangres that are over 14,000 feet in elevation.

![Figure 2-6 Baldy Mountain (Philmont Postcard)](image)

Philmont’s vegetation is primarily native grasses, scrub brush (rabbit brush, sagebrush), scrub trees (mountain mahogany, piñon pine, juniper), conifers (ponderosa pine, douglas fir, and red spruce), and deciduous aspens.

**Introduction – Cultural History**

Prior to recorded history, the Philmont Country was home to a number of American Indian populations. First European contact in the form of Spanish exploration from the south and
what is now Mexico ushered in a period of rapid social and political changes. Conflict between native groups, Spanish and Mexican settlers, and finally the United States government was common until the late nineteenth century. This tumultuous history terminated in 1938 when oilman and final private owner Waite Phillips bequeathed the Philturn Rocky Mountain Scout Camp to the Boy Scouts of America. The subsequent 61 years has seen a change of name and a number of administrative alterations, but the Philmont Country landscape remains virtually unchanged.

**Pre-Contact Period**

During the Pre-Contact Period the area dominated by the southern extent of the Sangre de Cristo Mountains was occupied by the Ancestral Puebloans and their descendants – cultures best known for their elaborate cliff dwellings like those now enshrined at Mesa Verde National Park. Just prior to European exploration, this land was the southern extent of the Ute Nation, the northern border of the Jicarilla Apache and within the seasonal home range of the Comanche. With several groups occupying this area, often simultaneously, conflict over resources and territory was common. In addition, the Apache identified Urraca Mesa (Figure 1-8), within the confines of modern Philmont, as a sipapu, a place of emergence or portal to another dimension (Lankford, 2002, 96). Believed to allow evil spirits to pass from one dimension to another, the Urraca Mesa sipapu was continually and vigorously guarded (Chatterley, 2000, 8). The critical social and subsistence significance of the Philmont Country to the Apache fueled conflict with neighboring native nations, which persisted into the Historic Period and precipitated the involvements of the Spanish and Mexican governments.
**Spanish Contact**

The northern extent of the Spanish empire encompassed Philmont Country, as well as at least four native nations. As Taos, the Spanish provincial capital, came under attack by native peoples, the Spanish began making alliances to protect their territory. They agreed to protect the Apache, frequent victims of the Ute, Comanche and Kiowa, if, in turn, the Apache would help defend Spanish holdings. A similar offer was made to the Ute Nation, ultimately bringing together two former enemies in service to Spanish territorial interests. With the help of the Ute and the Apache, the Spanish were able to defend their territory against raids from the Comanche and the Kiowa.

**Santa Fe Trail**

In the early 1800s, the Santa Fe Trail crossed the land that is now Philmont, connecting the United States with provincial capitals Santa Fe and Taos. Contrary to the image its name implies, the Santa Fe Trail is not a single superhighway but a network of local roads and trails connecting isolated outposts along the frontier (Morehead, 1958, 96-97). As it traversed Philmont Country, the trail brought travelers to the likes of the Old Maxwell Home (Figure 2-6), a way station where organized “lice fights” were a common gambling sport¹ (Kit Carson Museum (Figure 2-7), 2001). These boarding houses and taverns were a place to rest horses, obtain supplies, and learn about trail conditions, Indian attacks and other critical information (Stephens, 1916, 233). As more people began to travel the Santa Fe Trail (Figure 2-8), the “uninhabited” land began to attract settlers.

---

¹ Lice colonies are fiercely territorial. When one traveler’s colony, nested in his coat, was presented with the coat of another likewise burdened traveler, the two colonies aggressively defended their resident garment. The traveler with the greatest number of living lice at the end of the contest was judged the winner.
Figure 2-7 Rayado House at Santa Fe Trail

Figure 2-8 Kit Carson Museum Entrance
Figure 2-9 Santa Fe Trail and Lodging and Store

**Land Grant Period**

In 1841, the Mexican government gave large parcels of land in what is now north central New Mexico to two prominent citizens, Carlos Beaubien and Guadalupe Miranda (Zimmer & Walker, 2000, 14). Beaubien’s son in law Lucien Maxwell moved settlers across the Sangre de Christos to begin commercial ranching of cattle, sheep, horses, and burros. While the area was generally marginal for commercial ranching, Maxwell’s ranch was profitable. Maxwell expanded ranch operations into what would be recognized today as an agribusiness. In 1864, Maxwell obtained Miranda’s share of the original grant and the combined area was then known as the Maxwell Land Grant.

In the 1860s, following the United States Civil War, miners entered this area looking for copper to replenish supplies exhausted by the conflict. While they were disappointed to find that the reports of copper ore sources were greatly exaggerated, the discovery of gold made up for the loss (History of New Mexico, 1907, 954). The Maxwell family became rich on fees paid them by miners prospecting on the Maxwell Land Grant.

In 1870, the Maxwell Land Grant was purchased by a group known only as “the English consortium” for $1.35 million. The new owners encountered resistance from settlers who had been living on what they thought was public land outside the Maxwell grant (Dunham, 1941,
The attempt to remove these settlers came to be known as the Colfax War. Eventually the courts sided with the residents and only small fines were issued to the resisters (Santa Fe Daily News, 1875, 1).

The twentieth century saw further changes to the Philmont Country. In 1907, the Continental Tie and Lumber Company began harvesting ponderosa pine for railroad ties and lumber. A subsidiary company, the Cimarron and Northwest Railroad penetrated the region in order to transport people and goods to the main line of the Pacific Railroad. By 1922, the penultimate change of ownership began as Oklahoma oilman Waite Phillips began acquiring land from the English consortium to create a modern ranch.

**Waite Phillips**

On January 19, 1883, twin boys Waite and Wiate Phillips were born on a small farm near Conway, Iowa. At sixteen years of age, the brothers packed up and headed west in search of adventure (Figures 2-9 and 2-10). After working for three years in the Rocky Mountain and the Pacific Northwest, Wiate died in a Spokane, Washington hospital from complications of an acute appendicitis. After the death of his brother, Waite returned to Iowa to be with his family.
In 1902, Phillips enrolled in business school at the Western Normal College in Shenandoah, Iowa. After his graduation in the summer of 1903, Phillips began working as a bookkeeper at the Hawkeye Coal Company, where he met and soon married Genevieve Elliott. The couple then moved to Creston, Iowa to work for the Rex Coal Mining Company (Wallis, 1995, 83).

In 1906, Phillips moved to Oklahoma to work for an oil company owned by his older brothers Frank and L.E. After eight years, the Phillips brothers (Figure 2-11) sold the company
and Waite pursued several other ventures, including an extensive oil production business. In 1917, content with his success in the oil business, Waite Phillips sold his company to Wall Street investors for $25 million in cash, freeing him to further his dream of creating a mountain ranch (Zimmer & Walker, 2000, 26-27).

Figure 2-12 Fred, Waite, L.E., Frank and Ed Phillips (Wallis, 5, 1995)

While Phillips had owned a small outfit outside of Denver, Colorado, it was more of a hobby farm than an active ranch. With larger operations in mind, Phillips purchased the Urraca Ranch outside of Cimarron, New Mexico in 1922. Over the next four years, Phillips acquired land adjacent to the Urraca, increasing his holdings to over 300,000 acres. Phillips combined his surname with Spanish word for mountain (*mont*) and renamed his ranch Philmont (Wallis, 1995, 199).

Phillips poured his substantial business and management experience into the day-to-day operations of the ranch. At its height, the Philmont had more than 3,000 head of cattle and 9,000 head of sheep. Phillips was also well respected as a breeder of championship Thoroughbred and
Palomino horses. Phillips required his ranch managers to write weekly reports and was known to have read and commented on each one (Zimmer & Walker, 2000, 37).

A businessman of Phillips’ stature required a proper estate on his ranch. Phillips commissioned a 22-room Mediterranean style villa based on ideas he and wife Genevieve gathered while traveling the Mediterranean (Figure 2-12). Phillips used this villa to entertain guests, including heads of state. He also had four lodges constructed on the ranch for fishing and hunting expeditions (Figures 2-13, 2-14, 2-15 and 2-16) (Zimmer & Walker, 2000, 34).

Figure 2-13 Main Building of Villa Philmonte
Figure 2-14 Crater Lake Hunting Lodge (Zimmer, Walker, 32, 2000)

Figure 2-15 Rayado Hunting Lodge (Zimmer, Walker, 32, 2000)
After using the ranch for 16 years, Phillips decided on a unique plan for his extensive properties. Phillips respected the work of the Boy Scouts of America and its goal of turning young men into responsible citizens; he wished there had been a similar scouting organization available to him as a boy. Phillips recognized the potential of his ranch and wealth and, on October 20, 1938, donated 35,857 acres and $50,000 to the Boy Scouts of America to establish a
mountain camp (Zimmer & Walker, 2000, 43). With a name change reflecting its new purpose as well as its generous donor, the Philturn Rocky Mountain Scout Camp was born. The “turn” in Philturn derived from the Boy Scout vow to “do a good turn daily” (Zimmer & Walker, 2000, 44).

The original activities at Philmont were considerably different from those of today. Technology of the time and the lack of an established infrastructure necessitated utilizing pack animals to carry food and supplies. Phillips continued to donate his time and money to help establish the camp, as well as to visit and watch the scouts performing their daily routines. Phillips was pleased the land he had donated was helping to further the Boy Scout goal of molding future citizens from young men and boys. In this vein, the staff of the Philturn Rocky Mountain Scout Camp equipped scouts with the skills necessary to safely and enjoyably trek the backcountry then left the scouts alone to manage themselves.

Phillips approved of the job that the Boy Scouts were doing and so surprised the organization with an additional gift. In 1941, Phillips met with leaders of the Boy Scouts of America to propose donating an additional 91,538 acres of mountainous terrain. In addition to the acreage, Phillips proposed donating his mansion, Villa Philmonte, and his ranch headquarters. Phillips offered his herds of dairy and beef cattle, sheep, horses, bison, hogs, and poultry so that his property would continue to operate as a ranch. Realizing that it would take substantial financial resources to operate a ranch of this size, particularly for a non-profit organization, he capped the offer with the 23-story Philtower Building in Tulsa. In 1941, this property generated $130,000 in rent annually (Zimmer & Walker, 2000, 55). On December 31, 1941, the Phillips properties were transferred to the Boy Scouts of America.
At the heart of Phillips’ generosity was his belief that his ranch represented the ideals of his youthful adventures in the American West and that it was better to serve the many rather than the few. Phillips decreed:

These properties are donated and dedicated to the Boy Scouts of America for the purpose of perpetuating faith, self-reliance, integrity and freedom, principles used to build this great country by the American Pioneer. So that these future citizens may, through thoughtful adult guidance and by the inspiration of nature, visualize and form a code of living to diligently maintain these high ideals and our proper destiny.

Phillips placed two conditions on his donation to the Boy Scouts of America: first, that his family would be allowed to use the property as they had grown up there; and, second, that his favorite horse Gus be put out to pasture never to be ridden again.

In the early years of Philmont, there were many challenges involved in turning an active cattle ranch into a high adventure destination. While there were sufficient trails for moving cattle from summer to winter pasture, there were no trails specifically suited for hiking. The first campers used the existing trails and facilities while executing service projects like trail building and construction of camp facilities.

Historic and modern Philmont campers have in common this dedication to service. In the early years, service was a major part of scouts’ experience and critical to developing the camp infrastructure. Today’s scouts are primarily responsible for maintaining rather than constructing facilities.

In 1957, Philmont’s focus changed from intensive construction to extensive outdoor recreation activities. By this point, camp infrastructure was sufficient to support camping and backpacking with only minimal effort from visiting scouts. In addition, new technologies began reducing the weight of backpacking equipment so hikers could carry
their equipment rather than relying on pack animals. However, the most dramatic changes to the early Philmont experience were forced by the adult leaders who took scouts to Philmont. They demanded a change in the way the camp was run.

In the first two decades of scout visitation to Philmont, the trip alone was a significant undertaking. It took several days of traveling to get to the camp and several days to get home again. Participants then spent an average of 14 days at Philmont, trekking as well as laboring. With travel time factored in, an expedition to Philmont could easily take up to 3 weeks - often all of the vacation time available to adult leaders. These adults (known as Scouters) lobbied for a streamlined camp experience based more on recreation than trail service. Philmont responded to these concerns by introducing ranger-led activities.

Activities instituted in 1957 mirror those of today. Scouts now go to Philmont to have a deliberately controlled, nostalgia-driven high adventure experience in the American West. Activities are clearly designed to teach the participants self-reliance, a particular land ethic, and a moral code reflecting Scouting ideals. Scouting administrators promote an intellectual appreciation of the camp’s cultural landscape codified as the “Philmont Experience”. All changes made to the landscape since 1957 have been made with that experience in mind. The current Philmont Experience is both modern and historic at the same time ensuring a similar place.

_The Boy Scouts of America_

Lord Robert Stephenson Smyth Baden-Powell was born into the aristocracy of British society. Upon graduating with an elite boarding school education, Baden-Powell joined the British Army. He was sent to India where he received high marks for his ingenuity, and later to
Africa where he fought in the Boer War. He received the Distinguished Service Order, Britain’s highest award, and was called the Hero of Mafeking for his resourcefulness in that battle.

Lord Baden-Powell was prompted to start the Boy Scout movement in 1903 when he found London boys using the scouting and survival manual that he wrote for British Army to learn about recreational camping. He modified his manual for use by civilians, especially boys, and then took 20 boys to Brownsea Island off the coast of England. His intention was to show boys how scouting skills could be applied to everyday life. Baden-Powell appreciated the importance of involving boys with scouting to improve citizenship, spirituality, physical fitness, and leadership skills.

William D. Boyce brought the Boy Scout movement to the United States after a scout helped him find his way in the dense fog of London. The Boy Scouts of America were incorporated on February 8, 1924. The Boy Scout Oath and Law are explicit statements of the educational goals valued by Baden-Powell, Boyce and Phillips.

Boy Scout Oath

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

Boy Scout Law

A Scout is Trustworthy, Loyal, Helpful, Friendly, Courteous, Kind, Obedient, Cheerful, Thrifty, Brave, Clean and Reverent.

With a strong history and pre-history, as well the social framework of the Boy Scouts of America the land in the Sangre de Cristo mountain range was placed on the precipice of
becoming a unique cultural landscape. The values that the BSA and Phillips wanted the land to hold must now be intertwined with the location to become a place.
Chapter 3

The Construction of Place

What is place? In this chapter I will look at what is place, and how it applies to Philmont Boy Scout Ranch. I performed most of my research at Philmont at the library, museum, and through interviews of the Philmont staff. After I collected the data I applied a modified grounded theory to analyze the data and show how it applies to Philmont. I will show how Philmont has changed through the years by looking at the activities that have occurred there. I will also show how Philmont has played up the idealized version of the American west and attempted to create a masculine landscape.

All places are social spaces. If a social group doesn’t assign value to a piece of land, it could be argued that it has no value (i.e., the unexplored and presumably empty places in history – the Arctic, the New World, the ends of the earth). However, the act of withholding value is a default valuation and almost always negative in nature (the Badlands, for example). Even an unknown physical location can be assessed value for the imaginative qualities inspired by the unknown.

A location can be rich in social value, even if it is not the source of gold, oil, grain or other commodities. Consider this example: the site of your first romantic kiss. That kiss has a physical location that could be described in different ways: as an absolute location (latitude and longitude or Universal Transverse Mercator); or as a relative location such as 60 miles from the
White House or “behind the fence in my parents’ back yard.” To those involved in the event, this location transcends its physical characteristics to become personally and culturally significant – it becomes a powerful social space. Even to someone unfamiliar with the site of your inaugural liplock, there is an appreciation of its significance based on a cultural script for this particular rite of passage.

In the United States, the cultural script for the first kiss allows for variation in location of this initial group sexual experience: during spin-the-bottle games in the family basement, in the front seat of a date’s car, or in the temporary emancipation of summer camp. These settings are endlessly represented in romance novels, movies and music - the modern means of commodification and reification of cultural scripts.

Other location-dependent cultural scripts pervade American social life. We collectively elevate specific physical locations to the status of place and their attendant environments to cultural landscapes. Example: Yankee Stadium is located at 40° 20’ North 73° 50’ West, at 161st Street and River Avenue in the Bronx. However, these grid references convey little of the vivid emotions attached to the physical location. A powerhouse baseball team with money, tradition and a distinct mythos, the Yankees inspire a following like no other in American sports. Love ‘em or hate ‘em, the stadium’s physical location is central to baseball’s cultural landscape and operates as a pilgrimage destination for tens of thousands of baseball fans annually. Yankee Stadium has been elevated from a stone-and-mortar building in the Bronx to a premier element of the cultural landscape of American sports (Kelsey, M, 1993, 5-7).

The American West is a landscape loaded with social significance from the historic to the modern. The landscape has a long and varied history including Native Americans, pioneers, cowboys, and settlers. The modern landscape includes high-tech industry, recreation, urban
interface, urban sprawl, and many educational institutions as well as many of the early landscape properties. Embedded within this region of long tradition and rapid growth is a large rural property considered the crown jewel of The Boy Scouts of America.

Located in the Sangre de Cristo Range of northern New Mexico is Philmont Boy Scout Ranch. The Boy Scouts of America have developed a program at Philmont that creates a unique experience and a unique cultural landscape. It is easy to give an absolute location for Philmont; its headquarters is located at 36° 27’ 30” north and 104° 55’ 30” west or Universal Transverse Mercator zone 13, 4035N 5050E. But what does that tell us about Philmont?

The relative location of Philmont is also easily described. The main complex and administration buildings are approximately four miles south of the nearest town, Cimarron, New Mexico. Likewise, the distance from this headquarters area to other New Mexico population centers can be calculated: 10 miles west of Eagle Nest, 26 miles west of Springer, 40 miles west of Raton, and 41 miles east of Taos. Philmont is approximately 40 miles south of the Colorado state line, 300 miles north of the Texas state line and 332 miles north of US-Mexico border.

Similarly, a physical description of the Philmont area is easy to compile. The ranch is located in the semi-arid scrubland at the western extent of the American Plains, in the eastern foothills of the Rocky Mountains. The local vegetation is primarily native grasses, scrub brush (rabbit brush, and sagebrush), scrub trees (mountain mahogany, piñon pine, and juniper), coniferous trees (Ponderosa Pine, Douglas Fir, and red spruce), and deciduous aspen stands.

Philmont is approximately 137,493 acres or 215 square miles (http://www.Philmont.com, 2003). If I surveyed every person reading this dissertation, each would have a different mental image as to what Philmont is like, based upon the above information. So what do these descriptions tell us about the nature of Philmont?
Philmont Boy Scout Ranch is more than the sum of its parts; it is more than the world’s largest private camp; it is more than a physical location. Philmont is a distinct, culturally significant place. The modern scout ranch is a composite of well-documented historic influences. As discussed in the previous chapter, the working ranch began its scouting phase started in 1938 with a gift of 37,857 acres and $50,000 by Waite Phillips to the Boy Scouts of America (Zimmerman, Walker, 2000, 43). From 1938 to 1941 Philmont was known as Philtown, a high adventure camp much like many other camps. Campers participated in backpacking, burro packing, chuck wagon dinners, and horseback riding while constructing the camp through mandatory service projects (Huffman, 1988, 25). In 1941, Phillips donated an additional 91,538 acres of New Mexico wilderness to the Boy Scouts, resulting in the current extent of what then became Philmont Boy Scout Ranch.

At this point in time, Philmont was becoming the pinnacle scouting paradise, by building upon the noble gift of the Phillips’, but had yet to develop what is popularly known as the Philmont Experience. The ranch had a significantly expanded area of operation, allowing for new activities and the deliberate development of a western ranch experience for participants. During this period, Scouts continued to construct the camp via service projects, and the lengths of their stays at the ranch were highly variable. Because the primary means of transportation during this time period would have been bus and train and the population cores of the United States were on the coasts, a two-week camping trip could easily have taken a month when factoring in travel time. This would have been more vacation time than most families had, and would have forced a choice between precluded a family vacation and a Scouting trip. These scheduling constraints felt by adults forced one of the first major changes to the developing Philmont Experience: a structured camping experience so Scouts and their adult leaders could maximize the number of experiences in the limited time available to them.
In 1957, Philmont transitioned from “just” an extremely large Boy Scout Camp to its current distinction as a unique, deliberately engineered cultural landscape with the introduction of Philmont Ranger Programs. These programs are devised to ensure that Scouts receive a uniform experience at the hands of highly trained Rangers and staff. This regimented experience is inseparable from Philmont’s cultural landscape.

From 1957 on, earlier events and activities at the ranch were built upon and elaborated to create the modern Philmont Experience. The limited number of activities were expanded, refined and, in many cases, altered over the years. The nine ranger-led activities of 1957 persist in some form today, augmented with 21 additional as of the 2001 season. A total of 53 named, ranger-led activities have been presented to Scouts since 1957. See Appendix A for a description of these activities, and Appendix B for activities available in each year between 1957 and 2001.

**The Philmont Adventure: A Boy’s Eye View**

To appreciate the Philmont Experience, one must participate in a prescribed list of ritual activities known as The Trek. Scouts and their adult leaders plan and prepare for a two-week trip whose centerpiece is a 10 day, 51-108 mile backpacking trip through Philmont’s rugged backcountry. While the most recognizable facet of the trip, the trek is not the only lens through which Scouts absorb the cultural landscape of the ranch. Months of preparation precede the trek.

In addition to activities that occur in the Philmont backcountry, the activities that occur while getting ready for the trail and once the Scouts return from the trails help to create the cultural landscape of Philmont.

Once Scouts arrive at Philmont they drive through the welcome gate where they are greeted by Philmont’s staff members. Scouts then meet their ranger who will teach the scouts the skills necessary to safely hike at Philmont. The ranger will accompany the scouts for the first few
days on the trail. Once the rangers have met the scouts they will take the scouts through the
check in process. The check in process is as follows: First the scouts are assigned tents, then the
advisor pick up the keys to the crew locker, the advisors then meet the registrar of Philmont, the
leader goes to logistical services, the crew is photographed, there is a medical recheck, food is
issued, mail protocol is announced, then there is an equipment shakedown, crew visits the new
and photo service, then there is a tour of base camp including the Tooth of Time trading post the
Villa Philmonte and museum, then lunch or dinner at the dining hall, advisor and leader meeting
with the chaplain aides then there are religious services, then Scouts are to write home, there is
an opening campfire and finally a good night’s sleep. On day two, Scouts are taken to breakfast
and then a bus will take them a short distance from the first nights camp. At the first camp the
ranger will cover mountain hiking and camping skills, map work and navigation, how to adjust to
high elevation, trail safety and first aid, stove and liquid fuel safety, fire building and fire safety,
cooking dehydrated meals, camp sanitation, conservation and environmental awareness, low
impact camping, and bear and mountain lion safety procedures. Once at camp Scouts are to take
the wilderness pledge 1. Litter and Graffiti - keep Philmont free of litter and graffiti, 2.
Wildlife - respect all wildlife, 3. Water - Conserve and don’t pollute, use proper sanitation, 4.
Trails - stay on the trails; do not cut across switchbacks, 5. Campsites - Use designated sites and
leave neat and clean.

Once Scouts are off the trail they return to a unique experience. Scouts are picked up by
Philmont buses and returned to base camp. Waiting for the bus and reflecting upon what has
happened over the past several days helps engrain the experience in the Scouts collective
consciousness. When the bus finally arrives and the Scouts are returned to base camp their
experience is not over. While this time is generally not as regimented as the pre-trek time it is
regimented nonetheless. Scouts are offered the opportunity to visit museums participate in the
closing campfires and visit the historic town of Cimarron. Scouts off the trail, as mentioned previously, are segregated from the newly arriving Scouts. This keeps the novices from the newly experienced Scouts. These Scouts are housed in a different area of base camp eats at different times in the mess hall and are allowed to congregate in similar areas with Scouts who also completed their trek. This is not to say that they do not come in contact with the newly arriving Scouts but the Philmont administrators’ attempt to minimize this contact. Scouts have a reputation of exaggeration when it comes to what they have just completed and this would adversely affect the Scouts who have not yet been on the trail.

Scouts who have completed their trek are offered the opportunity for additional educational experiences. The Philmont Museum and Seton Memorial Library houses collections of Philmont related reading materials and artifacts. The Kit Carson Museum is a living history Museum that attempts to show the scouts what life was like during the Beaubien and Miranda land-grant along Santa Fe Trail. Scouts learn about blacksmithing, frontier cooking, frontier farming, frontier life, and the history of the Santa Fe Trail. The staff at the Kit Carson Museum dress in period clothing and show all the above skills. Scouts who were unable to climb the Tooth of Time are offered one last chance to complete this task. The trek to the top of the Tooth of Time is strenuous and takes all of the last stay at Philmont. The tracking goes up the Tooth of Time ridge from 6700 feet to 9003 feet in just over three miles. This is a strenuous hike and is well-suited to Scouts who have spent the previous 10 days hiking the backcountry of Philmont. Staffers at base camp very often accompany the scouts as the chance for them to get out hiking while simultaneously working.

While at base camp the scouts have the opportunity to go to the closing campfire where they are awarded the Arrowhead award (Figure 3-1). This is the patch that most Scouts will wear on their uniform for the rest of their Scouting career. This award is only given to scouts
who fulfilled their Philmont obligations and cannot be purchased by anyone. Scouts who have
lost their award are often disappointed to learn that they will not be reissued another patch, or
that they cannot purchase another patch. Scouts are also awarded the “we all made it” plaque.

![Philmont Arrowhead Patch]

**Figure 3-1 Philmont 50th Anniversary Arrowhead Patch**

One final tradition at Philmont is for Scouts to tie their boots together and toss them over
the Philmont sign. With the extreme cost of hiking boots, this tradition is going the way of the
dodo. At base camp Scouts are given their crew picture, are able to take long hot showers, eat
hot meals including the traditional Mexican meal which includes bison meat, and many do
laundry. I overheard some scouts say that they had been instructed by their parents not to bring
dirty clothes home it was better for them to leave their clothing at Philmont than it was to bring
quite frankly disgusting clothing home. I remember during my trek that some of the clothes that
I took with me needed to be disposed of as they would not come clean. All of the pre and post
trek activities are important and an integral part of the Philmont Experience; however when I
think of the Philmont Experience it is what occurs on the trail. Thus the on trail part of Philmont
is the reason people go to the ranch, and all of the other activities are in support of the on trail activities.

**Data Collection: Seaton Memorial Library and Philmont Museum**

Data concerning Philmont’s ranger-led activities were collected at the Seaton Memorial Library and Philmont Museum during the summer of 2001. The building housing the library and museum is located to the eastern side of New Mexico Route 21, adjacent to Philmont base camp and south of the administrative headquarters and Villa Philmonte. The museum contains artifacts from the prehistoric and early contact periods, as well as those dating to the land grant period and the more recent Philmont era. It aids directly in one of the missions of Philmont: to educate Scouts who attend the camp.

The library houses the vast majority of all English-language books written about Philmont and the Boy Scouts of America, including fiction and non-fiction, political, social, scientific, western and scouting topics. I assessed other regional libraries and multiple electronic databases to confirm the extent of the Seaton Library catalog; the Philmont library possesses almost every written report about the ranch, and citations for those not on site.

Artifacts and documents pertinent to the history of the ranch are maintained in a climate-controlled archive. Documents include letters written to the camp staff and the Phillips family, photographs, minutes of meetings held about the ranch, and page proofs of significant articles and books.

Archival space is at a premium in the museum building, and the majority of materials used in this study are not on public display. The facility librarian and staff obtained materials, providing me with requested materials quickly and accurately. Library staff introduced me to the
single most important source of information on Scout activities offered at Philmont, the Philmont Guidebook to Adventure.

The Guidebook to Adventure is designed specifically for Philmont participants and trip planners, including packing and planning lists, activities offered, what Scouts should expect on their visit, and the mission statement of Philmont Boy Scout Ranch. I used these books to compile a complete list of activities offered between 1957 and 2001, and to establish in what years each activity was offered.

I entered data collected from the guidebooks into Excel, a computerized spreadsheet program, to facilitate the categorization of said data with modified grounded theory.

**Data Collection: Interviews**

Philmont Boy Scout Ranch is a very large and stringently organized non-profit wilderness camp. Given the size of the staff and infrastructure required to maintain the facilities and events, I attempted to interview staff and participants from all levels of the organization the gauge their impressions of the Philmont Experience. Using corporate interview techniques, with open ended questions, I spoke with and recorded in writing the comments of Philmont officials with the goal of understanding what types of changes the ranch has undergone thought the years (Schoenberger, 1990, 1991, 1992; Mcdowell, 1992;Denzen and Lincoln, 1998; Strauss and Corbin,1990; Straus, 1987; Creswell, 1998). Using a more unstructured interview technique and a questionnaire, I spoke to scouts from several locations across the country to ascertain how Scouts perceive the Philmont Experience. During the summer of 2001 I interviewed 8 People at Philmont with the title of Director, 37 people who were Rangers, and 11 people who were Philmont staff. During the same summer I interviewed 2 former directors, 6 former staff members, 21 people who had just completed the trek, and 6 who were about to start their treks.
In 2000 I interviewed 3 people who had been to Philmont in different capacities, 1 Cub Scout, 1 adult leader and 1 Order of the Arrow Trail crew member. From 2002-2010 I interviewed 37 people who had been to Philmont including 5 who were Rangers. In the summer of 2010 nine rangers were interviewed via e-mail.

**Data Collection: Participant Observation**

A rain storm prompted the third serendipitous method of primary data collection employed in this study.

On most of my research trips to Philmont, I camped in the New Mexico State Park in Cimarron Canyon for easy access to the scout ranch as well as the nearby town of Cimarron, New Mexico. While in town I inevitably met Philmont staff and alumni while we ate at the Kit Carson Inn and the Colfax Tavern. One rainy weekend I took advantage of dry lodgings at the historic St. James Hotel. While eating at the bar, I overheard a sizable group of Philmont employees discussing which of the Philmont camps gave an authentic Philmont Experience and which were “too modern” or promoted a “fake” Philmont Experience. Over beer, and without any prompting on my part, they identified, defined and analyzed characteristics of the Philmont cultural landscape more efficiently than any academic treatment. After this encounter, I began observing Philmont employees without making them aware of my research intentions in order to assess their everyday understanding of Philmont as a unique landscape experience.

**Theoretical and Methodological Considerations**

The data-collection phases of this project were not theoretically driven. However, analysis of this qualitative study requires an interpretive framework that complements the collection methods, rather than being the reason for the collection methods. Grounded theory is a
means of assembling qualitative data so that the concept of the project can show through by establishing categories, making connections between these categories and writing narrative about the categories (Strauss, 1987, 5).

Using open coding, the process of placing labels on discrete phenomena (Strauss, Corbin, 1990, 61), I arranged each of the Philmont ranger-led activities into nine primary categories based on the type of activity and its historical and/or modern character: (1) Living History, (2) Nostalgic Activities, (3) Physical Skills, (4) Adventure Sports, (5) Intellectual Skills, (6) Recreation, (7) Physical Sciences, (8) Camping and Trail Skills, and (9) Philmont History. Any single activity may occur in more than one primary category. For a chart of activities and their categories (see appendix 1). These categories demonstrate the many aspects that contribute to the overall experience Philmont administrators have engineered for Scouts. They reflect elements of the mission statement of Philmont, the Philmont dedication, and the Boy Scout Oath.

**The Boy Scout Oath**

On my honor I will do my best, to do my duty, to God and my country, to help other people at all time, to keep myself physically strong, mentally awake and morally straight.

**Philmont Dedication**

These properties are donated and dedicated to the Boy Scouts of America for the purpose of perpetuating faith, self-reliance, integrity and freedom, principles used to build this great country by the American Pioneer. So that these future citizens may, through thoughtful adult guidance and by the inspiration of nature, visualize and form a code of living to diligently maintain these high ideals and our proper destiny.

**Philmont Mission Statement**

The Mission of Philmont Scout Ranch is to achieve the purpose of the Boy Scouts of America and to serve the local councils by providing outstanding High Adventure training, or family program experience to older Scouts and family members.
The cultural landscape at Philmont is primarily determined by the on-trail activities. The activities at Philmont have gone through several evolutions to create the current cultural landscape; however with all of these changes the core experience at Philmont has stayed the same. As much as the base camp and the trail activities helped to create the cultural landscape of Philmont the pinnacle experience is, was, and will be hiking. Most of the hours of the Scouts day are spent hiking on the trail with all of the struggles and joys associated with it. With all of Philmont resources it was a conscious decision as to what the core experience would be. The creators of Philmont needed to follow closely the Philmont dedication and the mission of the Boy Scouts of America. Why did the creators of Philmont decide on the ranch motif and a glorified Western ideal? Philmont could have easily chosen to go a different way they could have, for example, chosen to play out the Native American history of this region rather than the European contact period. It has been argued by some that what we currently think of as being masculine was codified during the settling of the American West. Prior to the cowboy period there was not the sense that men had to be masculine. An excellent case in point would be the dandies of the Victorian era. Since the cowboy period there has been a change to what it is to be a man, and that has been represented by the Marlboro Man, and John Wayne (Schalch, K. NPR Report 2002). To paraphrase Hank Hill of the popular cartoon “King of the Hill” Bobby if you want to be a man just do what the Duke does in any of his movies except the Quiet Man I have no idea what he was up to in that one.

Sarah Watts, in Rough Rider in the White House, points out that Teddy Roosevelt came to power precisely when America was going through a psychological shift. Roosevelt by today's standards would be considered a masculine man. However, when he was coming to power he was considered a loose cannon which is why he was selected as vice president. It was thought that making him Vice President it would ruin his political aspirations (2003). Now we think of
Theodore Roosevelt as a cowboy, a soldier, a hunter, and finally as a statesman. Roosevelt is by modern definitions a masculine male.

The entertainment industry at the turn-of-the-century was portraying what it was to be a man. William F. Cody's Wild West Show portrayed Custer's last stand or as it was known in the show Custer's last fight as a mythical endeavor enhancing the “legend” that is Custer. Nowhere in the Wild West Show for example was it mentioned the stupidity of Custer for leaving his Gatling gun behind, or the fact that he simply walked into an ambush. Buffalo Bill Cody's Wild West show was there as a source of entertainment, but it also ingrained in Americans’ consciousness what it was to be a man (Warren, 1, 2003).

The Boy Scouts of America has a long-standing tradition and roll in turning today's boys into tomorrow's men and leaders. When Waite Phillips donated the land that is now Philmont to the Boy Scouts of America he did so with the intention of it being used to raise future leaders. Why did the Boy Scouts of America choose the ranch and cowboy motif for Philmont why not go different ways?

During the mid-twentieth century, when war was on the horizon and the enemy was potentially behind every tree, Americans took on additional vigilance and patriotism. When Phillips donated his property he made sure we knew it was to create future citizens maintaining high ideals. This closely mirrored American Patriotism, and what is more patriotic than the cowboy. With “men” going off to fight in the war, many overlooked the role that women played in the creation of our county and in the war effort. People thought that women were only in a supporting role, even if this were true, without their support success may not have been assured. Patriotism was a big deal. A simple search of the words Patriotism and World War 2 on Google
produces more than 2,600,000 results. What is more patriotic than the men who settled and
tamed the west, the American Cowboy.

The Boy Scouts of America could have chosen the Native American landscape for the scouts to experience or they could have offered Scouts an opportunity to experience Philmont in their own individual way. The Boy Scouts of America chose in a deliberate manner to have the Scouts experience the American West through the eyes of the cowboy. This deliberate choice was not a far stretch of the imagination. The area around Philmont was, and still is, used for active ranching. Cowboys were, and still are, used in ranching. While the cowboy has been much romanticized, the real work done by Cowboys was and is, strenuous and extremely difficult. Since ranching and Cowboys were used in this area, and many leaders and youth of the time associated Cowboys with masculinity, it is not difficult to understand why Philmont chose the cowboy culture above other potential choices.

The Native American's of the 19th and 20th Century were often looked upon as being second-class citizens with little or no redeeming value. Very often associated with this time was the phrase the only good Indian is a dead Indian. One must be careful to avoid associating late 20th century values and morals upon decisions that were made in a different time. After reviewing the Philmont archives, I feel certain that a conscious decision to avoid making Philmont a Native American landscape was not made. However I do believe in this time period it would have made it difficult for white youth leaders to offer a Native American experience to predominantly white youth. With this said, Native American folklore and education were a part of the Philmont Experience from the very beginning. Even the Cowboys of the early 20th century had a respect for the Native American's incorporating much of their lore and legend into the cowboy culture.
Care must be taken to avoid a sense of revisionist history when it comes to the creation of Philmont. When Philmont was created the State of New Mexico was only 26 years old. This area was in many respects still the American frontier. It would be easy to look at it from the early 21st-century viewpoint; thinking that the frontier of the American West was long since dead while forgetting that the cowboy culture in many parts of the American West are still alive and well. This anecdote to illustrate this point: While researching this project, I was in a local bar in Cimarron when a man rode up on a horse, attached it to a hitching post, walked into the bar, and checked his rifle with the bartender. Had I not seen this with my own eyes I would have doubted that it actually happened. Who would have thought that in the era of cellular telephones and modern SUVs that there are still people who ride for a living and still need firearms to protect their livestock. As I learned time and time again while completing this research, the old West is still alive and well.

The primary activity that is participated in at Philmont is hiking. Why is this the case? It was the belief of the early Philmont founders that with true strenuous activity in a pristine wilderness situation, Scouts would learn the beauty of nature and a sense of responsibility. While Philmont was an intentionally created cultural landscape it has not remained static overtime. In the early days of Philmont the only way to obtain access to the backcountry was by hiking and carrying your equipment on either your back or a burro. The modern four-wheel-drive SUV is something that was not available to the early Philmont participants. To achieve the goal of having Scouts perform physically strenuous activities it was an easy choice for the Philmont creators to decide that Philmont should be a backpacking/hiking experience.

The backpacking and hiking experience fit in well with the mission of the Boy Scouts of America and the Philmont dedication. The backpacking hiking experience at Philmont has evolved over time, creating places where Scouts can re-supply on the trail. The establishment of
re-supply points enabled Scouts to carry all of their equipment on their backs. This also coincided with the invention of modern backpacking equipment. Early backpacks had steel frames and this body is in relatively little padding on the straps. In the 1950’s Dick Kelty introduced the aluminum backpack frame and added modern materials such as nylon and closed cell foam to the backpack which made it lighter, more comfortable, and more durable (Backpacker, 20, 2004). During World War II, with the shortage of steel for the construction of pots and pans manufactures switched to aluminum for their construction. Backpackers of this time period realized that the aluminum pots and pans were lighter and more durable than their steel counterparts. While there has been a switch in the late 20th and early 21st-century to using titanium pots and pans this is not as important as a switch from steel to aluminum. The weight difference from steel to aluminum was in the kilo range and a switch from aluminum to titanium is in the gram range. Modern backpacks and lighter equipment enabled Scouts to carry more of their gear, lessening the need for the use of pack animals.

The invention of freeze-dried backpacking food was the final step necessary in Philmont becoming a modern backpacking experience. Now Scouts are now able to carry enough food on their backs to last for several days. The fact that Scouts are required to carry all of their equipment on their backs makes the Scouts rely on one another for the successful completion of the backpacking trek. No individual Scout can carry all of his equipment on his back. It is necessary to divide equipment up amongst the Scouts so that each Scout carries a reasonable load. It is also necessary for the stronger Scouts to shoulder a greater percentage of the total load so that all of the Scouts can complete the trek. The completion of the trek must be a team effort in order for the individual to succeed. This philosophy is at the heart of the cultural landscape of Philmont.
Many of the activities that are currently engaged in at Philmont were once time necessary for the completion of the trek. For example burro packing and racing is a nostalgic activity that in which Scouts participate. There is certainly no need for modern Scouts to pack and race burros. In the early days of Philmont it was necessary for Scouts to properly pack burros in order for these animals to carry all of the equipment necessary for the completion of the trek.

For the purposes for what this dissertation I am primarily going to look at all of the activities since 1957. Prior to 1957 Philmont was a completely different endeavor with the same cultural landscape at its heart. The Scouts who went to Philmont went with the intention of having a wilderness experience much like the Scouts of today. The activities that Scouts participated in on the trail prior to 1957 were, however, substantially different. Most of the Scouts off trail time was spent making cabins cutting trail and creating the modern camp. Scouts of today perform service while at Philmont but most of their off trail time is spent engaging in Ranger led activities.

Hiking and backpacking at Philmont is the primary experience. Off trail activities set Philmont apart from many other hiking experiences. Philmont is more than the sum of its parts and the way its parts interact are what create the cultural landscape. Philmont is unique you cannot compare Philmont to any other recreation opportunity. Scouts have the ability to go hiking or have the opportunity to participate in any of the activities that go on at Philmont. These activities do not by themselves create the cultural landscape of Philmont. Scouts who go to Philmont need to participate in these activities to fully understand the Philmont Experience and Philmont cultural landscape.

Adventure sports are ones where the primary goal is not competition but the adrenaline rush you get while participating in them. Philmont is known in Boy Scout circles as a High Adventure camp which means that it is supposed to provide an adrenaline outlet for participants
within a safe controlled environment. Adventure sports are some of the most memorable activities at Philmont and when asked about what activities participants liked best 78 percent answer one of the adventure sports first. Mountain biking, mountaineering, rock climbing, ropes and challenges, lumbering days, and other mountains too are all activities in the primary category of adventure sports. Rendezvous and frontier days are activities that are historic and the staff dress in period clothing, therefore they are primarily living history activities. The activities that occur there are adventure sports in nature, therefore they are categorized as secondary adventure sports. Since adventure sports are adventure first, it would not be possible to have a tertiary category of adventure sports. In an era of video games and extreme sports, adventure sports grab the participants’ attention and provide them a safe way of participating in activities that they may have only seen on television. For list of adventure sports activities see table 3-1.

**Table 3-1 Adventure Sports**

<table>
<thead>
<tr>
<th>Activity</th>
<th>Primary</th>
<th>Secondary</th>
<th>Tertiary</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mountain Biking</td>
<td>Adventure Sports</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mountaineering</td>
<td>Adventure Sports</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Rendezvous</td>
<td></td>
<td>Adventure Sports</td>
<td></td>
</tr>
<tr>
<td>Rock Climbing</td>
<td>Adventure Sports</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ropes and Challenges</td>
<td>Adventure Sports</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lumbering Days</td>
<td>Adventure Sports</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Other Mountains Too</td>
<td>Adventure Sports</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Frontier Days</td>
<td></td>
<td>Adventure Sports</td>
<td></td>
</tr>
</tbody>
</table>

Philmont is an intensive camping experience, Scouts spend over ten days on the trail carrying all of their food and camping equipment. It is important that Scouts have the necessary skills to survive and thrive on the trail. Historically most of the camping skills were taught once
The scouts were on the trail, but now they are taught before scouts start out on the trail. It is important for these skills to be taught beforehand, because you want to reinforce the information that was learned at base camp while the ranger is still with the scout during the first few days on the trail. Philmont began to teach camping skills at base camp because many Scouts were coming to Philmont unprepared and it was necessary for them to teach the skills before the Scouts were in any danger. Now Scouts are taught historic skills, technological skills, and leave no trace skills on the trail. All other camping skills were historically taught at Philmont, but are now taught at base camp. Leave no trace camping, survival, orienteering, map reading, and camping with little or no water are all primary category camping skills activities. Wilderness search/search and rescue/GPS technology is the only secondary category camping skills activity. Burro packing is the only tertiary category camping skills activity. It is necessary for Scouts to learn the skills necessary to enjoy themselves safely at Philmont and to achieve this goal I think teaching the skills at base camp and reinforcing them on the trail is the best means to that end. For the list of camping skills activities see table 3-2.

**Table 3-2 Camping Skills**

<table>
<thead>
<tr>
<th>Activity</th>
<th>Primary</th>
<th>Secondary</th>
<th>Tertiary</th>
</tr>
</thead>
<tbody>
<tr>
<td>Burro Packing</td>
<td></td>
<td></td>
<td>Camping Skills</td>
</tr>
<tr>
<td>No Trace Camping</td>
<td></td>
<td></td>
<td>Camping Skills</td>
</tr>
<tr>
<td>Wilderness Search/Search and</td>
<td></td>
<td></td>
<td>Camping Skills</td>
</tr>
<tr>
<td>Rescue/GPS Technology</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Survival</td>
<td></td>
<td></td>
<td>Camping Skills</td>
</tr>
<tr>
<td>Orienteering</td>
<td></td>
<td></td>
<td>Camping Skills</td>
</tr>
<tr>
<td>Map Reading</td>
<td></td>
<td></td>
<td>Camping Skills</td>
</tr>
<tr>
<td>Camping with Little or no Water</td>
<td></td>
<td></td>
<td>Camping Skills</td>
</tr>
</tbody>
</table>
One of the missions of the Boy Scouts of America and Philmont Boy Scout Ranch is to teach Scouts; to this end, the BSA places a premium on education. Most intellectual skills are in the secondary activity category because they are either part of a physical science or are skills activities that require education to be completed safely. Environmental awareness, wilderness search/search and rescue/GPS technology, useful plants and dyes, and photography are all activities that are in the primary category of intellectual skills. Archaeology, conservation, fly tying and fishing, geology, homesteading, Jicarilla Apache life, mountain livin’, no trace camping, Ring Ranch, ropes and challenges, .30-06 rifle shooting, 12 gauge shotgun shooting, survival, orienteering, bow hunting, foxfire, astronomy, field biology, NRA hunter safety, forestry, map reading, weather station, fisheries biology, camping with little or no water, Waite Phillips, and gun handling are all activities that are in the secondary category of intellectual skills. Adobe casa, gold mining and panning, rock climbing, Rocky Mountain Fur Company, horse rides, and special trail meals are all activities in the tertiary category of intellectual skills. All of the activities at Philmont are in some way intellectual skills. This enables Philmont to complete its mission to educate Scouts even while entertaining them. For a complete list of intellectual skills see table 3-3.

**Table 3-3 Intellectual Skills**

<table>
<thead>
<tr>
<th>Activity</th>
<th>Primary</th>
<th>Secondary</th>
<th>Tertiary</th>
</tr>
</thead>
<tbody>
<tr>
<td>Adobe Casa</td>
<td></td>
<td></td>
<td>Intellectual skills</td>
</tr>
<tr>
<td>Archaeology</td>
<td></td>
<td></td>
<td>Intellectual skills</td>
</tr>
<tr>
<td>Conservation</td>
<td></td>
<td></td>
<td>Intellectual skills</td>
</tr>
<tr>
<td>Environmental Awareness</td>
<td></td>
<td></td>
<td>Intellectual skills</td>
</tr>
<tr>
<td>Fly Tying and Fishing</td>
<td></td>
<td></td>
<td>Intellectual skills</td>
</tr>
<tr>
<td>Geology</td>
<td></td>
<td></td>
<td>Intellectual skills</td>
</tr>
<tr>
<td>Activity</td>
<td>Skill Type</td>
<td></td>
<td></td>
</tr>
<tr>
<td>-----------------------------------------</td>
<td>------------------</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gold Mining and Panning</td>
<td>Intellectual skills</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Homesteading</td>
<td>Intellectual skills</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Jicarilla Apache Life</td>
<td>Intellectual skills</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mountain Livin'</td>
<td>Intellectual skills</td>
<td></td>
<td></td>
</tr>
<tr>
<td>No Trace Camping</td>
<td>Intellectual skills</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ring Ranch</td>
<td>Intellectual skills</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Rock Climbing</td>
<td>Intellectual skills</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Rocky Mountain Fur</td>
<td>Intellectual skills</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Company</td>
<td>Intellectual skills</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ropes and Challenges</td>
<td>Intellectual skills</td>
<td></td>
<td></td>
</tr>
<tr>
<td>.30-06 Rifle Shooting</td>
<td>Intellectual skills</td>
<td></td>
<td></td>
</tr>
<tr>
<td>12 Gauge Shotgun</td>
<td>Intellectual skills</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Shooting</td>
<td>Intellectual skills</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Horse Rides</td>
<td>Intellectual skills</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Wilderness Search/Search and Rescue/GPS</td>
<td>Intellectual skills</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Technology</td>
<td>Intellectual skills</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Special Trail Meals</td>
<td>Intellectual skills</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Survival</td>
<td>Intellectual skills</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Orienteering</td>
<td>Intellectual skills</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Useful Plants and Natural Dyes</td>
<td>Intellectual skills</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bow Hunting</td>
<td>Intellectual skills</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Foxfire</td>
<td>Intellectual skills</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Astronomy</td>
<td>Intellectual skills</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Table 3-3 (continued)

<table>
<thead>
<tr>
<th>Activity</th>
<th>Skill</th>
</tr>
</thead>
<tbody>
<tr>
<td>Field Biology</td>
<td>Intellectual</td>
</tr>
<tr>
<td>NRA Hunter</td>
<td>Skills</td>
</tr>
<tr>
<td>Safety/Marksmanship</td>
<td>Intellectual</td>
</tr>
<tr>
<td>Forestry</td>
<td>Skills</td>
</tr>
<tr>
<td>Map Reading</td>
<td>Intellectual</td>
</tr>
<tr>
<td>Weather Station</td>
<td>Intellectual</td>
</tr>
<tr>
<td>Fisheries Biology</td>
<td>Skills</td>
</tr>
<tr>
<td>Camping with Little or no Water</td>
<td>Skills</td>
</tr>
<tr>
<td>Waite Phillips</td>
<td>Skills</td>
</tr>
<tr>
<td>Photography</td>
<td>Intellectual</td>
</tr>
<tr>
<td>Gun Handling</td>
<td>Skills</td>
</tr>
</tbody>
</table>

One way to educate and entertain scouts simultaneously is to dress up in period costume and psychologically transport Scouts back in time. This is exactly what happens in living history activities. All of the living history activities are in the primary category. After all, if a person is dressed in period costume and plays the role of an historic character, it cannot be subjugated to a secondary category. Continental Tie and Lumber Company, homesteading, Jicarilla Apache life, mountain livin’ Ring Ranch, Rocky Mountain Fur Company, western lore, foxfire, and frontier days are all living history activities. The living history activities are often the most memorable and educate the participants through participation in the everyday life of historic figures. In addition to the living history activities on the trail the Kit Carson Museum in the Rayado area is also a living history activity. For a complete list of living history activities see table 3-4.
Table 3-4 Living History

<table>
<thead>
<tr>
<th>Activity</th>
<th>Primary</th>
<th>Secondary</th>
<th>Tertiary</th>
</tr>
</thead>
<tbody>
<tr>
<td>Continental Tie and Lumber Company</td>
<td>Living History</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Homesteading</td>
<td>Living History</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Jicarilla Apache Life</td>
<td>Living History</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mountain Livin'</td>
<td>Living History</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ring Ranch</td>
<td>Living History</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Rocky Mountain Fur Company</td>
<td>Living History</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Western Lore</td>
<td>Living History</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Foxfire</td>
<td>Living History</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Frontier Days</td>
<td>Living History</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

I have defined a nostalgic activity as an activity that at one time was necessary for the completion of a Philmont trek but is now done to show campers what the early days of the camp were like. I have grouped them in accordance with their relevance to the early days of the camp not the early days of the ranch or times that precede that. As an example I have chosen burro packing. In the early days of the camp the materials that were used for cooking were cast iron, the materials used for tents was canvas, and freeze dried foods were not available. To complete the trek participants needed to load all of their materials onto pack animals primarily burros. Today the Philmont Burro is famous in western circles and campers have the opportunity to interact with them in burro packing and racing. These activities are not as easy as they would seem since a burro will not move unless the load is perfectly balanced on its back. The primary category of nostalgic activities include blacksmithing, burro packing, horse rides, special trail meals, and Dutch oven cooking as the activities. The secondary category of nostalgic activity includes adobe casa, and black powder. The tertiary category has the most categories primarily
because these were either old activities at the origin of the camp or they are modern variations on old activities. The tertiary category of activity includes burro racing, Continental Tie and Lumber Company, Philmont campfire, western lore, campfires, useful plants and dyes, lumbering days, woods lore and wisdom, and frontier days. All of the nostalgic activities teach scouts about the early days at the camp while providing an entertaining experience for the participants (Table 3-5).
### Table 3-5 Nostalgic Activity

<table>
<thead>
<tr>
<th>Activity</th>
<th>Primary</th>
<th>Secondary</th>
<th>Tertiary</th>
</tr>
</thead>
<tbody>
<tr>
<td>Adobe Casa</td>
<td>Nostalgic Activity</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Black Powder</td>
<td>Nostalgic Activity</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Blacksmithing</td>
<td>Nostalgic Activity</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Burro Packing</td>
<td>Nostalgic Activity</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Burro Racing</td>
<td>Nostalgic Activity</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Continental Tie and</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lumber Company</td>
<td>Nostalgic Activity</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Horse Rides</td>
<td>Nostalgic Activity</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Philmont Campfires</td>
<td>Nostalgic Activity</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Western Lore</td>
<td>Nostalgic Activity</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Special Trail Meals</td>
<td>Nostalgic Activity</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Campfires</td>
<td>Nostalgic Activity</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dutch Oven Cooking</td>
<td>Nostalgic Activity</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Useful Plants and</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Natural Dyes</td>
<td>Nostalgic Activity</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lumbering Days</td>
<td>Nostalgic Activity</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Woods Lore Wisdom</td>
<td>Nostalgic Activity</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Frontier Days</td>
<td>Nostalgic Activity</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Philmont history is a category that is designed to teach participants about the history of the camp and the early days of the Philmont Country. A good example of Philmont history would be the Philmont campfires, where the staff of Philmont dress in costume and tell stories about how Philmont was created and sing songs about the camp and the land. These campfires are a nice break from the monotony of going to bed when the sun sets. Philmont campfires and the songs and stories consistently rank amongst the most memorable experiences of Philmont.
participants. Philmont does know its audience and if they were to have a more structured
classroom educational experience the participants would not pay attention and the message
would be lost. The primary category of Philmont history activities include adobe casa, gold
mining and panning, Philmont campfires, campfires, woods lore and wisdom, and Wait Phillips.
The secondary category of Philmont history activities include burro packing, cantina, Continental
Tie and Lumber Company, Rocky Mountain Fur Company, western lore, special trail meals,
Dutch oven cooking, and lumbering days. The tertiary category of Philmont history activities
includes homesteading, mountain livin’, Ring Ranch, and foxfire. All of these activities are
designed to teach the participants about the history of the camp and land (Table 3-6).
Many of the activities at Philmont have their basis in the physical sciences. These activities are staffed by people with an educational background in that field and do a good job of introducing complex concepts to participants in a field environment. The primary category of physical science activities includes archaeology, conservation, geology, astronomy, field biology,
forestry, weather station, and fisheries. The secondary category of physical science activities includes environmental awareness, and useful plants and dyes. There are no tertiary level physical science activities. Philmont is often on the cutting edge of environmental awareness. Philmont introduced conservation in the first year of activities in 1958 well before conservation had made it into the realm of public awareness (Table 3-7).

Table 3-7 Physical Science

<table>
<thead>
<tr>
<th>Activity</th>
<th>Primary</th>
<th>Secondary</th>
<th>Tertiary</th>
</tr>
</thead>
<tbody>
<tr>
<td>Archaeology</td>
<td>Physical Science</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Conservation</td>
<td>Physical Science</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Environmental Awareness</td>
<td>Physical Science</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Geology</td>
<td>Physical Science</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Useful Plants and Natural Dyes</td>
<td>Physical Science</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Astronomy</td>
<td>Physical Science</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Field Biology</td>
<td>Physical Science</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Forestry</td>
<td>Physical Science</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Weather Station</td>
<td>Physical Science</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Fisheries Biology</td>
<td>Physical Science</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The first duty of a Scout, as stated in the Boy Scout Oath, is to keep themselves physically strong. To that end Philmont provides activities that are designed to teach the participants physical coordination and provide physical activity. The shooting sports are all listed as primarily physical skills because of the physical coordination required to shoot. The primary category of physical skills activities includes black powder, burro racing, .03-06 rifle shooting, bow hunting, NRA hunter safety/marksman ship, and gun handling. The secondary category of physical skills activities includes blacksmithing, gold mining and panning, mountaineering, rock
climbing, horse rides, and other mountains too. The tertiary level of physical skills activities includes mountain biking, no trace camping, ropes and challenges, orienteering, and camping with little or no water. Many of the activities that are listed in the secondary and tertiary categories are definitely physical skills but I felt they better fit in other categories (Table 3-8).

Table 3-8 Physical Skills

<table>
<thead>
<tr>
<th>Activity</th>
<th>Primary</th>
<th>Secondary</th>
<th>Tertiary</th>
</tr>
</thead>
<tbody>
<tr>
<td>Black Powder</td>
<td>Physical Skills</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Blacksmithing</td>
<td>Physical Skills</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Burro Racing</td>
<td>Physical Skills</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gold Mining and Panning</td>
<td>Physical Skills</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mountain Biking</td>
<td>Physical Skills</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mountaineering</td>
<td>Physical Skills</td>
<td></td>
<td></td>
</tr>
<tr>
<td>No Trace Camping</td>
<td>Physical Skills</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Rock Climbing</td>
<td>Physical Skills</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ropes and Challenges</td>
<td>Physical Skills</td>
<td></td>
<td></td>
</tr>
<tr>
<td>.30-06 Rifle Shooting</td>
<td>Physical Skills</td>
<td></td>
<td></td>
</tr>
<tr>
<td>12 Gauge Shotgun Shooting</td>
<td>Physical Skills</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Horse Rides</td>
<td>Physical Skills</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Orienteering</td>
<td>Physical Skills</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bow Hunting</td>
<td>Physical Skills</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Other Mountains Too</td>
<td>Physical Skills</td>
<td></td>
<td></td>
</tr>
<tr>
<td>NRA Hunter Safety/Marksmanship</td>
<td>Physical Skills</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Camping with Little or no Water</td>
<td>Physical Skills</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gun Handling</td>
<td>Physical Skills</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

If Philmont was all physically demanding educational experiences I do not think most people would go there. Some of the activities are there so that the participants just have fun,
these activities are the recreation activities. The primary category of recreation activities includes cantina, fly tying and fishing, and rendezvous. The secondary category of recreation activities include burro racing, mountain biking, Philmont campfires, campfires, woods lore and wisdom, and photography. The tertiary category of recreation activities includes Dutch oven cooking. My favorite was cantina where Scouts get the feeling of the old west Saloon minus the alcohol and murder (Table 3-9).

**Table 3-9 Recreation**

<table>
<thead>
<tr>
<th>Activity</th>
<th>Primary</th>
<th>Secondary</th>
<th>Tertiary</th>
</tr>
</thead>
<tbody>
<tr>
<td>Burro Racing</td>
<td>Recreation</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Cantina</td>
<td>Recreation</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Fly Tying and Fishing</td>
<td>Recreation</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mountain Biking</td>
<td>Recreation</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Philmont Campfires</td>
<td>Recreation</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Rendezvous</td>
<td>Recreation</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Campfires</td>
<td>Recreation</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dutch Oven Cooking</td>
<td>Recreation</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Woods Lore Wisdom</td>
<td>Recreation</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Photography</td>
<td>Recreation</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The shooting sports category is only a tertiary level activity. It must be listed since they are an activity, but the main reason for having shooting sports is to teach the participants how to shoot safely and well. The tertiary level of shooting sports activities includes black powder, rendezvous, .30-06 rifle shooting, bow hunting, and NRA hunter safety. Shooting sports
disappear from time to time. When asked why this occurs, a Philmont director told me it happens after there are shooting accidents. Normally they reappear after a year (Table 3-10).

Table 3-10 Recreation

<table>
<thead>
<tr>
<th>Activity</th>
<th>Primary</th>
<th>Secondary</th>
<th>Tertiary</th>
</tr>
</thead>
<tbody>
<tr>
<td>Black Powder</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Rendezvous</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>.30-06 Rifle Shooting</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>12 Gauge Shotgun Shooting</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bow Hunting</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>NRA Hunter Safety/Marksmanship</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gun Handling</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Shooting Sports</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The cultural landscape of Philmont was created by its founders, and is protected by its managers. It is an adventurous western cowboy landscape that demonstrates the history of Philmont, modern adventure sports, and is closely related to the activities that occur there. Since the cultural landscape of Philmont is closely tied to the activities of Philmont to modifying and add activities must be taken seriously. It must be decided if a change is in the best interest of the camp and if they add to the cultural landscape. Philmont is unique but that does not mean that it is not in competition with everything else in the life of a Scout. To entice scouts to come to Philmont they must market themselves to the end users, the Scouts.

Much has been written about sexuality and the Boy Scouts of America, however this dissertation only tangentially addresses sexuality. Philmont is a privately owned camp, owned by the Boy Scouts of America. As such they can change the cultural landscape to mean whatever
they want. Philmont is a socially constructed landscape that could be described as a male heterosexual landscape.
Chapter 4

The Marketing of Place

How do people learn about Philmont and how does Philmont stay relevant to the lives of the members of the Boy Scouts of America? Philmont is unique and has a several year waiting list for people who want to attend. The primary method of marketing for Philmont is word of mouth and Philmont want to maintain participants as the primary method of evangelizing what Philmont is. Philmont also uses the time people are there to teach them about what Philmont is. The Boy Scouts of America owns two publications and uses them selectively to market Philmont to the end consumer. The internet is a great way for Philmont to get information about itself out to the Scouts. People have thousands of websites which explain about their time at Philmont.

I recall first learning of Philmont at summer camp in 1985. I was 12 years old and in awe of a group of older Scouts that had just returned from the West and Philmont – 14 days of travel, backpacking and camping – and went directly to our annual, 10-day camp in Halliburton, Ontario, Canada. According to the rules of my troop, Troop 497 of Texas, Maryland, those Scouts going to Philmont also were obligated to attend the annual troop-wide camp. This was to ensure adequate patrol and troop-level leadership – roles filled almost entirely by boys old enough to also attend the high adventure camp at Philmont. While not the case every year, in 1985 Philmont and summer camp were back-to-back on the calendar, resulting in a 24-consecutive-day commitment to Scouting, and consuming almost 27 percent of a summer
vacation period on average only 90 days long. Considering there must be at least two adult leaders on each Philmont trekking crew, as well as adequate adult coverage at summer camp, this represents a significant investment of time and money for self-funded, volunteer organization. According the Bureau of Labor Statistics, the average American worker with 10 years on the job has 16.9 days of paid vacation (http://data.bls.gov/cgi-bin/surveymost). A 14-day Scouting trip represents more than 82 percent of an adult leader’s annual paid vacation. For those with 20 years on the job, spending 14 days on a Philmont trek eats up almost 69 percent of their 20.3 paid vacation days (http://data.bls.gov/cgi-bin/surveymost). A two-week trip to Philmont is a remarkable commitment by adult leaders and their families, who may have to choose between a trek with one of their children and a vacation with the entire family.

In an era of increasing obligations to work and greater competition for our leisure time, there is an increasing demand for vacations that pack more adventure into less time (Edry, S. Sennott, S. 2004). While Philmont does not sell vacation packages on the internet or charge more money for an intensive adventure experience, it does offer an enticing set of high adventure activities to appeal to the time-challenged scouting family.

In order to remain a viable scouting locale, Philmont must continually attract a new generation of trekkers from a population comprised solely of members of the Boy Scouts of America (5,000,000 Shareholders, 1951, 2-31). To meet this end, Philmont has struggled to remain current over the decades while simultaneously preserving its core experience. With Scouts as their only consumers, Philmont has a delicate task of relating to a captive market while not overexposing its “unique” character or getting lost among the hundreds of other local and regional camps across the nation.

As noted at the top of this chapter, my Philmont Experience began three years before setting foot on the Ranch. Approximately 15 older Scouts from my troop surfaced at summer
camp after two weeks at Philmont. They were more tan and fit than in the months previous, and there was a bond between them I had not noticed before. Younger Scouts like me peppered them with questions about where they had been to earn the scrapes and tan lines. While at first secretive – a deliberate attempt to ratchet up our curiosity and also further increase the social distance between our two groups – these older boys finally relented and told of their adventures at Philmont. By the end of summer camp, I was dead set on going to Philmont as soon as I was eligible.

Three years later, on Philmont’s fiftieth anniversary, I made it to the Ranch, only to find out that my notions of what it would be like were dead wrong! The sand-and-cactus desert of my imagination was really high desert scrub and dramatic mesas. The hardscrabble endurance hikes were actually moderate, long-distance ambles. Regardless of my misconceptions, the word-of-mouth buzz from those older boys in 1985 sustained my desire to go to Philmont for three years of powerful distractions like swim team and girls. Naturally, when I returned from Philmont to summer camp, I repeated the ritual and treated the younger Scouts to dramatic tales of my trek at Philmont.

The status that a Scout has at their home troop will go through Turners three stages of rites de passage separation, margin, and aggregation when a Scout attends Philmont. During the separation stage the Scout leaves the previous life, separates themselves from their families (at least for short periods of time), and begins to learn the skills that will make them an experienced Scout. After the Scout has been separated from their parents they are surrounded by like people. They begin the process of transformation and learning at Philmont, and they enter the margin stage. Following the process of learning the Scout goes from being a follower to being a leader; this final process completes the aggregation phase (Turner, 93-122, 1967; Turner, 94-130 1969; Turner, 166-230,1974; Turner, Bruner, 97-105, 1986).
While at Philmont the Scouts go through the same three stage liminal process. When they arrive they are isolated from the Scouts who have completed the trek, placing them in the role of novice in the separation phase. While at base camp they follow strictly controlled tasks that educate them about what to expect and also tell them about Philmont.

On the trail the Scouts are physically separated from arriving Scouts and Scouts who have completed the trek. At the beginning of the trek they are still learning and are more in the separation stage than the margin stage since they are still with a ranger and still learning about Philmont. Once the ranger leaves the crew is on its own placing them in “a moment in and out of time” (Turner, 96, 1969). On the trail the Scouts hear over and over the story of Philmont including a Philmont Story campfire. It is on the trail while the scout is in the margin stage that the Scouts are truly liminal people in the “betwixt and between” status (Turner, 93, 1967). The Scouts change without knowing that they are changing through thoughtful guidance and personal experience.

When the scouts complete the trek their status is changed, and they have succeeded. These experienced scouts have more benefits, better shower time (although this might just be because they stink), Better meal time and more personal freedom. It is after they have completed the trek that they are in the aggregation phase. They participate in another ceremony which tells them the Philmont story again, but this time they have a real understanding about what it means. The Scouts are given the arrowhead patch. This truly set them apart as Philmont Scouts, since the only people who should have the Arrowhead patch are the ones who have completed all of the steps laid before them by Philmont. With the change in status at Philmont and at the home troop, Philmont is a rite of passage.
Marketing of Philmont Scout Ranch

The Philmont marketing strategies are tightly controlled by the Boy Scouts of America and Philmont management, and simultaneously almost completely without oversight. What do I mean by this contradictory observation?

Philmont is heavily branded by published media including decades of articles in BSA publications *Boy’s Life* and *Scouting* magazines, brochures, and the annual *Guidebook to Adventure*, in addition to highly collectable merchandise and awards. Access to the ranch by non-BSA media is severely limited, and official websites claim to be the most authentic sources of information. Yet there is a parallel marketing track that seems to have the blessing of BSA and the ranch management, while existing without funding, fact checking or central organization. I refer here to the most informative and least regulated forms of Philmont marketing: internet websites and word of mouth.

Philmont on the World Wide Web

Typing the word *Philmont* into Google’s internet search engine returns about 412,000 websites referencing the search term. Refining the search for *Philmont Boy Scout Ranch* results in approximately 67,900 websites.
Figure 4-1: First page of Google search results for “Philmont” performed on July 8, 2007.

By discounting the Ranch’s official site, as well as those of the Tooth of Time Trading Post and the Boy Scouts of America, the vast remainder of Philmont-specific sites consist of the creations of individuals and groups who have trekked the Ranch. Their experience crystallizes in the form of public musings on their Philmont Experience.

While many other vacation destinations also have multiple websites, a Google search for Aspen or Cozumel returns a predominance of commercial endeavors. Even other Scout camps fail to generate the volume of websites dedicated to Philmont. Broad Creek Memorial Scout
Reservation in northern Maryland is referenced in 914 websites (many unrelated to Scouting activities), while Texas High Adventure Base, outside Dallas-Ft. Worth, offering a Philmont-like menu of activities, appears in only 214 websites as of July 1, 2007.

**Philmont.com: Unofficially official**

Aside from the truly official Philmont sites like the ranch’s equipment and souvenir store the Tooth of Time Traders (toothoftimetraders.org) and the BSA official websites (scouting.org/philmont and philmontscoutranch.org), the single most complete source of information on Philmont is housed at Philmont.com, the self-proclaimed “un-official Philmont” website. This is a privately run website, backed by Philmont alumni, and maintained by Jay Jolicoeur of the Philmont Staff Association. It predates the official BSA Philmont website by many years. Loaded with photographs, message boards, trek itineraries and other critically useful information, Philmont.com is everything the BSA websites should be, but chooses not to be. While Philmont.com tows the BSA party line, focusing solely on the trek experience, it appears to revel in its unsanctioned status (Illustration 4-2), proclaiming at the top of its homepage, “this is **NOT** an officially sanctioned website of Philmont Scout Ranch or the BSA” (Illustration 4-3).
The Philmont Staff Association is not an official organization within the BSA. Comprised of current and former ranch staff (Trading Post employees, maintenance and mess hall staff, seasonal camp and trail crews, etc.), these are loyal and dedicated Philmont enthusiasts populating an active online community as well as regional assemblies. They view themselves as keepers of
the Philmont flame. Their mission statement: “The Philmont Staff Association (PSA) unites the Philmont Staff – past and present – for the purpose of serving the adventure, heritage and experience of Philmont Scout Ranch and the Boy Scouts of America “

(www.philstaff.com/LRSP.pdf: 1).

**Troop and Individual Philmont Websites and Blogs**

The vast majority of the remaining 67, 895 or so Philmont websites are labors of love on the part of individuals and scout troops across the country. An excellent case in point is Selden’s List of Philmont Web Pages (lepp.cornell.edu/~seb/philmont.html):

This is Selden's partial list of Web pages which describe Philmont Scout Ranch, as well as some other hiking and Scouting topics. It was started when a friend going to Philmont asked for some pointers to Web pages describing others’ experiences there. Since then, it jest (sic) grew.

Please don't hesitate to send e-mail to seb@lepp.cornell.edu about any Web pages that you'd like to see included or if you notice any corrections I should make. The Web grows too fast for any one person to keep up

(lepp.cornell.edu/~seb/philmont.html)

Selden’s list is a simple but extensive collection of all things Philmont, from links to trek itineraries and topo maps, menus for diabetic trekkers, annual user ship statistics, helpful articles compiled from Troop websites, and even discussions on the use of turkey roaster bags for trail cooking.

Selden finds kindred spirits in the numerous blogs, travelogues and My Space pages dedicated to the Philmont Experience. Official troop websites chronicle the adventures of their crews not just for posterity sake, but also as a service to others. For instance, “Philmont 2000:
What they don’t tell you” is a cautionary list compiled by adult trekkers from Expeditions 707A1 and A2 (lepp.cornell.edu/~seb/philmont-dont-tell.html). They include critical observations like “Amtrak is NEVER on time.” “The bus that Philmont provides is not free.” “The crew leader and advisors will have very little free time on Day 1. Just because you show up at 8:00am on Day 1, don't think you'll have time to kill. You won't.” And most ominous: “Take the ropes and dining fly they try and issue you at Philmont. You WILL need them.”

Like Philmont.com, these sites strive to communicate with others anticipating or reminiscing about a trek. Given that the official Philmont website chooses to provide only a truncated list of applications, packing lists and itineraries, these grassroots efforts at trek education not only fill the need for detailed, first-person accounts of the Philmont Experience, but create a structured community of novice and seasoned trekkers that seem to appeal to so many. This structure of people needing information and other people giving information on that topic creates a self-organizing system (Luhmann, N, 1984, 2)

**Philmont in Print**

While I do not recall reading about Philmont in *Boy’s Life* in five years of Scouting before I attended my trek in 1988, it is likely that an article or two crossed my path. The information I had was essentially hearsay from older Scouts and a few facts from adult leaders who had been to Philmont. Exaggeration was common, and Philmont took on a legendary, if inaccurate mystique. With the current widespread availability of the internet and its thousands of Philmont websites, there is a great deal of accurate information on the ranch, the treks, and the activities. It is possible that some of the mystique will be eroded over time. However, the *Philmont Experience*, the physical, cultural and metaphysical summit of Scouting cannot be completely voiced by articles, blogs or even first-hand accounts. As with cultural and spiritual
pilgrimages, there is a personal, transcendent experience that translates poorly into words and so maintains its inscrutability.

Naturally, Philmont’s active marketing strategies pre-date the internet. The Boy Scouts of America has two official publications, *Boy’s Life* for Scouts (published since 1911) and *Scouting* for adults (published since 1913). Since 1939, these two subscription-only magazines have published approximately 100 articles specifically about Philmont Scout Ranch. In addition, specialty travel and recreation publications including *The Journal of the National Geographic Society*, *Outside* and *Backpacker* magazines have published on the camp’s high adventure activities. An unexpected source of articles stems from Philmont’s mission to maintain an active non-commercial ranch. World renowned for its bison, burro and horse husbandry programs, Philmont’s efforts are documented in *The Western Horseman*, *New Mexico Stockman*, and *Livestock Market Digest*. These articles and others written about the Ranch are collected in the on-site Seaton Memorial Museum, Library and Archives (Figure 4-1).
**Seaton Memorial Library and Archives and the Philmont Museum**

Seaton Memorial Library and Philmont Museum is located near the busiest part of the ranch, just across New Mexico Highway 21 from the main parking area and tent city. The building is stucco, painted to look like the adobe walls of a nineteenth-century frontier casa. The Philmont Museum, containing artifacts from the ranch’s history and prehistory, occupies the south half of the building. The north half houses the Seaton Memorial Library, a collection of books and magazines about Philmont and the Boy Scouts of America. The archive contains additional artifacts, photographs and printed matter, available upon request from the staff of year-round employees. I performed data collection supporting this dissertation on multiple trips to the library and archives from Colorado during the summer of 2001.

![Figure 4-5 Seaton Memorial Library Stacks](image_url)
Introduction

In 1893, a bounty hunter named Ernest Thompson Seton journeyed to the untamed canyons of New Mexico on a mission to kill a dangerous outlaw. Feared by ranchers throughout the region, the outlaw wasn’t a pistol-packing cowboy or train-robbing bandit. The outlaw was a wolf.

Lobo, as locals simply called him, was the legendary leader of a band of cattle-killing wolves that had been terrorizing cattle ranchers and their livestock. Known as the “King of the Currumpaw,” Lobo seemingly had a mythical ability to cheat death, eluding the traps that ranchers had set for him throughout the countryside.

It was up to Seton, a naturalist as well as a professional animal trapper, to exterminate this “super-wolf.” The ensuing battle of wits between wolf and man would spark a real-life wilderness drama, the outcome of which would leave a lasting effect on a new and growing movement in America: wilderness preservation.
I was especially interested in the body of published material archived at the Seaton Museum. To gain a historical perspective on the marketing of Philmont, I examined published articles and skimmed the collection of board meeting minutes for any references to marketing strategies. While there were many articles and books on Philmont that I found potentially useful, there was not a single mention of marketing efforts in five decades of collected minutes from board meetings.

I photocopied or scanned and printed all of the Philmont-specific articles in the Seaton Library and Archive. According to the staff and museum Director, I now had a complete collection of Philmont publications. I was later to find out just how incomplete the Seaton materials – reputedly the best collection of Philmont publications in the country – really were.

Upon returning to Kent State University in September 2001, I created an annotated bibliography of the material gathered at Philmont. However, before I could undertake additional analyses, my house in Kent, including my basement office, suffered a substantial flood. My articles, stored in cardboard file boxes, were a pulpy, unreadable loss. This proved to be something of a lucky stroke, not that it felt that way at the time!

I began to reconstruct my collection of articles using local and regional libraries. However, because the most recent ten years of Boy’s Life are available on-line, all libraries in the Midwest have discarded their paper copies. The regional availability of Scouting magazine was significantly better. The Ohio State University owns bound volumes of Scouting from 1937 through the mid 1970’s. In a series of trips to Columbus, I examined and photocopied Philmont articles from the archived volumes. In this process I discovered many more articles than were
housed in the Seaton archives. In fact, comparing my original bibliography with that generated for the Ohio State collection for the period of 1937 to 1973, Seaton has just over 17 percent of the total number of Philmont articles published in *Scouting*.

This prompted me to cull all on-line *Boy’s Life* articles from 1993 to 2003 and compare the total to the Seaton archives list that I had for the same date range. Seaton had only 40 percent of articles published in *Boy’s Life* for this ten-year period.

Articles published in the early years of Philmont Scout Ranch demonstrate the effort to directly influence Scouts and encourage them to visit the ranch. Titles like *500,000 Share Holders* and *It’s Your Ranch* emphasize the spirit of group ownership critical to building the ranch into the pinnacle Scouting location it is today. Over time, the marketing emphasis seemed to shift to the practical aspects of a 14-day trek – transportation and attracting adequate adult participation. To this end, there are more Philmont articles in *Scouting*, the magazine for adult Scouters, than in *Boy’s Life*. This is not to say that articles are in any way common. In over six decades of volumes, the highest number of Philmont-centric occurrences in a single year consisted of three articles and two airline advertisements (Figure 4-5) published in 1970.

*Marketing to Scouts*

The primary method Philmont and the Boy Scouts of America use to communicate to Scouts on all topics is material published in *Boy’s Life* magazine. This glossy, subscription-only monthly magazine distributed to 5.8 million people annually is the official publication of the Boy Scouts of America. Two versions are presented: one for the Cub Scout audience of boys ages six to 11, and a second for Scouts ages 12 through 17. Loaded with jokes, games, cartoons, articles and photographs of clean-cut boys and their adult mentors, *Boy’s Life* “is simultaneously entertaining, educations (sic) and informative. The magazine serves the active lifestyle of it’s
(sic) audience while fulfilling the vision of the Boy Scouts of America” (Media kit, www.boyslife.org/about/ads/mediakit.pdf: 5).

Based on information from the online Media Kit below, Boy’s Life boasts a highly desirable, affluent (median household income $69,000) audience that “cannot be reached through other publications” (Media kit, www.boyslife.org/about/ads/mediakit.pdf: 4).
<table>
<thead>
<tr>
<th>Age Group</th>
<th>Total Readers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Boys under 6</td>
<td>187,000</td>
</tr>
<tr>
<td>Boys 6-11</td>
<td>1,695,000</td>
</tr>
<tr>
<td>Boys 12-17</td>
<td>1,352,000</td>
</tr>
<tr>
<td>Males 18 and over</td>
<td>924,000</td>
</tr>
<tr>
<td>Girls under 6</td>
<td>121,000</td>
</tr>
<tr>
<td>Girls 6-11</td>
<td>374,000</td>
</tr>
<tr>
<td>Girls 12-17</td>
<td>363,000</td>
</tr>
<tr>
<td>Females 18 and over</td>
<td>847,000</td>
</tr>
</tbody>
</table>

TOTAL AUDIENCE: 5,863,000 READERS AN ISSUE*

TOTAL AUDIENCE BREAKDOWN*: 

*Figures may not add up due to rounding.
*All numbers have been rounded.

Source: August 2003 On-Page Readers’ Survey, Mark Clements Research, New York, NY

**SUBSCRIBER SNAPSHOT**

Subscribers who are boys: 99.5%
Subscribers who are scouts: 95.7%
Median age: 12.0
Average weekly income: $13.75
Live in a house their family owns: 93.2%
Average number of people living in the reader’s home: 4.1
Average number of boys in the reader’s Scout troop: 29
Median household income: $69,000
Parental average combined income: $83.9 Billion
Subscriber annual buying power: $786.5 Million
Number of people in the BL reader’s Scouting Sphere Of Influence: 35.3 Million

MAGAZINES READ BY SUBSCRIBERS

Boys’ Life Offers An Unduplicated Audience!

Boys’ Life readers are a unique audience and they cannot be reached through other publications. Listed below are other magazines and the percentage of Boys’ Life readers who say they regularly read them.

Nickelodeon: 14.0%
NG Kids: 13.5%
Marvel Comics: 11.6%
Scholastic News: 10.7%
DC Comics: 10.0%
SI for Kids: 10.0%
Disney Adventures: 9.0%
MAD: 8.8%


EDITORIAL MISSION

Award winning, Boys’ Life is the official publication of the Boy Scouts of America. Published 12-times a year with a rate base of 1,100,000 and 5,863,000 readers, it is simultaneously entertaining, educational and informative.

The magazine serves the active lifestyle of its audience while fulfilling the vision of the Boy Scouts of America.

Boys’ Life readers are dynamic individuals -- they are outdoor adventurers, computer enthusiasts, devoted sportsmen, avid collectors, spirited gamers and dedicated environmentalists, all with an underlying passion for their community and country.

Boys’ Life is creatively engineered to cater to the interests of their unique audience. To accomplish this goal, the magazine showcases the talents of top writers, photographers and illustrators in two separate demo editions, one for those six through 11 and another for those ages 12 through 17.
Boys’ Life offers readers an exciting way to follow all that’s happening in their world both inside and outside the realm of Scouting. The magazine is a staple in the exclusive environment of our loyal subscribers, positively inspiring and serving their unique lifestyle.

Figure 4-8 Boy’s Life Media Kit (reformatted from PDF available at Media kit, www.boyslife.org/about/ads/mediakit.pdf)

Boy’s Life published six articles on Philmont over a 10-year period from 1993 and 2003. While at first glance they are remarkably diverse in their approach (from first person testimonial to hopelessly unhip time travel reference to pious environmental sermon) each is underlain by elements of the Boy Scout ethos. By way of illustration, I present the first lines or paragraphs of each article, followed by a discussion of the article in the context of the Philmont marketing message. The articles are presented in chronological order.

High Country Adventure: Scouts find fun-filled high adventure year round at Philmont Scout Ranch (1993)

Philmont Ranger Mark Thornberry, 21, described to the group of Scouts what he expected them to learn over the next 20 days. Pointing toward the majestic Sangre de Cristo Mountains of New Mexico behind him, he said: “Any time we are out there, we must remember this wilderness ethic - be a user, not an abuser.”

The Scouts nodded knowingly as Mark added: “We are visitors who must be aware of our impact on the environment and on animals. Respect the fact that animals were here first” (Butterworth, W.E. 1993).

The Boy Scouts of America have long preached “Leave No Trace” and other sermons on low/no-impact camping. In this case, the message comes from a Philmont Ranger who leads advanced treks – 250 miles for eight to twelve Scouts in the Rayado program (Butterworth 1993: 45). The article suggests other advanced treks that “deliver
the kind of experience that will make you want to go there again and again” (45). With every Philmont article published in Boy’s Life and Scouting, recruiting visitors to the ranch is the central purpose of the author. Unlike most other recreational destinations, profits are not the motivating force behind the drive for more visitors. In 2007 registration for a trek costs $540 dollars per person, but this includes meals and lodging for 12 days, all on-trail activities, and personal guide service for three days (www.scouting.org/Philmont/camping/guide.pdf: 6). There is also a scholarship program that provides funding for Scouts who cannot pay.

As a non-profit camp, Philmont’s mission is to provide “an outstanding High Adventure, training or family experience to older Scouts, Scouters, and family members” (www.philmont.com/page.php?page=site/home.php). Given that there are approximately 51,000 troops, 943,000 youth and 543,971 adults that can potentially take advantage of the ranch (statistics as of December 31, 2005; www.scouting.org/factsheets/02-503.html), there is an inherent tension between use and overuse of Philmont’s resources. Even the promotional article by Butterworth touches on the fragile nature of the ranch before “selling” attendance-raising, season-stretching expeditions like “Autumn Adventure” and “Kanik,” the winter program named for the Inuit word for snowflake (Butterworth 1993:45).

Management of the Philmont backcountry follows closely a USDA study of potential carrying capacity carried out in the 1960’s (United States Department of Agriculture Soil Conservation Service, 1969). The study concluded that the carrying capacity of a ranch of Philmont’s size was under 20,000 people in the three months of summer. Philmont has since limited the number of summer visitors to about 16,000 and is
pushing to allow for more off season use. This would lessen the burden for the summer months and ultimately increase the number of visitors to the backcountry (Philmont Brochure, DATE 1).

**Time Travel at Philmont (1998)**

As Philmont Scout Ranch celebrates its 60th Anniversary this month, the story of how New Mexico wilderness became a Scouts’ adventure land recalls a past rich in rustic character.

Time travel as any reader of science fiction knows, has one rule: don’t mess with anything in the past, or when you get home, home may not be there. The smallest event in the past can echo many years in the future.

History shows us how tiny details can make big differences. For example: a river called the Colorado cut a ditch that thousands of centuries later would be called the Grand Canyon. And: Scouts hiking at Philmont Scout Ranch high country in northeastern New Mexico might not be enjoying high adventure today if not for a big rodent with barbed hair.

If you think this sounds crazy, just read what else history tells us (McMorris, W.B. 1998).

McMorris assembles a highlights reel of Philmont history beginning with incursions into Mexican territory by White fur trappers in the early 1800’s. He leans heavily on the star power of historic figures like Kit Carson before wrapping up with the Phillips Era and the early years at Philturn Rockymountain Scoutcamp.

While celebrating the 60th anniversary of Phillips’ initial donation, unlike so many other articles in *Boy’s Life* and *Scouting*, McMorris does not overtly promote activities at the ranch. His approach is to suggest the rugged, swashbuckling past created the Philmont of today like the mighty Colorado carved the Grand Canyon.
Expedition 710-I

Greg Yelland Jr. struggled to his feet as his 50-pound backpack dug deep into his shoulders. Lunch was over, and the 15-year-old Life Scout knew there was no time to waste. Four more miles of hiking still lay ahead to the next campsite, Crooked Creek, and the nine members of Grand Blanc Mich., Troop 238 would have to hustle if they wanted to reach it before dark. Suddenly – as the Scouts had learned, things can happen quickly here in the mountains of New Mexico – the midsummer sky darkened and the temperature began to plummet.

“Marble-size hail just started whopping us on the head!” Greg said. “It was coming down really hard!” (Farrell, 1999:24).

Farrell (1999) uses classic storytelling elements to pull the reader into his story; a sympathetic character on a heroic quest, an ominous plot twist, and lots of pictures! While the standard Philmont informative message runs throughout the article (what to expect in terms of gear, activities, weather and assorted dangers), it is a relief from the laundry-list approach of earlier articles in Scouting magazine (see below). We follow sympathetic Greg Yelland and his crewmates as they survive the hail storm, discover the perils of slight dehydration, lose the trail, find the trail, and finally find the rhythm of a long trek. “They had done it. Day by day, mile after mile, Expedition 710-I- now again known as Grand Blanc Mich., Troop 238 had conquered Philmont” (Farrell 1999: 27).

Know Before You Go (1999)

Philmont Scout Ranch, the BSA’s First national Scout Camp, celebrated its 60th anniversary in 1998. The ranch occupies land donated to the Boy Scouts of America in 1938 by Oklahoma oilman and philanthropist Waite Phillips, who wished the land used “for the purpose of perpetuating faith, self-reliance, integrity, freedom, and principles used to build this great country by the American pioneer” (Know Before You Go 1999:27).
This is the introduction of a three-paragraph sidebar on the last page of the Farrell article (above). In addition to this brief summary of the Phillips Era and a list of Philmont facts, the sidebar provides a contact number, address, and website address for those seeking more information. Farrell 1999 serves as the hook, and the sidebar provides details that would distract from the jovial narrative of “Expedition 710-I”.

**Hail to the Chief (1999)**

It seemed like a perfect day for a hike at Philmont Scout Ranch. Then we noticed a large gray cloud approaching. Since we were about a mile away from camp, we kept walking.

Out of the blue, pieces of baseball- and golf ball-size hail pounded us. Huddling together, we covered our heads with ponchos. It felt like a net full of rocks had dropped on us all at once. Sprinting, we took off for the camp. It probably looked as though a bear were (sic) after us!

That night before the bonfire, most groups had skits planned. Not us. We decided to tell a true story, one about how we had survived a sudden summer storm (Morgan, J. 1999).

This submission from a Scout in Richardson, Texas, appears on the Reader’s Page of the May 1999 issue. Reminiscent of the hail storm experience in “Expedition 710-I” published in May of the same year (Farrell 1999), this story also ends with a hard-won happy ending. While neither of the storms is portrayed as life threatening, weather is more than an inconvenience at Philmont. With weather comes danger from heat stroke, hypothermia, drought, fire, freak snowstorms and flash floods. Rangers do not downplay the potential threats from weather. They stress means of mitigating the dangers rather than promoting paranoia. Playing up the dangers associated with backcountry hiking is a shrewd strategy when marketing to teenage
boys. Hiking is elevated to an extreme sport in the minds of the potential participants, building excitement rather than disinterest.

**Timeless Totem Pole (2003)**

It was eight days into the rigorous trek at Philmont Scout Ranch in Cimarron N.M. We were to spend two days at Cimarroncito camp before heading back to base.

After dinner, we were all hanging around camp when I spotted a group of tall poles in the distance. I asked one of my leaders about them, and he told me that they were probably totem poles.

Before leaving for Philmont, my dad read me the field journal from his trek at the high adventure base in 1962. I remember him saying that his trek carved a totem pole at Cimarroncito. My group went over to the field and started looking at the pole.

We walked up and down for about 10 minutes and when we were about to return to our campsite I noticed a pole that had a section on it with a Texas flag and the year 1962.

I said to my friend that my dad’s trek came that year. As I looked closer I saw the totem pole had Corpus Christi [a city in Texas] carved on it. That was where my dad lived when my dad was in Boy Scouts! (Sapaeth, M.A. 2003).

Sapaeth goes on to describe creating a scrapbook for his father, finishing with a plea to protect the totem poles for future generations of fathers and sons.

A family history of Philmont is a recurring theme of many *Scouting* articles, one I found in the informal interviews I conducted with Scouts and Scouters. In fact, in one family three generations, grandfather, father and three sons, had trekked Philmont. The shared male experience that is so common at Philmont is unusual outside military service and traditional industries like mining, logging and fishing.
Scouters and Philmont

Scouts are the reason Philmont exists but it could not exist in its current format without the Scouters. All of the major changes at Philmont have been the direct result of changes the adults have requested. Scouts need leadership on the trail and they get this leadership from the adults that accompany them. Philmont knows that the adults are the key to the success of Philmont. They can hold the interest of the adults longer than that of the Scouts. There is not the same danger of adults losing interest in Philmont because it has had too many articles written about it. If the adults think there have been overkill articles they will just stop reading. The adults are the primary information source about Philmont to the Scouts so the adults are provided with more information about the camp in the Boy Scouts magazine for Scouters, Scouting. I am using the term Philmont for the first years of Philtturn to keep a sense of cohesion between the two camps.

Intent of the early articles: get the word out/details/planning

Camping at Philtturn (July 1939)

Wilderness camping, to most of us just a dream, comes much closer into the realm of possibility now with the opening of our Philtturn Rockymountain Scoutcamp, rich in the romance of Indian pioneer days. This great primitive tract of land in New Mexico, the gift of Mr. and Mrs. Waite Phillips, has now been opened up to the enjoyment of Scouts who have proper training, health and leadership for the rugged experience to be met (Camping at Philtturn, 1939:30).

This article, the earliest in my collection from the Ohio State University Library archives, announces the opening of Philtturn (not yet called Philmont) to campers. It appears alongside similar notes of interest: college scholarship opportunities, a desire for back copies of Scouting, and the participation of Scouts in the Seventh World’s Poultry Congress and Exposition in Cleveland, Ohio.
The article’s goal is to provide information critical to potential participants: who is allowed access, reservations and permitting arrangements, as well as the cost of a “special twelve-day exploration trip…arranged at a cost of $18.00 per person, which includes registration fee, food, facilities at base camp, and use of burros, horses, guides, etc.” (Camping at Philturn, 1939:30). While the cost of the trek has increased ($540 in 2007), the rest of the details are essentially unchanged.

As is the case also with many of the subsequent Scouting articles, emphasizing the gift of Philturn/Philmont to the Boy Scouts of America is of paramount importance. This article is unique, however, as it is the only one to mention the gift of “Mr. and Mrs. Waite Philips.” The contribution of Mrs. Philips is not acknowledged elsewhere.

**Camping at the Philturn Rockymountain Scoutcamp (December 1939)**

The first season at Philturn has established it as a great center for wilderness camping. Almost 200 Scouts and Scouters journeyed to north-eastern New Mexico this summer, despite the shortness of time for planning, and joined in exploring the 35,857-acre camp site. There were good camper days (Camping at the Philturn Rockymountain Scoutcamp 1939:7).

This article introduces Philturn to the Scouting public, but given that it reports on the first season of use, it provides a level of detail not available in future articles. It recounts the number of scouts and their hometowns, the state of the road from the state highway to base camp, and the number and kind of structures available. There is certainly the sense that the author has not yet envisioned the Philmont of the future, but is still quite pleased that the venture seems to be getting off the ground.

**Wilderness Camping at Philturn (February 1940)**
Details of the 1940 wilderness camping program at the Philturn Rockymountain Scoutcamp have been issued in a new Philturn Adventure Map Pamphlet. Every Local Council Office has copies.

Scoutmasters now will have full information if they are considering plans for a “big trek” this summer. Has your Troop established its camping program for 1940? You may wish to include a camp in these rugged mountains with their cliff dwellings, first discovered by the early Spanish explorers and padres (Wilderness Camping at Philturn 1940:9).

This article, actively soliciting participants for the summer of 1940, appears to expect that people have heard about Philmont and so launches right into the “sell”: cowboys and Indians, wild animals, and the opportunity for “wilderness camping…the high point of Troop achievement” (Wilderness Camping at Philturn, 1940:9). There is still the recognition that most readers of Scouting need details as well as tales of the excitement that awaits. Base camp and its facilities are described, as are a number of planned excursions. Evidence that this is still a smallscale operation: troops “should develop menus and send them to the Director at Philmont to review” (1940:9).

Glorious Adventure at Philturn (December 1940)

Philturn Rockymountain Scoutcamp - glorious adventure spot for Senior Scouts - provided thrills and adventure for more than 800 Scouts and Leaders during last summer. For every Scout or Leader who attended the camp during the 1939 Season, more than four attended during the Season of 1940! There must be something out there, fellows, that will bear looking into if you are in search of the real old-timer type of Western adventure (Dawson, B.B. 1940:18).

This article is the first attributed to a specific author, Director of Philturn B.B. Dawson, and it fairly drips with folksy urgency. Cries of “don’t wait until next summer to start planning your Philturn trip. Start yesterday or sooner” and “not only are more coming, but they are staying longer” (1940:18) are meant to raise concern that we will miss out on the adventure of a life time
[“horseback riding – yea boy!” (1940:18)].

Adventure Awaits (March 1941)

I have just returned from a trip to Philturn Rockymountain Scoutcamp at Cimarron, New Mexico, which followed a series of meetings in Region 9. The purpose of my visit was to check with Mr. B.B. Dawson, the Director of Philturn, on arrangements being made for the 1941 season and to see at first-hand the progress made in adding to the number of outpost camps, extending the system of trails, and completing the administrative buildings at the camp center. We are providing for the increased number of campers that will be coming to Philturn this year, and I wanted to be assured of the adequacy of our plans and preparations for providing a satisfactory experience for all who will attend. But in addition to this, these thoughts ran through my mind:

Where in America is there such a combination of things of historic and geological interest and at the same time of natural beauty and inspiration? The now silent crater of Mt. Capulin. The great Pueblo of Taos. (It was there in 1541 when first visited by the White man.) The remains of cliff dwellings in Frijoles Canyon. The ice caves. These are just a few points of interest near Philturn (Schuck, A. A. 1941:8).

Following only three issues after the effusive B.B. Dawson. Arthur A. Schuck’s contribution is pedantic by comparison. This first-person account by the Boy Scouts of America Director of Operations begins with an assessment of infrastructure readiness, but quickly assumes a more familiar tone: the unequalled beauty of Philturn, descriptions of various “exploration trips”, and the minutia of travel options [“it is our recommendation that whenever possible public carriers (railroad or State-licensed busses) be used” (1941:9)].

A Campers’ Camp (April 1941)

Thirty-six thousand acres of adventure are waiting in the wilds of New Mexico for this summer’s cavalcade of campers at Philturn. The map above is a reproduction from a new, illustrated folder filled with information and descriptive material on Philturn Rockymountain Scoutcamp. It will tell you of necessary planning equipment and cost, of the things to do, places to go and sights to see at Philturn.
Philturn is a campers’ campground, a place for those who have learned the techniques and the reward of outdoor living. When a Senior Scout has learned to camp, he is ready for Philturn (A Campers’ Camp 1941:2).

This article centers on the Philturn brochure, the primary source of detailed information for planning a trip to the ranch. The act of obtaining the brochure marks the transition from passive observer to active learner. This is a critical step toward participating in the “cavalcade of campers at Philturn” (1941:2).

The map mentioned (Figure 4-6) is a compelling artifact of the old “Philturn.” Penned in a cartoon style, complete with Indians at typewriters (symbolizing “Indian Writings” or rock art) and sleepy Mexicans nodding under sombreros, it is laughable when compared to the numerous topographic maps issued to a crew on a contemporary trek.
A scene at the 127,395-acre Philmont Scout Ranch near Cimarron, New Mexico, which offers wilderness camping experience to Scouts from all sections of the Nation. As announced in January SCOUTING, the original Scout property was more than doubled in area when its donor, Mr. Waite Phillips of Tulsa, Okla., presented to the Boy Scouts of America recently his operating ranch with buildings and other improvements which will add immeasurably to the attractiveness of the camping experience of those who visit Philmont (Photo of Philmont 1942:18).

This is the earliest available reference to the expanded Philmont Scout Ranch (the January issue was not available through archival search).

Photo Illustration for article “Forward 1942” (May 1942)
Scene at the 127,395 acre Philmont Scout Ranch near Cimarron, New Mexico (Forward 1942, 1942:18).

A photograph of Scouts outside teepees nestled against tree-covered hills is used to underscore the importance of recruitment into the Boy Scouts of America. This is a wartime article.

**Openings at Philmont (1946)**

Philmont Scout Ranch, our National High Adventure Camp in the Rockies, has opportunities for a number of Scouters on its Staff this coming summer. There are openings for seventy men who can fill various camp leadership and specialist positions. These include camp directors, camp doctors, activities men, Trading Post managers, commissary men, cooks and assistants, truck drivers, packers, guides, horsemen, marksmanship instructors, Indian lore instructors, naturalists, etc.

The season lasts from June 8th to Sept. 1st and there will be a reasonable remunerations as well as an unusual opportunity for a real camping adventure.

Only experienced capable men will be considered. Any Scouters who are interested should write directly to the Ranch Manager, Philmont Scout Ranch Cimarron, N. Mexico (Openings at Philmont 1946:28).

One part of the equation that I have not covered in detail is the Philmont employee. I have said that Philmont exists for the Scouts and could not exist without the Scouters, but it also could not exist without its staff. The staff of Philmont has two jobs to run an operational ranch and to make sure the visitors have a safe and memorable experience. This article invites skilled personnel to apply for positions at Philmont so that the visitors can have a safe and memorable experience. The staff of Philmont are what make Philmont what it is, a safe wilderness camping experience.

**Under Polaris (1946)**

Deep in the heart of every man - and boy - there is an urge to high adventure. They never lose it entirely, although they may deny it, and may seldom have the
courage to do anything about it. Sometimes, in the silence of their minds, they pause to wonder why they were not with Cortez in old Mexico, Ponce de Leon in Florida, or Marco Polo in the Orient. Their own lives, they think, are incomparably tame. Yet, some day, they plan to go out to meet the grand adventure (Bogan, S.D. 1946:5).

This article plays with peer pressure again by saying “deep in the heart of every man - and boy - there is an urge to high adventure.” They are de facto saying if it is not in your heart then there is something wrong with you. The article covers danger by situating some of the most renowned explores of all time on par with Scouts. They are comparing the adventure/danger of Philmont to the greatest adventures of all time. They are also saying that if you want adventure/danger then you should come to Philmont.

**That Big Trip (1948)**

The top spot on the annual programs of the top Senior Units is the summer cruise or expedition to new and far places. A trip of a week or two by the whole gang builds morale and membership the year round – while it’s being planned, taken and remembered (That Big Trip, 1948:16).

This article is talking about planning summer trips for senior units. Philmont is a camp that is only available for senior Scouts. Philmont is advertising by saying that if you are planning a summer trip then consider Philmont. This article talks about many of the other opportunities that are around for senior Scouts.

**Philmont Calling (1948)**

When it comes to high adventure for Seniors, Philmont has it. Our 127,000 acres of the Old West calls to young fellows who have a hankering to saddle up and ride through the canyons… or to fan a burro over a mountain pass… or to tote a pack up a peak beyond the reach of the sure-footed “jack”(Bullock, G.A. 1948:16).
This article advertises Philmont by playing up the history, activities and danger. It is almost the perfect article by my criteria. If it only talked about the environmental impacts and had an actual advertisement it would be perfect. This article plays up the Old West and Philmont. The Old West is synonymous with the cowboy and since Philmont is an active ranch it makes sense to remind people of this.

**Adventure Man-Size (1949)**

New places! New faces! New pace! These are what Senior Scouts look forward to when it comes to high adventure. They want to get away from the home grounds, to meet different people, people with a little “glamour.” They want to go through their Scouting paces in a man-size way. These are the aims of the Senior expeditions, cruises, bivouacs, regattas, rendezvous, and air encampments planed by Regional offices and Local Councils

Let it be noised around that your fellows are going to spend a week or so at Philmont Scout Ranch in the Rockies, at an Air Force base, or on a wilderness canoe or pack trip, and you soon see the punch it gives the Unit’s morale and reputation. In the words of a radio comedian, “Everybody wants to get in the act” (Adventure Man-Size 1949:34).

By telling Scouts and Scouters what other senior Scouts are doing they are encouraging other scouts to attend. Scouting Magazine has a High Adventure section where they are encouraging more participation in High Adventure camping. Since Philmont is one of the High Adventure camps it is mentioned frequently in this section. This section attempts to recruit more people to these camps. This recruitment often covers all of the categories that I created, but most importantly it is primarily advertising.

**Explorer Briefs: Philmont Spielers (1950)**

Philmont Spielers: Explorers who have been to Philmont Scout Ranch can help others to get there by telling of their Philmont experiences. A lot of “selling” can be done in a five-minute talk before a group of Explorers or leaders. For instance, talks might be given at a District meeting or Roundtable (Explorer Briefs 1950:36).
I think this might be the most important article about Philmont. Before I began looking at Philmont articles I knew from my experiences as a scout that most of the information about it came from people who had already attended. This article is advertising but it is advertising that encourages others to advertise on their behalf. By tell people who have attended that they can do “a lot of ‘selling’ in a five- minute talk” and then tells the Philmont alumni where they should do the talks. This article confirms in my mind that Philmont actively peruses word of mouth advertising.

’50 a Touring Year (1950)

Explorers are going places in 1950! Oh sure, we have to work this summer too, to earn some extra money for clothes or that new fishing rod or for dark room equipment, but sometime during the summer we’ve got to relax and build up for the new school year (’50 a Touring Year 1950:26).

While this first paragraph does not mention Philmont the article, in the Explorer Section, talks about all of the activities available to explorers. Explores are different from Scouts. Explores are the predecessor to modern Venture Scouts. Explores were all older scouts who were supposed to participate in age appropriate activities. Philmont, which is for older Scouts, was and is an age appropriate activity. Explores attempted to increase retention amongst Scouts by coming up with more exciting activities. By telling Scouts about the activities they were advertising for Scouting and Philmont.

Tips on Trips to Philmont (1950)

First, let’s dream a little –
Our Philmont is in the Rockies, fellows, out New Mexico way. You’ve heard such terms as “The Land of Enchantment,” “That rugged Southwest Country,” “The Mesa land where prairie meets mountain.” Well, that’s where you’ll find Philmont. You’ll find plenty of mountains and trails, fishing streams, large ranch operations in full swing, a place teeming with game - deer, antelope, elk, beaver, buffalo… just about the most unusual place in the country (Bullock, G. 1950:36).
The title of this article, Tip on Trips to Philmont, sums up the article well. This article starts by listing many of the activities that go on at Philmont. If the activities don’t get people excited about going to Philmont, I do not know what would. The article starts with the statement “First let’s dream a little,” this works well in exciting people to read on. It says Philmont is something to dream about. The category that this article fits best into is activities. The description of the land and the activities works well as an advertisement. It generates interest and inspires imagination.

**Philmont Scout Ranch (1951)**

Philmont and I are waiting for you. My name is George Bullock, and I’m director of the Philmont Scout Ranch. I’ve been down here all the time looking after this 127,000-acre ranch of yours, and I think it’s about time you came down to look things over (Bullock, G. 1951:32).

This is the beginning of a genre of articles that I am calling the ownership phase. Philmont is owned by the Boy Scouts of America. The Scouts are the reason for the organization. In recent years there has not been the sense of ownership of the organization by the participants, but in the fifties there was the sense that the Scouts owned the BSA. This is advertisement by saying the ranch is yours and you should come and use it.

**Training at Philmont and Schiff (1951)**

For volunteers who carry key responsibilities in Local Council administration, there are available two unique opportunities for training under the guidance of national leaders, and in an ideal setting (Training at Philmont and Schiff 1951:2).

One of the rolls that Philmont plays in the world of Scouting is that of national training facility. Philmont has the land activities and facilities to enable the Boy Scouts to utilize it as a training
facility. Adult leaders can learn the skills necessary to become effective leaders in an area that they would like to vacation. Philmont advertises its existence and beauty by getting adults to attend training there. The adults can then take information learned at the training and first-hand information back to their troops.

**They’ll be Comin’ Round the Mountain (1951)**

In a few more days Philmont will be alive with explorers covering the trails from B?? Base ?? on the north to Abreu on the south (Bennett, O.W., 1951:33).

**Expedition 1952 (1951)**

If you think fall is too early to plan a summer expedition, experienced Explorers don’t agree with you. The more you work out plans before hitting the road, the more you can enjoy and benefit from the trip, so allow yourself plenty of time (Expedition 1952, 1951:30).

High Adventure Explorers had their own section in Scouting Magazine. Explores are older in age, and the activities that they participated in could be more adventurous. Adventurous activities take more planning than just driving to a camp and setting up a tent. Expeditions would necessitate transportation, food, and shelter. In the 1950’s the transportation would have most likely been by surface methods. This would take more time than flying today. By including Philmont in with other potential expeditions Scouting gave the reader one more choice. By including planning methods the writers tell the reader what goes on at the camps. This instruction would best be classified as activities.

**Cub Scouts Pioneer at Philmont (1951)**

During the summer of 1951 a total of 112 men, women and children participated in the first volunteer Cub Scout Conference at the Philmont Boy Scout Ranch. These fine folks who came from 18 states and Mexico were pioneers in the true sense of the word since they represented Cub Scouting’s first venture at the great mountain ranch (Cub Scouters Pioneer at Philmont 1951:7).
This article is one about the training that goes on at Philmont. This is the first article about training Cub Scout Leaders. Cub Scouts are first through fifth grades. They are young Scouts that would not be able to attend Philmont for expeditions. Philmont needed to let the adults know that, while the Cubs are not allowed to go on expeditions, the training facility is a good choice for the adult leaders. Through training Philmont gets information out to the local councils through first-hand information, from the people who have experienced it.

National Conference of Cub Scout Leaders (1952)

August 2nd-9th, 1952, will be one of the most important weeks in the Cub Scouting calendar. That week will mark the opening of the National Conference of Cub Scout Leaders at Philmont Scout Ranch, Cimarron, New Mexico. It will be the greatest national gathering of Cub Scout Leaders in the history of our Movement (National Conference of Cub Scout Leaders 1952:13).

In just one year Philmont went from a novel place for Cub Scout Leaders to come and train to the location of the largest gathering of Leaders in the Cub Scout movement. I guess thing went well the first year. Philmont’s growing importance as a training location enables them to get more people to experience the ranch first hand.

Eat Your Cake and Have It, Too (1952)

If ever this were possible, it surely is at Philmont - at least technically speaking. If you are a Scoutmaster or a Troop Committee, or a prospect for one of these jobs, there is a great training opportunity planned specifically for you this coming summer at PHILMONT SCOUT RANCH (Eat you cake and have it too 1952:14).

The first line of this paragraph refers to the title “Eat your cake and have it too.” The training of leaders is important to scouts and Philmont can act as a vacation location as well as a
training facility. The more people that experience Philmont, the more people can tell the rest of the world about Philmont.

**Where the West... (1952)**

There was a time when the West was a few moccasined steps into the woods this side of Boston, New York, Philadelphia and Charleston. A little later, a page or two farther on in history books and the West was the smoky wall of the Alleghenies and the Blue Ridge (Schenk, W.P. 1952:24).

This article talks about the west, the historic west, and the current west. The west was once on the eastern side of the country, Philmont is in the Rocky Mountains. Now that we have extended “The West” to the Pacific Ocean, Philmont is still in the west, the historic Wild West, and the current Rocky Mountain West. This article is a history article about the US and how Philmont fits into that history.

**Tell ‘Em You’ll Be There (1952)**

Philmont - the gathering place of famous Explorers - again invites you and your family to take part in the now popular family conferences.

These conferences are where you and other Explorer leaders get leadership training with time out for vacation - and where the wives and children just vacation (Bennett, O.W. 1952:24).

One of the ideals of the Boy Scouts of America is family. There is only so much vacation time to go around in a leader’s year. Much of that vacation time will go to Scouting. If the leader can combine training with a family vacation, they can make the most of their vacation days.

Philmont’s training center started inviting families to come along to the trainings and provided special activities for spouses and children, attempting to make it a real vacation for the entire family.
Livin’ an’ Larnin’ (1952)

Whether the Philmont Scout Ranch is west or east, north or south of your home town, next summer, it will be a place where a new Scouting adventure can begin for you. Already hundreds if men and their families have registered for an experience in larnin’ and livin’ that is quite unique. Combine the spirit and friendship of Scouters with Western hospitality, Philmont style, and you have something quite rare. That’s what happens at the Philmont Volunteer Training Center (Lawrence, W.E., 1952:4).

Caption, Summer Quarter Calendar (1952)

Expeditions, Cruises, Tours, Trips, and Summer Activities. The summer time is an opportunity for Explorers to put into practice many of the skills they have learned all winter, whether it be camping, social service or on a job. Philmont is one of the greatest Explorer adventures. Here are several suggestions in the four fields of Committee Planning (High Adventure 1952:31).

In the High Adventure and Explorer section of Scouting Magazine Philmont does stand out as unique. This article elevates Philmont to being one of the greatest adventures that a senior Scout can participate in. This is an adventure article because it discusses the activities and how these fit into the adventure mind set.

Train ‘Em and Trust ‘Em (1952)

Wanted – A boy to do a man’ work leading, training and inspiring other boys. Apply any Scout Unit, Anytown U.S.A.

This ad never appeared in print, that’s for sure, but something similar to it may have been in the mind of a Unit leader who has wished that his boy leaders would do what the books say they should. They can and they will if we’ll train’em and trust’em. Who, and how? Well, let’s see (Train ‘em and Trust ‘em 1952:2).

In Scouts, the Scouts are like the noncommissioned officers of the military. They get their orders from the adults, the commissioned officers, and they make sure the other Scouts, enlisted soldiers, follow the orders. In an article that starts off talking about the responsibilities of older
Scouts, Philmont is a pinnacle experience that is used as the reward for leadership. This article holds up Philmont as a reward, and gets its name out to the public again.

**Philmont Stories by Philmont Men (1952)**

To know Philmont is to love it, and to know it one must hike the trails on foot. Clear Creek Mountain or Trail Peak could not be fully appreciated if you rode them on horseback. You must earn the right to see these places with your breath coming hard and your heart pounding (Moore, P.W. 1952:32).

No one can know Philmont without experiencing first hand. There is no easy way to experience it without going on the trail and earning it with sweat. That is why the main Philmont award “the arrowhead” is only given to people who have completed a trek, and is not reissued if lost or destroyed (Figure 4-7). This article talks about the activities at Philmont and the excitement of completing those activities.

![Philmont Arrowhead on Neckerchief](image)

**Figure 4-10 Philmont Arrowhead on Neckerchief**
Welcome (1952)

After approximately three years of dreaming and planning, our Council contingent of thirty-one Explorers and three men were prepared by having taken innumerable camping trips, one in the Great Smokey Mountains of Tennessee.

Our anticipation of what Philmont would have for us was one of awe and a secret feeling of actually meeting some of our country’s explorers face to face. Kit Carson, Buffalo Bill and Daniel Bonne had suddenly become personal friends of ours, men with whom we were to share adventure (Greene, A.A. 1952:32).

Philmont is a difficult experience that most participants claim is life changing and well worth the difficulty. This article discusses Philmont, its difficulties, and what it takes to prepare properly for the experience. I remember going on 3 shakedown hikes carrying more gear than we would be at Philmont. This article talks about the primary activity at Philmont, hiking, and how to get ready for it.

Wild Life (1952)

The traditional diamond hitch thrown over buckhorse load, we were off. Our string of horses roamed the pasture where the elk and the buffalo roam in the shadows of the Tooth of Time, a high mountain promontory. Shortly we left and wound our way upwards through forest of ponderosa pine (Nichols, A.C. 1952:33).

Many of the activities that were used at Philmont during the early years of the camp were the same as ones done for hundreds of years of exploration of the American west. This article conjures up images of the old west and how tasks were done by describing them in the way they are done at Philmont. This article is an activities article, because it describes the expedition activities of the ranch.

Adventure (1952)

We had heard so much about Clear Creek Camp and now we were ready to try it. This overnight backpacking trip with sleeping bags, clothing and food for five nights. It was some five miles to the base of the mountain (Mealey, L.J. 1952:33).
This is an activities article; it discusses backpacking, camping, cooking, and the activities of one particular camp. Clear Creek is the highest in elevation of the staffed camps and is near Mount Phillips. Clear Creek camp is a living history camp. Its activities deal with the old fur trading camp that used to be in this area. When this article was written this activity was new and has been going on since then. His article was a shrewd way of introducing these activities to the Scouting public.

**Leadership at Two National Training Centers (1953)**

The Volunteer Training Center at Philmont Scout Ranch will again offer Volunteer Scouters across America the vacation opportunity of a lifetime and Training, too!

Here’s the story. Any Scouter may register for one of the conferences and bring his family along. In 1952, 777 men availed themselves of the opportunity, and most of them brought their families! (Leadership at the Two National Training Centers, 1953:7).

I am not sure I can sum this article up any better than it was done here. This is a training article and invites adults to come to the training center for training and vacation.

**Like a Vacation? (1953)**

Philmont is an ideal vacation land, and it’s all yours! Its trout filled streams, its breathtaking scenery, it’s cool and grassy mountain meadows are waiting for you this summer. Famous Philmont training awaits you too. There will be conferences and Finance committee members, Commissioners and District and Council operating committees (Like a Vacation?, 1953:4).

This is both a training article and ownership article. The statement “it’s all yours” makes the reader feels pride in their ownership. It to a lesser extent talks about activities, but only how they will support the training of the leaders. Since it is a vacation too, people need to be enticed to go. The activities will bring them there, but the primary reason for going is the training.
**Brotherhood on Wheels (1953)**

It all started when our troop decided it would not only like to, but *could* go to the National Jamboree. That didn’t happen overnight, you understand; it took a year of hard work. But by last spring we knew we could do it we were ready to make our final arrangements (Hindle, J. 1953:12).

This article talks about going to the National Jamboree. A jamboree is a meeting of scout from around the country and around the world. A jamboree would best be described as a conference of scouts. The BSA chose to have the jamboree at Philmont to showcase its crown jewel. By talking about the planning necessary to go to the jamboree they also talk about going to camp at any other time.

**Together on the Trail (1954)**

Post 123 of Newton, Kansas, has taken four dad and son trips to Philmont. They have a wonderful time and make a real team of father and son. Read here what the participants have to say and you will want the same type of trip to Philmont for your dads and Explorer sons (Moore, P.W. 1954:18).

Family is one of the cornerstones of the BSA and by taking parents and Scouts or Explores to Philmont they are creating family history. This article does not fit into most of the categories that I created. There are my stories about sons following in their fathers’ footsteps. This article talks about parents taking their children to Philmont and by doing so have created family history.

**Mission to America (1954)**

Last year the Boy Scouts of America teamed up with the United States Air Force to bring over for a month long visit a delegation of Boy Scouts from six European Nations - Finland, Sweden, Norway, Denmark, Holland, and Great Britain. The 14 Scouts and their two leaders - selected through competition, interview and Scouting record - were flown from their home countries to Frankfurt, Germany, thence to Westover Field, Mass. From that point on, their U.S. itinerary was an air-borne whirlwind of geography, activity, and the
American people. On these pages, the Scouts - all of whom spoke English - take turns telling about it (Moise, J. 1954:12).

In the wake of World War II, Europe was beginning to rebuild its Scouting tradition. The United States did not suffer in the way that Europe did, and the BSA felt it necessary to help in rebuilding the worldwide Scouting movement. They brought Scouts from all over the world to the United States and brought them to Philmont. Philmont is the pinnacle of Scouting in the US. This is the best advertising that the BSA could have for spreading the word of Scouting. This article advertises for Philmont by talking about the activities that the visiting Scouts participated in and by saying that this is where the BSA brought its honored guests.

Mom goes to Philmont (1955)

Howdy! I’m Willard Dial from Anthony, Kansas. For some time we’d talked about taking one of those family vacations at Philmont, the big Scout ranch near Cimarron, New Mexico. While I was taking my course at the training center there, Mom and the kids would be enjoying a real western vacation. Well, last summer we finally did it. It took some selling to get Mom there, and when we arrived she - but I’ll let her tell what happened. Mom, take over! (Moise, J. 1955:12).

This article is telling about how Philmont is a destination location for Scouters and their families. This article is told in the first person narrative format. It is designed to show how Philmont could be used by the entire family. The main point of the article is about the training center at Philmont, but it does talk about all of the activities that are available for the entire family. When the entire family attends Philmont they are able to take the stress off of the adult leaders by incorporating family camp and the scouting duties.

Caption, This Month’s Cover (1955)

This month’s cover. Boys come off the rugged trails of Philmont with harder muscles, and browner skin, and keener eyes. More important still they show a sturdy self-reliance, a growing, vigorous manliness, and a new-found, steady maturity (This Month’s Cover, 1955:1).
What better way to advertise Philmont that to Put it on the cover of Scouting Magazine. As soon as readers see the images they are going to want to know more about this place. Scouter are enticed to read the inside cover description about the Philmont and it portrays it in the most ideal ways. The first sentence of the description show scouts as physically strong “with harder muscles.” This supports the Boy Scout Oath and shows that the Philmont Experience does not come easily. The next sentence supports Philmont dedication with its emphasis of self-reliance, vigorous manliness, and steady maturity. The cultural landscape of Philmont supports the mission of the Boy Scouts of America and this short description is what the BSA is all about.

**Our Family Enjoyed Philmont (1955)**

To say “thank you” seems so few words to express an appreciation. However, from Lewis Erdos, Thelma Erdos, and Robert Erdos comes a great big “thank you.” While we were at Philmont we enjoyed ourselves very, very much. In fact, I have a confession. When Lew, my husband, mentioned to Bob and me that he would like to go to Philmont last summer as part of his vacation we both had doubts - lots of them - about the value of the entertainment we would get out of it. Had we known more about Philmont our fears would have been calmed immediately because we had the time of our lives there. Now we are talking about how soon we can get back to Philmont (The Erdos Tribe, 1955:19).

This article is about the vacation opportunities at Philmont and the family activities that are there. Philmont family activities exist so that the Scouters can go to Philmont for a trek or training and their family can come along for a family vacation. This article and others like it are interesting because it is written from the point of view of the mother, which is often written as the one who needed the most convincing before agreeing to come along on the trip. All of the articles that I have read say that the mothers
have loved it, while I am sure not all of them enjoyed it, this supports the advertising role of the Scouting articles.

**Philmont Phun! (1956)**

The best of Exploring in the best of settings - that’s the camping program at Philmont from now on. The packaged trips of the past are out. The only standardized features are the time period, twelve days; the fee, $38; and the name, Philmont expedition, for all trips (Philmont Phun, 1956:12).

This is a very informative article about Philmont. It talks about the activities and in doing so advertises the camp in a good way. Telling how Philmont has structured the cost of the experience is the best possible advertising; tell people what they can do once they are there and how much it will cost. It is to the point and it answers many of the questions the readers might have.

**A Letter Home (1958)**

Dear Mom

The first thing you see is the tooth of time, Philmonts trademark. It sticks up there for real. Our ranger told us they had more than 13,000 campers this year. Wow! We started tramping the trail at Ponil Base camp. Our grub is mostly dehydrated stuff - sure saves weight and it even taste O.K.. We panned a few specks of gold dust one place and I shot three muskeet pigeons. Theres a big herd of buffalo - they look mean and we kept back of the fence & my legs were bowed for three days after we rode the horses. We all say the Philmont grace together before meals.

This is the last you’ll hear from me. We leave here Saturday. Gee, Mom, I wish Dad could come back with me next year (A Letter Home, 1958:16).

This parody of a son’s postcard mailed home from Philmont portrays the excitement of being on the trail and all of the activities at the camp. The poor spelling and grammar, reinforce this as a young person’s letter.
It’s Your Ranch (1959)

How’d you like your Explorers and older Boy Scouts to have a big, really big, ranch - complete with riding horses, burros and lots of wildlife, including deer, buffalo, antelope and elk?

Well, they do have such a ranch. At least that’s what Scouters say in the Region Three (Pennsylvania, Virginia, Delaware, Maryland, and the District of Columbia) and to prove it, last year 2,706 Explorers and 260 leaders from that region trekked out to their 127,000-acre ranch near Cimarron, New Mexico (It’s Your Ranch, 1959:14).

This article is in the genre of Scouts owning Philmont Boy Scout Ranch. Philmont in the 1950’s wanted the scouts to know that, as Scouts and members of the BSA, they are the owners of Philmont. You do not see this today. It is the BSA who owns the ranch, not the Scouts. The BSA uses the camp as a vacation resort in the Philmont off season for large contributors. They allow these contributors to hunt on the ranch. I am sure that if a Scout asked to hunt on the ranch they would be told no. While they do own the ranch they are not told of their ownership and do not get full use of it. This article talks about activities at Philmont, their wildlife, and acts as an effective advertisement of the Ranch. The activities which help constitute the cultural landscape of Philmont. The cultural landscape is the best form of advertising for the ranch.

5,000,000 Shareholders (1959)

Every Explorer is entitled to go to Philmont. So is every Boy Scout, provided he is fourteen years of age by September 1. The ranch belongs to them - they can cash in on the dividends only by attending in person.

Why do many of the eligible boys fail to get to Philmont during their Scouting career? It’s not because they don’t want to go. Someone said “no” for them” - an Advisor, a Scoutmaster, some other Scouter, sometimes their parents who were never told what Philmont can do for a boy (5,000,000 Shareholders, 1959:4).

Continuing in the genre of land ownership this article even names itself 5,000,000 shareholders for the number of members in the BSA. The BSA wanted to increase the number
of members who used the camp. Once Philmont reached its carrying capacity it became harder to just say “it’s yours” come on out to the ranch. I like this article because it advertises the camp placing importance on the adults by saying do not let your scouts miss the Philmont Experience because you do not allow them to attend.

**High Adventure (1960)**

1938… The first of 36,000 Explorers and Scouts camped at Philmont, the gift of Waite Phillips (High Adventure, 1960).

From 1938 to 1960 only 36,000 Explores and Scouts camped at Philmont, in the modern era over 10,000 scouts per year attend Philmont. This article advertised Philmont by telling the reader here is what Philmont started and here is where we are known twenty-two years later. It also pays homage to the history of Philmont by talking about Philmont’s main benefactor, Waite Phillips.

**Philmont – Adventureland (1960)**

Look at Philmont’s two hundred square miles of the Old West and where the Great Plains meet the Sangre de Cristo range of the Rockies, and where the Santa Fe and Taos Trails cross. Watch the herds of buffalo, antelope and deer; the trout and beaver in the mountain streams; the eagles soaring over the canyons and mesas. See the Indian writings, abandoned gold mines, and Kit Carson’s restored home (Philmont-Adventureland, 1960:43).

The history of Philmont’s land ties the modern users of the camp to the history and prehistory of the land. It is exciting for modern users to think that they are doing the same type of things in the same locations as people thousands of years earlier. The activities and the history of Philmont are tied together and make people excited to attend Philmont and want to learn more about it.
From a Scrapbook (1960)

When our group arrived, we were a conglomeration of dude easterners, each thinking of his personal experiences to come. Now we are a molded into a smoothly working team of men, not boys, but young men. We learned to work together and to think of the next guy’s trip as much as we would our own. The great outdoors of Philmont has not only added a patch to our uniform but has added to our physical, mental and moral ways of life (Gordes, J. and J. Gauland, 1960:20).

Philmont is in the western United States and has a history that is tied in with the old west. This article talks about green eastern boys arriving at Philmont. Through the activities and strenuous nature of the ranch the boys are forced to come together, get stronger, become a team, and a part of the real west.

Jamboree..Philmont..High Adventure (1960)

Announcing
The Jamboree Special
a sightseeing Stopover at Philmont
1st day - check in - tour of headquarters areas
the story at the Big House etc. 2nd day - to Ponil and Cimarroncito Afternoon - horseback trip
3rd day - to Abreu – Zastro - and Carson - Maxwell campfire
in the Plaza de Kit Carson
4th day - ranching operations on your way…

CHARGES INCLUDE ROUND TRIP FARE FROM RATON $7.50
(Jamboree..Philmont..High Adventure, 1960:27).

Philmont was the home to a scouting Jamboree, and offered these Scouts an opportunity to see more of the ranch on a tight schedule. This article is marketing Philmont to the users who are going to be in the area for a different reason. It then talks about the activities making the
participants excited about the Jamboree and the Ranch. People who see Philmont will probably be interested in going back to the ranch to experience the entire phenomenon.

**Hey Wives! Be Queen for a Week (1962)**

> What about this place called Philmont? We’d heard a lot about it, including the possibilities there for a fine family vacation. Well, that would remain to be seen.

> It was a novel for the entire family to be included in a Scouting expedition. Oh, we’d had our share of cooking for Scout dinners, providing transportation for campouts, hauling bundles for paper drives, and turning out en mass to see our Boy Scout receive his hard-earned awards. But, in all these activities, we were more or less in the role of spectator. Halfway expecting the same thing at Philmont, I was pleasantly surprised (Zimmerman, J.S.1962:12).

Philmont marketed itself as a family vacation destination, in the 1950’s and 1960’s. Philmont was still attempting to get more people to experience the camp and to enable more people to attend because of the limited amount of vacation time that they had. To show the “family” that they will not just be tagging along for the ride, Philmont wrote about these articles from the point of view of the mother or the family. These articles normally talked about the activities that the family can do while they are at the camp. This type of article is no longer prominent because most people fly to the ranch, taking away over a week of the travel time, and the ranch is operating at its carrying capacity.

**Worth Retelling: Mountain Miracle (1962)**

> While leading a group of boys at Philmont Scout Ranch in New Mexico, Hans C. Schilling, of Salisbury, Md., found himself under a severe attack of bleeding stomach ulcers. Too much hurrying up and down mountain slopes had preceded the attack.

> Another group of hikers, headed by an army colonel who was an expert in first aid, happened upon the scene. After wrapping Schilling in blankets and starting him down the trail, the colonel mopped his brow in the hot sun and exclaimed, “Lord, if I only had some ice I could save this man’s life!”

> Within minutes the delirious Schilling found himself packed in ice and on his way to a hospital and recovery. Shortly after the colonel had expressed
himself, one of the heaviest hailstorms in Philmont history covered the baking ground with ice (Mountain Miracle, 1962:21).

The danger of Philmont is real. Most emergency medical professionals agree that the best chance for survival is treatment within an hour. At Philmont most of the time you are several hours, at best, from a camp and then several more hours from emergency medical help. The remoteness of the camp makes it a dangerous place to experience. The danger and remoteness make trekkers rely on themselves to have a safe and successful expedition. This article also builds in help from God which is a cornerstone belief of the BSA. While I do not think the author intended to express danger in weather it does come across, stating that this was one of the heaviest hailstorms in Philmont history. At Philmont you cannot seek shelter in the event of a storm you must minimize the risk and ride it out.

1964 National Training Events (1963)

Eighty-three national training events are being scheduled at Schiff Scout Reservation, Mendham, N.J., and Philmont Scout Ranch, Cimarron N. Mex., during 1964. The majority of them are for volunteers, many for professional Scouters, a few for older Scouts and Explorers, and some such as Wood Badge and camp school for both professional and volunteers (1964 National Training Events, 1963:23).

One of the main activities for Scouters at Philmont is the Philmont Training Center (PTC). The PTC is permanent instillation that provides Scout training from beginner to the most advanced. Philmont has a permanent camp and the infrastructure to train many people to the rigorous standards of the BSA. This article also talks about the activities at Philmont both training extra training.

Where the Deer and the Antelope Play (1964)
Four years can feel like four centuries when you’re waiting. I know, ever since my older brother went to Philmont Scout Ranch in 1959, I’d said someday I’d go too. Last summer I made it (Haas, J.M., 1964:24)

**Waite Phillips 1883-1964 (1964)**


This article talks about the Philmont history particularly the most important individual in Philmont’s history, Waite Phillips, Philmont’s main benefactor. This article was an obituary to Waite Phillips. It attempts to re-educate the Scouts and Scouters about the gift that Waite Phillips made to the Boy Scouts of America and the life that he led.

**Philmont Honeymoon (1965)**

The other day I surprised my husband by remarking that I was looking forward to visiting Philmont Scout Ranch again. He told me that until now he never quite knew if I had enjoyed the ranch. Of course I did. Our trip to New Mexico two years ago was more than a vacation. It was a wonderful honeymoon (Darvas, E. 1965:22).

This article was one of the first that I found that talked about the role of women on the trail and not just at the base camp. The article was written by a woman and talks about the time she and her new husband had spent at Philmont on the trail the activities that they participated in both on the trail and off of the trail. This article also makes it clear that this is a destination that all will enjoy, not just the Scouts, and not just the die hard.
In the drought-stricken areas of the Northeast last June 18, it was difficult for anyone to imagine that parts of the United States were, at that very moment, having another type of problem - too much rain. And to think that the usually arid New Mexico countryside that includes Philmont Scout Ranch had just been ravished by devastating flood waters was almost beyond belief (Gibson, T. 1965:20).

Danger, Danger, Danger as the late Steve Irwin would have said, that is what this article is about. Most people who go to Philmont know that it is in the semi-arid scrub land and that it receives less than 15 inches of precipitation per year. However it does get rain, and as the Philmont Guidebook to Adventure states camping occurs during the monsoon months and can receive torrential rainfall. Rainfall in the arid and semi-arid region of the US creates a dangerous situation of flash floods and erosion. I liked that the author of this points out that Philmont is far away from the East Coast, where most of the Scouts live, by saying that while they were in drought, Philmont was being flooded.

Two top B.S.A. officials, President Thomas J. Watson, Jr. (left) and Chief Scout Executive Joseph A. Brunton, Jr. (right) prepare to sift through some potentially valuable Philmont Scout Ranch real estate. They are about to have the thrill of discovery experienced by thousands of boys each summer at this great showcase of Scout adventure and training. For these two leaders, who visited the ranch’s archaeological diggings last summer, the discovery may have been artifacts. For the 18,000 Explorers and older Boy Scouts who successfully completed the rugged hiking and camping at Philmont last season, the discovery may have been much more important - they may have discovered that they are prepared to meet most of the challenges and responsibilities that accompany their rapidly approaching state of manhood (Digging into Philmont, 1966:26).

Philmont lead the way in its management and activities. Very early on in the history of the Ranch, even before Philmont was created, it was intensively managed. This article markets
Philmont to the Scouts and Scouters by showing one of the activities that go on at Philmont notably archaeology. Archaeology is an interesting activity to discuss because it is simultaneously an activity and a lesson in history that the participants can engage in. This article goes on to explain how the recreation activities can go on to shape the Scouts into future leader, fulfilling the mission of Philmont and giving the leaders a talking point for discussing the Ranch with parents.

**What Philmont Does to a Boy (1966)**

“Sure, it’s all right for a boy to have a good time. I’m all for it. But in addition to that, tell me what is really superspecial about a boy going to Philmont Scout Ranch?” a friend asked.

“At Philmont a boy tests himself,” the scout leader replied. “Boys don’t go to Philmont because it’s an easy experience. It’s anything but that. Sling a 30- or 40-pound pack on his back and heading up Bonito Creek Canyon on the way to Beaubien Trail Camp nestled more than 9,000 feet above sea level isn’t anywhere near as easy a task as staying home and watching TV” (MacPeet W. 1966:28).

Activities at Philmont are not easy. This article talks about those activities and drops in a few camp names for good measure. This article is acting like a challenge to Scouts and Scouters, if you think you are a man come and test yourself in the dangerous wilderness, if you are not stay home and watch television. This plays in to the masculine identity that Philmont is attempting to create. Philmont, like most things in life, is mostly mental. Philmont wants people who come there to be mentally tough. When I went to Philmont, just like when I was in the US Army, if you knew that you were going to make it you did. If you did not think you could you would most likely fail. The consequences for failure were similar loss of respect in the eyes of your peers and superiors and loss of self-respect. To aid in the sense of esprit de corps one of the most coveted awards at Philmont is the “We All Made It” plaque. This forces individuals to work as a team
and help each other out. We wanted each other to succeed to the point of divvying up the gear of the injured so we could all succeed.

**Expediting Expeditions (1967)**


An expedition, it does sound like it is something that is mysterious, dangerous, and on the edge. Philmont wants the mystique of something that is potentially not obtainable. In this article the writer compare Philmont to the Lewis and Clark expedition, but this is insulting to Lewis and Clark. Comparing a 10 day approximately 100 mile trek to a one year six month 4,142 mile expedition into the unknown is not fair. By placing the two in the same paragraph makes potential participants nostalgic for the old west and Philmont capitalizes on this comparison, even if it is not a fair comparison. Philmont wants to be thought of as the old west and unexplored even if the trails are market, they provide a guide, and it has been planed to the last detail. This article could be classified as history, activities, and danger; by talking about how Philmont is similar to other dangerous expeditions.

**Philmont – Scouting’s Rugged Road to Adventure (1968)**

Heavy thunder rolled through the steep Rayado Canyon as our expedition inched along the rain-slicked trail, a hundred feet above the Rayado River. This last day and these last 9 miles on the trail proved to be our roughest. Now, at New Abreu Camp we were sitting around our last campfire. As I watched the sparks rise into the chilled skies, my thoughts ran over the past 11 days on the rugged road to adventure at Philmont Scout Ranch and Explorer Base (James, R.G., 1968:8).
The weather is an ever present reminder of the danger at Philmont. Being on the boundary of the mountains and the plains strong and violent storms can spring up with little to no warning. Most of the people attend Philmont during the summer monsoon and have to deal with the potential of orographic precipitation. During the instruction period at Philmont rangers spend a lot of time dealing with the potentials on the trail including the weather. Remember this is taking place out on the trail and you cannot just go inside. If severe weather rolls in, you must know how to deal with it. I am glad I was on the trail with experienced people because our ranger did not know enough about the dangers of western weather and the potential of lightning. This article also deals with the camaraderie that occurs on the trail among people who have to help one another for survival.

An Intensively Managed Wilderness, Excerpts from *American Forests Magazine* (1969)

Philmont Scout Ranch has some significant lessons for the management of private and public park and recreation areas.

Consisting of 137,000 acres just west of Cimarron, N.Mex., it is probably the largest single landholding dedicated primarily to outdoor recreation in the United States, if not the world (Clawson, M.1969:31).

Philmont is an intensively managed camp and wilderness. Philmont is a private landholding of the Boy Scouts of America and is in many ways easier to manage than public parks. This article talks about lessons that other park managers can learn from Philmont and the environmental impact of Philmont. Since Philmont is a private land holding they are beholden only to the BSA. This makes making changes easier than a municipality that is elected and beholden to a citizenry. This article also mentions the fact that Philmont is probably the largest private single landholding dedicated to outdoor recreation in the US, possibly the world. From this point forward this is espoused as fact when it may only be an urban legend.
Camping in Paradise (1969)

Tooth of Time, Kit Carson, Rayado, Cimmarroncito (sic), Ponil - to adult leaders or young men who have been to Philmont, these names conjure up exciting visions of wilderness mountains and forests. They’re reminders of 12 days of rugged adventure among the rocky trails, sparkling streams, and blue skies of the southern Rockies (Davis, J.J. 1969:14).

Reminiscing about the places we have been makes people long for the history that is Philmont. Just by mentioning the names of the camps remind Philmont alums of the activities that they did there and makes people who have not been there want to read and learn about this place that has reached an almost mythic status. By getting people to want to know more Philmont has marketed itself without advertising.

Fly to Philmont (Advertisement, Jan-Feb 1970)

Last year there were long, boring days on the road. A growing feeling that, “We’re never going to get there.”

But this year, for the first time, Scouts, their leaders and dads will be flying to Philmont.

Flying at special low group air charter rates, covering all expenses, comparable to surface transportation.

Flying aboard Modern Air Convair 990 four engine fan jets, the fastest passenger planes aloft today.

Flying from close-to-home airports all over America.

And arriving the same day they leave - which will include visits to Pike’s Peak and the Air Force Academy, and a breathtaking scenic drive from Colorado Spring to the ranch (Fly To Philmont, Jan-Feb 1970:13).
Advertising without advertising, brilliant. Having external advertisers mentioning Philmont serves two purposes. The first purpose is to inform the readers about an alternative method of getting to Philmont and second to inform them that a place like Philmont exists and that it is so far away that they should fly there. Both of these play into the Philmont mystique.

**Try Philmont Camping - Best Brand Goin’ (1970)**

(Slash Crazy S) Stands for more than a horse brand. It represents adventure in the sky-high backcountry of Philmont in northeast New Mexico. It symbolizes spiritual growth in the inspiring shadows of mountains and fellowship formed with young men from throughout America (Davis, J.J. 1970:17).

Mentioning the Philmont horse brand evokes images of Philmont as a ranch. The author of this article draws parallels between the open space of the Philmont backcountry, the time and bonds one makes by relying on other people for one's own survival, and enjoyment and a sense of spiritual sense of place. These are all endorsements of the cultural landscape that Philmont has
created and the mission of the Boy Scouts of America. Through mentioning the open backcountry and Philmont as a ranch they have included some of the activities that take place at the Ranch.

Fly to Philmont (Advertisement, Mar-Apr 1970)
Modern Air Inc., advertisement (Fly To Philmont, Mar-Apr 1970:36; see Illustration 4-4).

Ranger Can’t Forget (1970)
These “ambassadors of Philmont” help you get the most out of your trip to adventure paradise in New Mexico.
They’ll meet you and greet you; they’ll make sure you feel at home. They help guarantee a successful experience for all groups of young men visiting Philmont Scout Ranch and Explorer Base near Cimarron N. Mex (Wadsworth, W. 1970:21).

Twelve years into the ranger led activities period of Philmont is one of the first articles that deals with the people that make Philmont what it is. This article could be categorized as history, activities, environmental impact, and danger, since the Philmont Rangers are there to educate participants about what they are going to do there and how to complete it safely. Philmont Ranges also teach about the history of the ranch and how to pass the ranch on to the next generation without doing any damage. If it were not for the Philmont Ranges the ranch would not be preserved as an experience and the participants would not be ensured the same experience. The rangers are also the reason inexperienced cityslickers can go into a wilderness setting with little danger. There should be many more articles about the Philmont Rangers.
Put My Money on a Bobtail Nag (1970)

Philmont Scout Ranch and Explorer base has nearly 1700 burrows (sic) used each summer by thousands of Scouts and Explorers on 12-day treks in the mountains.

A trained burro wrangler explains how to use each piece of burro equipment. He also tells a little about habits of the burrow (sic) - most of the campers will learn the basics (Put my Money on the Bobtail Nag 1970:70).

The Philmont burro is a piece of the history of Philmont and of the old west. When I talk to people who attended Philmont in its early years they tell of how they needed the burros to carry their heavy equipment it was necessary to get into the back country. When this article was written, as well as today, the burro is not necessary, but this article tell of the activities that surround the burro and the history that those activities encompass. The burro is such an integral part of Philmont that the Philmont Burro is actually an acknowledged breed of burro.

Fly to Philmont. Again. (Advertisement, Jan-Feb 1971)

Again this year, Scouts, their leaders and dads will be flying to Philmont (Fly to Philmont Again, Jan-Feb 1971: #)

In 1971 flying was an experience, it was not just a means of transportation, and to get Scouts and Scouters to pay a substantial amount of money to travel via air was difficult. The advertisement says others are doing it why not you and your troop, exerting peer pressure. This advertisement talks of the activities that can be done while traveling to the camp. When interviewed many Philmont participants to this day mention that it was the first time that they flew or how they drove cross country and all of the thing that they witnessed. The trip to Philmont is an integral part of the experience and these advertisers while they market themselves also market the ranch. (Illustration 4-5)
Fly to Philmont. Again. (Advertisement, May-Jun 1971)

Modern Air Inc., advertisement (Fly To Philmont. Again., May-Jun 1972:45; see Illustration 45).

So Fred Has the Best Troop in Town and You Can’t Figure How (Advertisement, 1971)

So what’s with Fred?
His troop is up to here with enthusiasm. They all turn out for activities – and Fred has plenty (Tom-Wat Showcases advertisement, 1971:18).

Philmont Scout Ranch and Explorer Base (1971:44)
The day of the legendary working cowboy, some say, is long passed. But not so at Philmont Scout Ranch and Explorer Base in Cimarron, N. Mex. Philmont cowboys, or wrangler, complete with chaps, tattered Stetsons (sic) and pinched, pointed boots, still arise before the sun and spend the day in the saddle, herding dawling steers to grasslands or water, or mending rust-patinaed barbed-wire fence (Harrison, G. 1971:44).

Philmont is a working ranch and the cultural landscape of Philmont is wrapped up with old west and ranching. If this is one of the main components of the cultural landscape it only makes sense that Philmont would continue to market itself as an active ranch. While most of the people do not participate in ranching at Philmont, all who go there get a sense of the history of Philmont trough ranching. Philmont is not a living history ranch. It is an active commercial ranch. As long as it continues to ranch it will show a Philmont activity, and the history of the Ranch.

**Discover Yourself in the High Country (1972)**

Bill Leach leaned back on the log and scuffed his moccasins in the soft cushion of pine needles. He was looking down the mountain from Clear Creek Camp.

“It happened down there, someplace,” he said.

The mountains dropped away in graceful leaps and bounds and rebellious twists of earth. Down to where the clean white arrows of aspen grew. Down to stands of demanding pinion and juniper, and even down to where the scrawny scrub oak could grow (Marsh, R. 1972:49).

Whether you are struggling through a wilderness adventure or any difficult and possibly unobtainable endeavor the most difficult adversary is the one in your head. This article deals with the struggle to complete something that is difficult. If you arrive with doubt in your mind then that doubt will be exacerbated once you realize how difficult things are on the trail. If you have trained for Philmont well and arrive knowing that you will make it while also knowing that things are going to be difficult then when you run into difficulty on the trail you will prevail.
This article mainly deals with activities and the difficulty in completing those activities. This article also deals with danger; danger in the difficult of the tasks and the dangers in mental failure. Since it is the mission of Philmont to create future leaders they want participants to succeed, but they do not want to make it easy for them by spoon feeding them the experience.

The Philmont Challenge (Advertisement, 1973)

It’s the difference between just going camping and challenging 136,000 acres of rugged mountains, deep forests, and wide plains unchanged and unpolluted by encroaching civilization.

It’s Philmont, offering unique opportunity for your young people 14 years and up, an experience you can make a reality in ’73.

Here a seasoned staff helps you and your group as you backpack, camp, climb, ride, and explore our country’s heritage. But most important, Philmont develops character, confidence and initiative.

Older Scouts and Explorers belong here in ’73. Come by air, bus, train, car…we’ll be glad to help you make arrangements, Send the coupon below for free literature that will help you plan your exciting Philmont adventure. Come and discover yourself in the High Country (The Philmont Challenge, 1973).

This article is designed to prepare people for the trail and to generate interest in Philmont. The primary purpose of this article is advertising for the camp. The method that this article uses for advertisement is listing the activities that occur there and how the staff will help facilitate the participants’ completion and enjoyment. This article is different in that it was written by Philmont so that they could entice Scouts and Scouters to come to the Ranch.

Primary Marketing

While the active form of marketing for Philmont is in the Boy Scout Magazines Boy’s Life and Scouting, the primary form of marketing for the ranch is word of mouth discussion. Allowing the primary form of marketing of anything to be word of mouth takes trust and relinquishment of an element of control (Bloom, J. 2006, p.13). Word of mouth marketing has its
advantages, especially among a market like adolescent males who may not trust information that they perceive is being forced down their throats from an authority figure (Egelhoff, T. http://www.smalltownmarketing.com/wordofmouth.html, 2006).

Word of mouth marketing takes two things on the part of the organization using it, trust and education. Organizations need to trust that the correct message about them is getting to the correct audience. If the message is not getting to the correct people, or the message is not correct, then the marketing will have failed. To ensure the message get out the organization must educate the people who are going to spread the message. At Philmont the staff spends much time telling the scouts about the Ranch and its history. The time that the participants spend on the trail educates them about the activities. There is literature for sale and for free at the museum, Villa, and store. This makes sure the participants get the message that the Philmont managers want to get. Philmont is not being deceptive in their word of mouth advertising, but the goal of any good marketing is to put your best foot forward. If the Scouts spreading the message of Philmont do a good job it could mean more than an increase in Philmont participants, it could mean more Scouts and better Scout retention.

Word of mouth marketing allows the Philmont to maximize their potential and effectiveness by letting people hear their message from those they trust. Once Philmont has educated the participants about its history, activities, and mission it then has a marketing force that will happily spread the gospel that is Philmont. Most of the people that I have interviewed have good stories to tell about the Ranch even if they had bad experiences at the time they went there. Time has a way of making the experience rosy and fun even the difficult parts. Word of mouth advertising enables Scouts and Scouters to get information about from the people that they are most likely to trust, their peers. This enables Philmont to maximize it marketing money and to get information out from a trusted source.
Web logs or blogs are one way that Philmont users can tell others about the ranch. A Google search about Philmont blogs return 3406 separate blogs. Participants care enough about the Ranch that they spent their time and sometimes money to maintain blogs about Philmont. This helps give potential users first hand information about the Ranch. One thing that I have found is that there is not much information that could be viewed as corrective criticism or other criticism about the ranch. This is beginning to change but it is directed less to the Ranch than it is to participants more like expect this when you arrive (don’t arrive late or overweight). If Philmont is getting almost all glowing praise then why would they want to participate in any other form of marketing?

I was driving up to Cleveland Ohio when I started seeing different billboards; they were red with simple white writing. These billboards said things like I Pooted (Figure 4-8), Look I have a meat beard, Clowns hate tangelos, Pretty pretty, shiny shiny, I’m a hot toe picker, and My boogers itch.

Figure 4-13 Cartoon Network Viral Marketing Billboard
When I got home I wanted to find out what these billboards meant. I found out they were advertisements for Cartoon Network, a cable cartoon television station, and they were attempting something called viral advertising. By using catchy and sometimes weird slogans people are willing to invest their own time to get more information about the slogan. Philmont has been engaged in viral advertising since before it existed.

The viral advertising association says that; “viral advertising campaigns work for one reason: they are compelling. They are informative and entertaining enough for the individual to consciously, and by choice, pass them on to others” (http://www.viraladvertisingassociation.com). Philmont has been putting out flashy picture and intriguing stories about the ranch for years. They do not saturate the market rather make people search out information about the Ranch it could be said that they are engaged in viral advertising. Philmont utilizes word of mouth marketing for one reason, it works. Philmont educates the participants about the camp and then set them loose on the world to infect Scouts with mythical stories about the Ranch. While this is a bit of an exaggeration they are educating the scouts to educate others. Philmont does market directly to scouts through the Scouting publication. Philmont does not saturate the market with information about the Ranch rather sprinkling information about the ranch in the publications infrequently. Philmont may be the pinnacle Scouting experience, but they still need to vie for the Scouts limited time and money to maintain their position on top. Philmont is the pinnacle experience and the experience is remarkably unchanged from its early days to maintain the experience and the cultural landscape takes careful planning.

Philmont knows its consumers and marketing to teenage boys is not the easiest thing in the world to do. You run a fine line between saturating the market with official information about Philmont taking away some of the mystique about Philmont and turning of the Scout to the
Camp, and not providing sufficient information about the camp forcing scouts to get information which may not be correct.
Chapter 5

The Preservation of Place

“The Chapter That Almost Wasn’t”

With the intention of looking into cultural landscape and how an organization creates a cultural landscape I did not set out to write research or write about how that organization preserved the cultural landscape. While researching the cultural landscape of Philmont, during the southwestern monsoon season, it rained heavily, 3 inches per hour for 3 hours, and I decided it was worth the money to not spend the night in my one person tent. I got a hotel room in the historic Saint James Hotel in downtown Cimarron (Figure 5-1). As you may remember form the introduction the Saint James Hotel was home to many of the old west’s most notorious characters. According to http://www.stjamescimarron.com/index.html…

You'll find unrivaled peace and serenity at the St. James Hotel in Cimarron, New Mexico. But it hasn't always been that quiet. A community chock full of frontier history, Cimarron and its vintage Hotel are indelibly marked by the turbulent days of westward expansion in northeast New Mexico....

As a vital outpost of The Old Santa Fe Trail, Cimarron and the St. James are linked to a veritable Who's Who of the early land grant settlers, ranchers and desperados (mug shots available upon request). The cast of characters included such notables as settlers Lucien Maxwell and Carlos Beaubien, Buffalo Bill Cody and his cohort, Annie Oakley, Kit Carson, Frank and Jesse James, Wyatt Earp, Billy the Kid and Blackjack Ketchum. The notorious gunman, Clay Allison, allegedly danced naked on the bar,* once part of the present dining room which still has bullet holes in its pressed tin ceiling.
It was Henri Lambert, personal chef to President Abraham Lincoln, who in 1872 established the Saloon; by 1880 it had evolved into the St. James Hotel. For those inclined to the paranormal, the Hotel has a long history, even right up to the present, of reported ghosts and supernatural happenings. In spite of an occasional friendly visitation, the list grows longer every day of happy, relaxed and rested folks who will testify to the charm and hospitality of this way station in the Rockies.

While the hotel was historically interesting the most interesting thing was Lambert’s Saloon.

Being just a few miles north of Philmont Scout Ranch on New Mexico route 21 the St. James Saloon is a frequent watering hole of the Philmont staff. The Philmont staff used Lambert’s Saloon as a decompression chamber, away from the ranch while close enough to walk back after an evening of drinking. Members of Philmont’s staff got together and at the beginning of the evening it was almost like a school reunion; since the staff seemed to be friendly and all liked one another, and they had not seen one another for a while. As the evening went on there was some light hearted jabs taken at the expense of the other employees and most importantly the camps of those employees. The epiphany moment came when the directors of two of the camps had good natured argument about which one had the “real” Philmont Experience. From that moment on I decided that going to the St. James Hotel and Lambert’s Saloon could yield interesting subjects to observe.
The Philmont staff also told me of the Colfax Tavern fifteen minutes away where more Philmont staff hung out and many more Philmont Alumni visited. The Colfax Tavern also known as “Cold Beer” because of the six-foot-high white painted words on the barn red building (Figure 5-1) is located on the south side of New Mexico Route 64.

In addition to the Philmont staff and alums who visited the Colfax Tavern this tavern also served an exceptional green chili burger. The green official looking town sign outside of the Colfax Tavern identifies the town as Cold Beer; however the official address of the Colfax Tavern is a Post Office box in Cimarron. While at the Colfax Tavern I ran into a wedding reception of Philmont Alums, and the USGS employee who found the only known Tyrannosaur foot print (Figure 5-3).
After visiting the local watering holes I decided that visiting and taking notes on what the guests had to say about Philmont might prove insightful. To this end I decided to engage in participant observation to see how Philmont’s cultural landscape has been preserved.

The discussion on which Philmont Camps were the “real” Philmont as well as interviews that I had completed earlier made me look hard into the Preservation of Philmont. While working on the project that this dissertation sprung from, I had the opportunity to interview three generations of one family that had visited Philmont in the 1950’s, 1960’s and 1980’s. The most interesting thing about the interviews was the similarity of the stories that they told and the activities that they remembered most. With this family and the Philmont employees talking about the “Real” Philmont Experience I decided to look at the preservation of the cultural landscape.

Methodology

I utilized observation, participant observation, and corporate interview to gather information about how Philmont has preserved its cultural landscape. Once I had decided to look into the preservation of Philmont’s cultural landscape. I began to incorporate questions about its preservation into interviews that I had scheduled. When I ran across people that I had already interviewed I asked them questions about preservation.
While in some sociological circles observation and participation are parsed out into totally different theoretical pursuits, for the purposes of this dissertation they will be used more closely. Creswell uses observation as that of being a complete outsider, while using participant observation as being a complete insider; going completely native (Creswell, J. 1998, 125). Denzin and Lincoln describe observation as “going to a social situation and looking” while participant observation is when “observers place themselves in a particular location to observe subjects’ behavior” (Denzin, N. and Lincoln Y. 1998, 37, 83). Similarities can be drawn between the type of observation I performed at Philmont and the observations of school children at recess performed by Carpenter, Glasser, Johnson, Loughlin (1988, 4). Carpenter et al observed children at several points and at recess to gain a perspective on children’s behavior. I observed Philmont staffers at work and at their down time at the local salon to see how they responded while at play.

My role as researcher at Philmont does not fall neatly into Gold’s 1958 classic typology of research roles (p. 217). Gold had 5 levels of observation the complete participant, the participant as observer, the observation-as-participant, and the complete observer (Denzin, N. and Lincoln Y. 1998, 37, 84). Having been almost all of these at different times in my life at Philmont I do not know how to categories myself. Being both a Boy Scout member and outsider engaging subjects and observing I fall into Adler and Adler’s role of both active member researcher and complete member researcher (1987, 4).

To meet with the upper echelons of the Philmont staff I employed corporate interview techniques to varying levels of success. The directors at Philmont must be viewed as corporate vice presidents. They all have a tremendous amount of power to decide what goes on in their part of the ranch. They also have the ability to just say no to any request for information about the ranch. The reason that I view them as vice presidents rather than CEO’s or presidents is that in
the end they are beholden to the Boy Scouts of American and must answer to them for all of their
decisions.

Many of the higher ups at Philmont were most inclined to simply say no to interviews in
the beginning. Once proper introductions were made and assurance as to the subject of the
interview were ensured I was granted access. To achieve my desired goal of talking to the people
about the history of Philmont the activities of the ranch and how activities are decided I did not
have a problem with agreeing to not discuss controversial thing like the BSA stance on
homosexuality. To get the information I wanted I utilized open and closed ended interviews in
person and on the telephone while being flexible to the time constraints of the interview subjects
(Krueger, 1994; Morgan, 1988; Stewart and Shamdasani, 1990). The information gained through
formal interviews enabled me to verify the thing that I saw form observing Philmont employees
and gauge if there was a real answer or not.

*Observation*

My role as both insider and outsider in researching Philmont served me well while
observing and interacting with Philmont alums and employees. Having been to Philmont and
experienced it first-hand I had the knowledge that only an insider would have. In addition to
being a Philmont alum my life experience enabled me to talk the talk as well as walk the walk.
My experiences as a United States Army Solider, a US Army Ranger, a National Park Service
Park Ranger, wildland firefighter, lifeguard, and Eagle Scout all helped open doors for me at
Philmont. All of these experiences are viewed by many as masculine, some of which could be
viewed as hyper masculine. Since Philmont is a masculine landscape the people who work there
are engaged in masculine activities. In order to converse with these employees it helps to have a
specialized vocabulary that one only gets by engaging in masculine activities. While observing
Philmont employees at the St. James Hotel I ran into some of the wildland firefighters who worked at Philmont. Since I had just come from an active fire zone in Colorado and was red card certified myself, the basic wildland firefighter certification, I was able to talk about fire with them. While we were not talking about the specifics of firefighting in the ranch we immediately had a rapport because I was doing the same activities that they did. While at the Lambert Saloon one of the Philmont firefighters was talking about how the Colorado Wildland Fire Academy was tough, and I was able to respond that I got my red card at the Montrose School of the Colorado Wildland Fire Academy. This response placed me in high regard in the eyes of that firefighter. The reason that I went to that fire school was because it was the closet school to where I was working in Gunnison Colorado. From there we were able to talk about fires that had recently occurred and how difficult they were. I was able to impress many of the staff because I had just worked on a fire that crowned, jumped to the tree tops and then burned over top of us. We were able to talk about federal policy on wildfire and whether we liked it or not. I recounted a story from when I was a Philmont in 1988 that the Ranger who took me on my trek spent most of his time badmouthing the Sierra Club because they had a policy of let it burn, and for years that influenced my position on the Sierra Club. Once I was in college, and began to learn that the let it burn policy had merit, I felt cheated in my Philmont experience. The current wildland firefighters and I discussed the idea that the severe fire seasons were becoming more frequent. The fuel load of the forest had increased due to suppression of many small fires. The current federal guidelines to let fires burn that did not threaten structures could reduce the occurrences of severe fires. It was at this point that some of the other staffers overheard our conversation and became angry. One young staffer went as far as to say that all I wanted was to burn Philmont to the ground. While the attitudes of the staff experienced with fire had changed, it was evident that more education was necessary.
Philmont is an interesting dichotomy in that it upholds the very conservative ideas of the religious right and the Boy Scouts of America. It simultaneously maintains a position in the forefront of social ideas like environmentalism and Native American rights. Due to this dichotomy it was often difficult to judge how people I was observing would react to simple statements. One staffer wanted to argue federal fire policy with me saying it threatened the Philmont “wilderness.” I had to be very measured in my response and simply said that since Philmont is private property that federal fire policy did not apply there. He countered that if the fire was to cross from the National Forrest into Philmont that it would threaten Philmont. I said that if that happened than the fire would be fought with federal assets. This was a conversation that I did not want to have as the staffer had been drinking heavily.

After I had finished with the fire conversation this staffer then wanted to move on to discuss federal wildlife guidelines. This staffer felt that the federal government should not introduce wolves into the Sangre de Cristo Mountains. I was ready for this having just had a class on this topic in Colorado. I simply said that the wolves were not part of a federal program, but were being introduced on Ted Turner’s Vermillion Ranch. At this point I was glad that the staffer had lost interest in me and I could go back to talking to the other staffers.

Being a conservative crowd many of the staffers had ambitions to join the US military. I immediately had an in into this conversation having served ten years in the US Army several of those years as a Ranger, elite light infantry. Many of the staff were impressed with some of the locations that I had served others were impressed with my fast repertoire of dirty jokes. My service in the military, Philmont Experience and service as a National Park Service Ranger established me as an insider someone who would be part of the boys club. All of those experiences also directly established me as a masculine man. Since my experience at Philmont
was limited to one year when I was young, and I was working for the dreaded federal
government, and was an academic researching their beloved Philmont during a tough time for the
BSA simultaneously placed me in the outsider camp.

It was during this first night that two of the camp staffers, after much lubrication from
Shiner Bock, began to have and argument. One of the staffers worked at a camp that had
lumberjack skill, and this camp had existed for longer than the ranch (Figure 5-4). The second
staffer had come from a camp that had mountain biking, and had only excited since 1994. The
lumberjack staffer said that his camp was the “real Philmont” because it was part of the original
Philmont, the other staffer was not really part of Philmont. The argument went on. The
lumberjack staffer then made a poignant statement that Mountain biking was not really a
Philmont activity because it took place off of the property. The powers that be thought so little of
mountain biking that the put it in the National Forrest not on Philmont’s property, and if it was a
real Philmont activity it would be on the property.
The mountain biking staffer countered that the reason Philmont is successful is because it is cutting edge, and that lumberjacking is caught in the past. This staffer went on to say that Philmont has kept current with the cutting edge with technology and activities, and that Philmont would become irrelevant if it just had the original activities. This Staffer said that while lumberjacking is the Old West, mountain biking (Figure 5-5) is the real west. He then went on that if cowboys had the opportunity that they would have ridden a Stumpjumper. The discussion ended when a more sober and level headed staffer came to both of them handed them each a Shiner Bock and said you’re right.
The preservation of the historic activities while allowing new activities keeps Philmont current and relevant. The Scouting Museum in Raton New Mexico is known for saying that Philmont does not spend enough time on its history, but the employees at the Philmont museum and library differ on that opinion. The employees of the museum point out that the history of the ranch is taught to the scouts at the campfires and with the Ranger guides. The museum staff point out that at base camp there is the opportunity to visit the museum, the library, Villa Philmonte, the Kit Carson Museum, and there are historical markers that are throughout the base camp area. Many of the staffers of the museum and library felt that Philmont was doing all that it could to preserve the history of Philmont without becoming to preachy. One of the higher ups at the museum said teaching and preserving Philmont’s history is difficult with a demographic as finicky as the 14 to 18 year old Scouts.

Philmont has many of the historic activities on the trail and some of their more popular staffed camps cater to those historic activities. One of the more pragmatic staffers said it well, not many people want to go back to canvas tents, wool sleeping bags, and cooking over a wood fire. Some of the changes at Philmont have made it safer, more accessible, and more enjoyable.
He said he enjoyed packing a burro and racing it in a camp, but he would not want to have to use a burro for the entire trek. The modern technology has enabled people to not have to use the pack animals to go into the back country. His conclusion was that Philmont honors its past by having similar activities to what they had in the past and providing Scouts with the opportunity to experience old style camping and cooking but needed to stay relevant.

I asked him what the procedure was for creating a new activity at Philmont and how it was decided. He said he did not know that he was not involved in the decision making process. I asked this question of staffers up and down the food chain and no one could give me a simple answer. One of the camp directors said that staff listen for interesting ideas and tell them to their supervisors which send them up the line, and that the camp has people write in and give them suggestions about the activities. He then reflected a minute and clarified that Philmont has not instituted many new activities since it has existed, and it does not feel like it needs to change for every new fad.

**Interviews**

During the summer of 2001 I intervened as many of the Philmont employees as was feasible paying particular attention to the director level staff. I attempted to gain access to the camp through inquiry mailings sent to the ranch. I did not receive any response to the mailing so I went to the camp early in June during my days off from working as an Interpretive Park Ranger at Curecanti National Recreation area. My first trip to Philmont was to establish what I would be able to accomplish at the ranch. I arrived early in the morning and the first place that I went to, through pure luck, was the best place that I could have gone. My first stop was the Philmont Museum and Seaton Memorial Library, figuring that I would be able talk to someone about what I wanted to accomplish.
The first person that I talked to was the very helpful staff of the library behind the main desk. I explained in general terms that I was researching Philmont and the activities that have occurred there and the current activities. The staff then introduced me to their boss who was new to his job and excited to meet someone who was interested in researching Philmont. We went to his office and discussed who I was and I showed him my credentials, my human subject review approval and the procedures that I had for interviewing adults. I did not plan on interviewing Scouts at Philmont as it would have required a parent’s signature on the consent form. Since this first day was more exploratory I asked him who I should talk to and if I would have access to the library and archive. He said I would have access to the library and said I should talk to some of the camp directors. He called a director and set up a meeting that I immediately went to. I then was informed that I would not have access to any of the camp parts of the Ranch, but that what I was doing sounded interesting and I should continue to work closely with the library staff. I went back to the library where I talked to the staff and they showed me the guidebooks to adventure which were the main resource for the Construction of Place chapter. I spent most of my time at the Library talking to the Staff and when they felt that there was someone that I should meet I would send a short amount of time talking and interviewing them. The most productive interview that I had came by chance.

Back at Curecanti I was discussing what I was doing with my coworkers and many of them had firsthand knowledge of the ranch. One of the other Rangers had friends who had worked at the ranch, including one who was a camp director. After introductions were made all of them agreed to talk to me. Many of the people who work for the park service are unpaid volunteers. Some of these volunteers are called camp hosts.

A camp host is a person or family that is normally retired who lives in a recreational vehicle at the Park and takes care of the camp, making sure that the rules are followed. Two of
the camp host wanted to do more work than that and worked as volunteer interpretive rangers at the visitor center. These two camp hosts loved the idea of my project and told me that they had been to Philmont before and told me about the tavern of Cold Beer and that it had an excellent green chile burger. These camp hosts then told me that they had a friend who was a retired Philmont camp director and they would be happy to make and introduction for me. I was able to meet with this retired director who told me about the history of the ranch, how it was run in his day, and how I would not get many answers from the current directors.

This previous employee said that there was not much incentive for the current staff to open up to me and he suggested that I open up all of the interviews with basic questions about scouting and that persons background with scouting. He also told me that interviewing in the summer would be difficult as these directors would be extremely busy with the day to day operations of the Ranch. The final suggestion that he had was to make sure that I told the directors that I was interest in cultural landscape and the activities of the ranch and that what I was doing in no way had anything to do with homosexuality and Scouting. He told me to even stay away from terminology like masculine landscape in the interviews as this could raise questions with the staff. He also said that I should be flexible and offer to reschedule if anything weird was going on. That advice came in handy after a bear attack, and a Dateline story about Homosexuality and the BSA. We left the talk with the understanding that I should contact him several times during the summer so he could decipher what I had been told by the staff. I took the retired directors advice on all of his counts and his advice to go to Cold Beer and the Saint James to get an unvarnished view of the real Philmont. When I intervened the staff I used both open ended and close ended interview techniques. I asked them about their history in scouting finding out that most of the staff had been involved with scouting in their youth and that most of them achieved the top two ranks in scouting, Life and Eagle. I found out that most of the staff
had been to Philmont as a youth that it was a life changing activity, and that they wanted current trekkers to have the same experiences that they had when they were young. The staff that were not scouts as youth were all involved with scouting as adults and normally because of their children. All of the staff were more close lipped when it came to what I most wanted to learn about. The staff did not want to directly answer questions about how new activities were established and how the activities agreed upon. They all wanted me to know it was not a real corporate boardroom discussion that it was more organic, something I was highly suspect of.

I contact the retired camp director and he told me that it was an organic decision in part but as with all things Boy Scout it went through a rigorous decision making process and board action. I asked him if the idea of preserving the activities came to the minds of him or the others when they were looking at the activities that were being scheduled. He said and it was confirmed by all that I talked to at Philmont that making sure that the “Philmont Experience” comes through to all who attend Philmont is the most important thing to all who work at the Ranch. The Philmont Experience is the cultural landscape that has been created and is preserved.

Philmont is in a difficult position in that they have to market themselves to a difficult demographic. The main way that Philmont markets itself is through word of mouth and they take care to make sure that participants are educated about Philmont. The publications of the Boy Scouts of America are used to supply the Scouting population with information about the camp but do so in a manner that they do not remove the shine from what makes Philmont special. In addition to what the BSA and Philmont do directly the army of Philmont devotees established thousands of websites and blogs to tell about their experience at the ranch. Philmont has gotten the word about the ranch out and there was, and there is, a multiple year waiting list of people who want to attend.
Chapter 6

Preservation

When you discuss what Philmont is to multiple generations of Scouts they tell surprisingly similar stories. How does Philmont maintain the experience over 70 years while maintaining the relevance to today’s participants? Activities come and go at Philmont, but the core experience stays the same. There have been quantum leaps forward in technologies that have enable people to enjoy hiking more, but they experience the same things as those previous generations. The Scouts who attend Philmont work at the ranch so that they become part of the ranch and want it to endure for future generations.

Philmont is in a difficult position 14 to 18 year old Scouts can be fickle and if I remember myself at that time I was always right and no one could change my mind. I am sure there are Scouts who would like to see BASE Jumping (Building Antenna Span and Earth) or ATV riding (All Terrain Vehicle), but these activities would be hazardous and potentially dangerous to the participants. If there is a new activity that interest many of the participants and fits in to the mission of the Ranch then the Ranch will consider it. It is my suspicion after talking to several of the more senior Philmont employees that there is no hard and fast method for creating a new activity at the Ranch. Several of the employees said it was more interesting to look at which activities were removed.

Since the beginning of Philmont shooting sports have played a role in creating the Cultural landscape of the Ranch. After all what could be more masculine, heterosexual, or American Western than shooting. The Library of Congress calls the Winchester repeating Rifle “The Gun that Won the West” (http://www.loc.gov/rr/scitech/SciRefGuides/winchester-rifle.html). The Colt firearms company patented the revolving pistol in 1836 and it became
known as “The Gun that Won the West” (http://www.tsha.utexas.edu/daybyday/02-25-001.html).

Frederick Law

Olmstead was observed saying “There are probably as many revolvers in Texas as there are males” (http://www.tsha.utexas.edu/daybyday/02-25-001.html). The firearm has been associated with masculinity since the time of the American Old West. Since Philmont is attempting to preserve part of the Old West it make sense that they would also include the firearm.

The Shooting sports at Philmont have changed throughout time and include both modern and historic firearms. As I said in the Construction of Place all of the shooting sport activities include shooting, but the primary reason they are there is to teach firearm safety and firearms handling. As one of the firearms staff put it, it is serious and we take it seriously, but when the firearm goes off you know the person is having a good time and they feel like a man. At Philmont the history of shooting sports has changed over time, from primarily hunter education and bow hunting in the 1960’s, to target shooting in the 1980’s. There has been times when there were no shooting sports at Philmont, one of the museum staff said that usually occurred the year after there was a shooting accident, and it came back the next year. One of the years that 12 gauge shotgun shooting was not on the books was 1988, the year I attended Philmont, and I know that it was an activity because I participated in it. When I asked the staffer about it he said the guidebooks are not perfect.

If Philmont did remove shooting sports after an accident there are two possible reasons. First Philmont was being cautious and conscientious. Shooting sports are potentially dangerous; after all there is a projectile that is exiting the firearm faster than the speed of sound. An accident would provide a suitable point to sit back and review safety procedures and see if there were additional steps that could make the activities safer. This would also be a good point to make
sure the activity has a place in the cultural landscape of Philmont. The second possibility is bowing to the political will of people that would like to see nothing more than shooting sports disappearing forever.

There is a segment of the United States population that does not like firearm, and even more that do not think that they belong in the hands of youth. If it were to get out that there was a shooting accident at a Boy Scouts of America camp some would use this as ammunition that shooting sports are not an appropriate activity. If these people were to approach the BSA or Philmont and they had proactively shut down the activities then there would be no further discussion. Then Philmont would be clear a few years later to reinstate the shooting sports activities.

Many of the activities that occur at Philmont are clearly designed to preserve a historic sense of place. Activities like burro packing and racing, dutch oven cookery, and horse rides were all necessary for people to obtain access to Philmont’s back country in years past. They are now used to bridge the gap between current scouts and scouts of yesteryear.

The weight of historic camping items made it impossible for scouts to travel with all of the equipment that was necessary for backcountry camping. Cast Iron cooking equipment, nondehydrated food, wool clothing, steel framed backpacks, and leather soled shoes were bulky and heavy. It was not possible to carry this equipment into the backcountry on your back. In order to facilitate multi day camping hikers needed to pack their equipment onto pack animals like the burro. The burro is an animal that is uniquely suited for carrying heavy loads over long distances that is also able to forage for most of its food. Scouts of today sill practice burro packing. The Scouts then race the burros not because it is necessary to obtain access to the backcountry, but because it is fun.
Most of the camps that have burro packing and racing are also the camps that have an adobe cantina. The adobe cantinas offer the Scouts an opportunity to get the feel of an old west cantina at Philmont. The cantinas are made with real adobe. The adobe bricks that are made by the Scouts and are then used to make the structures. Once inside the cantina it offers the opportunity for scouts to learn about the advantage of historic building practices. Adobe brick walls are normally quite thick between 4 and 8 feet thick. These thick walls offer excellent insulative properties. Even on the hottest of desert southwest days the inside of the cantina is shaded and quite cool, normally around 60 degrees Fahrenheit. The staff at the cantinas are also able to show how the Spanish architecture places the fireplaces in the corner rather than in the middle of the walls in English style architecture. The Spanish style architecture is able to warm up two walls rather than just one in the English style. The large earthen walls are then able to hold onto the heat keeping the house warm at night even when the fire has gone out.

While at the cantinas the Scouts are able to partake in some good old fashioned western fun by drinking ice cold beer, root beer that is. At the cantinas the Scouts also engage the masculine act of wagering, challenging each other and the “house” to see who can drink a pitcher the fastest. Also at some of the cantinas Scouts are able to participate in burro packing and racing.

The burro is an interesting animal. The burro can haul significant amounts of weight over long distances. Historically the burro has been used as a pack animal. One skill that the scouts learn is how to pack a burro. While a burro will carry significant amounts of weight it will only do so when the load is balanced. You cannot just put stuff in the bags and hope the animal will go. You need to balance the load out and then persuade the burro to move. Once the Scouts have the animals packed they can compete with other scouts and race their burro.
There is no modern reason that Scouts need to be taught how to pack a burro. Scouts use modern equipment that can be carried on their back. Even as pack animals go most people today do not use burros. Exotic animals like llamas and alpacas are more often used. Pack goats are also used frequently. Animals like burros and horses, while they can carry significant amounts of weight, must also carry food for the animals so it limits the effective load that the animals can carry. Goats, llamas and alpacas will eat grasses and shrubs so they do not need to carry their own food. While the burro will forage for some food, supplemental food must also be taken. The activity of packing a burro has a historic tie to the previous years of Philmont. In addition to being educational it is also fun. This was one of the first activities that I participated in at Philmont and is one of the experiences that I remember most. The racing of the burros is not a historic activity but is fun and builds into the competitiveness of young Scouts.

The dutch oven is a cast iron cooking implement with historic ties that date back to the seventh century with the cookware coming to the Americas on Columbus’ first expedition. The dutch oven was first brought to the new world in the 1600’s from Holland, and was being manufactured in the new world as early as 1707. It is believed that the advent of the flange seal on the inside of the dutch oven was created by American metal smith Paul Revere. In the old west cowboys often used dutch ovens that had a lip on the lid so that coals could warm the food evenly (Ragsdale J. Dutch Ovens Chronicled 1-21, 1991).

The dutch oven is uniquely suited to cooking over open fire because it heats up slowly, evenly, and retains heat for long periods of time. These properties allow the dutch oven to be used over an open flame without burning the contents. During the early years of Philmont the dutch oven would have been used to cook over an open flame or cooking fire. During World War II with shortages of steel and iron ore steel and iron cookware was replaced with aluminum. While for cooking aluminum cookware has many flaws for backpacking it is substantially lighter
than cast iron. Aluminum cookware, dehydrated and freeze-dried food, and the portable camp stove all meant that hikers could carry all of their needs on their backs making the dutch oven obsolete for camping. While the dutch oven may be obsolete it is still the best tool for many cooking applications and makes the best cobbler.

Dutch oven cooking is preserved as part of Philmont’s past. The dutch oven is used to serve historic Philmont meals and plays an integral part of the camp fires. The camp fires preserve the old ways of entertainment on the trail by singing songs and acting out skits. On the trail where weight is everything most scouts do not carry large flashlights. I carried the smallest flashlight I could find and never used it, and went to sleep when the sun set. Going to bed early is a good thing because trekkers will be rising when the sun come up. During the campfires the Scouts stay up late, sing songs, and learn about the history of the Ranch. During interviews of one family who had sent three generations of Scouts to Philmont, grandfather, father, and son, they all told me that they remember singing the same song. I do not remember much about the on the trail campfire, because I had just done laundry and was very cold, wearing only shorts and a t-shirt, I do remember a song about a bear that was big around the middle and broad across the rump. These traditional folk songs mixed with more modern folk style songs preserve the cultural landscape of Philmont by preserving the past.

While I have paid the most attention to the fact that backpacking is the primary activity of Philmont one must not forget that Philmont was and still is an active ranch. Historically cowboys rode horses to tend to the livestock and they still do. To preserve the history of the ranch Philmont offers horseback treks called cavalcades and the opportunity for Scouts to learn to ride horses and take short rides. It is not necessary for scouts to ride but it offers them a tangible link to the past, and what is more masculine than the cowboy.
One way that Philmont preserves its cultural landscape is by preserving the history of the land. Philmont has several camps that are living history examples of the activities that have occurred there (table 6-1). At the base camp the Villa Philmonte is preserved as an example of early 20th century Mediterranean architecture (Figure 6-1). The Kit Carson Museum is an example of a 19th century Spanish hacienda (Figure 6-2, 6-3, and 6-4) and a stop on the Santa Fe Trail (Figure 6-5 and 6-7). There are also camps on the trail that are living history of the trail.

**Table 6-1**

<table>
<thead>
<tr>
<th>Activity</th>
<th>Primary</th>
<th>Secondary</th>
<th>Tertiary</th>
</tr>
</thead>
<tbody>
<tr>
<td>Continental Tie and Lumber Company</td>
<td>Living History</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Homesteading</td>
<td>Living History</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Jicarilla Apache Life</td>
<td>Living History</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mountain Livin'</td>
<td>Living History</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ring Ranch</td>
<td>Living History</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Rocky Mountain Fur Company</td>
<td>Living History</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Western Lore</td>
<td>Living History</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Foxfire</td>
<td>Living History</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Frontier Days</td>
<td>Living History</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Figure 6-1 Villa Philmonte from Front Lawn

Figure 6-2 Kit Carson Museum at Rayado
Figure 6-3 Inside Kit Carson Museum

Figure 6-4 Inside Courtyard at Kit Carson Museum
Figure 6-5 Wagons at Kit Carson Museum

Figure 6-6 Santa Fe Train at Kit Carson Museum
While on the trail there are several camps that use living history to teach about the history of the ranch and the history before the ranch. Jicarilla Apache Life shows the scouts the way that one of the native groups that inhabited this land before the Europeans lived. At the Jicarilla Apache Life camps participants get the chance to see the way the natives lived they get to see a tipi and possibly take a sweat bath. The introduction of Native American activities coincides with the increased awareness of Native American culture that took place in the late 1960’s and early 1970’s. This camp differs fundamentally from the other camps. Most of the other camps show the cowboy western masculine landscape this one shows the Native American lifestyle.

Lumber has always played a role in the history of the foothills of New Mexico and is preserved today at Philmont. The foothills of the Sangre de Cristo Mountains are covered with numerous species of large pines including the ponderosa pine. At Philmont they teach the scouts what it was like to climb spar poles, balance on a log in a mill pond, work a single and double buck saw, and get to see a demonstration of axe work. This educates the Scouts on what this land was used for and the Scouts get the added benefit of potentially cutting timber that will be used to build and repair the Ranch. With the increased popularity of timber sports the Scouts get to have fun in what is increasingly becoming a popular adventure sport.
Many of the skills that people used on the frontier and in the household in times gone by are disappearing. Many of the stories that have been passed down from generation to generation are being lost because young people have more endeavors to occupy their time. In 1966 the Foxfire foundation was established to preserve this way of life in Appalachia, but four years before that Philmont was exposing the Scouts to western lore. In 1971 Philmont began to integrate the Foxfire approach to the scouts and teach them not only the lore, but the skills that went along with that lore. These activities show the Scouts how thing were done and importantly pass the skills on to a younger generation.

Philmont teaches the trekkers the recent history of the Europeans and the more distant prehistory of the Native groups. They also teach about the more distant prehistory, the paleohistory, and the geology of the land. Philmont has programs to teach about the earlier native groups that have left both pictograph and petroglyphs on the landscape. Philmont enables scouts to participate in archeological digs and then to see how what they discover can shape the understanding of Philmont. Philmont has the only confirmed example of a *Tyrannosaurus rex* footprint (Figure 6-8). Philmont uses this as a teaching opportunity to teach about paleontology and to introduce Scouts to the geological time that encompasses Philmont. Philmont also has geological education programs that teach about the tectonic and gradational processes at Philmont and has had this program since the 3rd year of ranger led activities.
Figure 6-8 Tyrannosaurus Rex Print Near Six Mile Gate

One of the first activities that Philmont engaged in was conservation back in 1958. Philmont saw that it was necessary to conserve the Physical landscape of the ranch so that future generations of Scouts would be able to enjoy the ranch. This conservation trend was well in front of the environment movement which did not get into full swing until the mid 1960’s. Preserving the ruggedness of the ranch and the physical landscape also ensured that the cultural landscape of the ranch would also be protected.

When I was on the trail in 1988 I counted days until it would be over and I thought that many of the activities were dumb. As soon as I was off the trail I wanted to get back out there and do it again. All of the activities, even the educational ones, are fun. I think that the success of the ranch and the cultural landscape is due to the simple fact that it is a fun yet difficult environment that people want to return to. When I was back at my troop I told all of the Scouts about the cool activities, the disgusting food, and dirty conditions. Telling them made them want to go too and to have the same experience.

The managers of Philmont are preserving the Philmont Experience, which means that they are preserving the cultural landscape. The managers run a fine line in keeping Scouts interested and coming back while simultaneously ensuring that they have the same experience that their fathers had. Multiple generations of Scouts have come and gone. I am sure that their
children will be able to relate their experience to them because the core experience has not changed, and neither has the cultural landscape.

Philmont is part of the psyche of the Boy Scouts of America and the Philmont Experience is the core of the cultural landscape of what Philmont is. Philmont has preserved the activities that occur there so that future generations have the same experience. Activities have come and gone, but there is a thread that has gone throughout the years so those participants have the same experience.
Chapter 7

Conclusion

Philmont Boy Scout Ranch was created within the constructs of the Philmont dedication so that youth would become future leaders. The evolution of the activities at Philmont has created a unique experience. Whether people go to Philmont for a secular pilgrimage, outdoor adventure camp, or learning opportunity, the activities of Philmont transform it from a simple Boy Scout Camp to something more. Philmont is not the oldest Boy Scout Camp on Earth; that honor goes to Brownsea Island off of the Dorset Coast in England, but for most American Scouts it is Philmont that is considered to be a Scouting Paradise not the more historic Brownsea.

The Sangre de Cristo Mountains, where Philmont is located, has a long and varied history. Before Europeans even knew of the new world, this area was home to the Ancestral Puebloans, Jicarilla Apache, Ute, and Navajo. This area was of spiritual importance to many of these groups. Archeological evidence has human habitation of this area at 400 AD. Being at the base of the Rocky Mountains, and on the edge of the prairie, has many advantages. The indigenous people were able to hunt, fish and migrate based on the season. Having access to alpine animals, as well as prairie, ensures a ready supply of food and different areas for protection from weather and storms.

In the early 1700’s the Europeans, the Spanish, first entered this area and began settlements. With the provincial capital of Santa Fe to the south, the area that is now Philmont became an important stop along the Santa Fe Trail. While traveling the trail this location was used as a re-supply location. Travelers on the trail could purchase provisions, get safe lodging for the night, and rest.
Philmont was part of the land that the Mexican government granted to Carlos Beaubien and Guadalupe Miranda. This land was used for homesteading and the beginning of ranching. After the American Civil War this land was used for copper and gold mining. Later it was sold to the English Consortium who attempted to remove settlers which spawned the Colfax War. In the early 20th century the Continental Tie and Lumber Company began to harvest ponderosa pine to be used as railroad ties. In the 1920’s Waite Phillips purchased 300,000 acres in this area to be used as a ranch.

Waite Phillips operated Philmont as a successful ranch. He was interested in farming, but did not need the money from the ranch operations. Waite was one of the richest people in the United States having made his fortune in oil and being part owner in Phillips Petroleum, now Conoco Phillips. He operated the ranch as a scientific endeavor and also used the land as a retreat for his friends, family, and dignitaries. He had constructed the 22 room Mediterranean style Villa Philmonte and four hunting and fishing lodges. In 1938 Phillips and his wife began to donate land to the Boy Scouts of America so that...

These properties are donated and dedicated to the Boy Scouts of America for the purpose of perpetuating faith, self-reliance, integrity and freedom, principles used to build this great country by the American Pioneer. So that these future citizens may, through thoughtful adult guidance and by the inspiration of nature, visualize and form a code of living to diligently maintain these high ideals and our proper destiny.

With these donations Phillips ensured that that his legacy as an entrepreneur as well as a philanthropist would be protected. Phillips is now well known in the oil world. By donating this land his story has been told over and over to hundreds of thousands of Scouts who have retold his story to others.
Philmont was and still is an active ranch. Unlike many of the guest or dude ranches of the west where people go to play cowboy, Philmont is still an active ranch. This area was part of the fabric of the American West. Many of the legends of the west traveled through this area. When the Boy Scouts of America decided what Activities would go on at Philmont, they had ample history to integrate into what they were creating.

The Philmont dedication fits in well with the Boy Scout oath and law, which are the guiding principles of the Boy Scouts of America.

**Boy Scout Oath**

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

**Boy Scout Law**

A Scout is Trustworthy, Loyal, Helpful, Friendly, Courteous, Kind, Obedient, Cheerful, Thrifty, Brave, Clean and Reverent.

Working within the Scout Oath and Law under the guidance of the Philmont dedication the BSA was able to create a unique place. The BSA was able to put their goals on the reality that this is an active ranch. Unlike other created cultural landscapes, like Disney’s Wilderness Lodge in Orlando, which recreates Old Faithful Inn in Orlando, Florida; Philmont is the west and is a ranch. People who visit Old Faithful Inn in Yellowstone, Wyoming have a unique experience; people who visit the re-creation at Disney have a unique experience. Neither of these experiences is more valid than the other. Just because something is created or replicated does not make it
invalid. Philmont has the advantage of creating something on the land where it historically took place.

Philmont is a cultural landscape, it is a place. Carl Sauer said it best in The Morphology of Landscape, “Culture is the agent, the natural area is the medium, the cultural landscape is the result (Sauer, 1925, 46). Philmont could exist nowhere else in the world. Disney would not be the same if it was in Cimarron.

Philmont creates a unique place through the activities that are held there, and the nature of the participants. The challenge of the activities and the strenuous nature of the trek teach the participants two things that I think are implicit in the dedication oath and law. First, you cannot succeed at something as difficult as Philmont on your own, you are part of a team. Neither the team nor the individual will succeed if they do not work together. The United States Army had an advertising slogan “An Army of One” that I disliked. As a former solider I was not an individual, I was part of a team. For the team to succeed at a mission we all needed to work together. As a member of the team, I needed others to carry communal gear for all of us. I knew that if things became difficult I could rely on others to help out and they knew if they needed help I would be there for them. The second thing Philmont teaches is that nobody can complete something difficult for you. You must carry your own gear and struggle to succeed. Philmont is difficult and those who do succeed find the physical and psychological strength to achieve the objective; the completion of the trek. Most of the completion of physically difficult activities is psychological, so the participant must believe that they will succeed. Philmont advises shakedown hike before arrival to ensure success. This gives the participants the confidence to succeed, and opportunity to get physically stronger.

The Activities at Philmont support the dedication and also support the BSA’s ideal of what a young man should be. With the ideals of the BSA, the constraints of the Philmont Dedication,
and the physical landscape they have created a place. Philmont has created a place where young men can struggle to achieve their potential. Many parents send their sons and daughters to Philmont to “build character”, I know mine did. The idea that through strenuous work and teamwork people would develop character has been written into the American ethos and literature. In Bram Stokers Dracula, Van Helsing said of the character Mr. Quincey, the American Cowboy, that with men like him and the strength of the Monroe Doctrine that the world from the “poles to the tropics will hold allegiance to the stars and stripes (p.283).” This idea of strength and work was at odds with the 19th and early twentieth century ideas that a gentleman was a sharp dresser and did not do manual labor what the English called a dandy (Brendon, P. 2003, 17). The American cowboy has always been considered a hardworking, hard drinking, hard fighting man. Many cowboys were considered the leaders of the west.

Philmont was and still is an active ranch, and active ranches need cowboys to work them. In the early days of Philturn and Philmont the activities revolved around what the ranch needed. The activities revolved around the history of the ranch and activities that constructed the camp. As the years progressed the camp was created and more activities were added. The activities that were added supported the position that Philmont was, and is a ranch, and through hard work and teamwork boys might become future leaders. Activities were added for entertainment and recreation, but they all fit into the westernness of Philmont. Of all of the activities, old and new, educational and entertaining, one idea comes through; you cannot succeed on your own, in almost all of your endeavors you are part of a team.

As mentioned earlier the U.S. Army had a commercial that infuriated me. Its slogan was “An Army of One.” When I was in the Army I was not an individual I was a member of a squad that was part of a platoon that was part of a company that was part of a battalion that was part of a brigade that was part of a division that was part of an army and they all made up the US Army.
If you wanted to succeed then you needed to do your best for the team. We said that we fought for our buddy first, then unit, then the army, and finally for our country. While this may go against what many think about soldiers’ loyalty it emphasizes the need to be part of a team. This analogy works well for Philmont. You cannot successfully complete a trek without your crew. From the pre-arrival preparations like shakedown hikes and choosing a crew cook, getting ready for the trek is team building. With the weight of food, water, cooking gear, tents, tarps, ground cloths, clothing, sleeping bags, sleeping mats, and pack it would not be possible to carry it all on your back alone. Upon arrival at Philmont the rangers help divide the shared load, and assign sleeping arrangements. Much care is taken so that there is an equitable distribution of gear. The distribution is not just based on weight, but also how much weight an individual crew member could carry. Through the distribution of gear crew members know that the only way that they will succeed is if they all succeed.

When members of our crew got ill or injured then the gear had to be redistributed. This ideal served me well in the Army, and one of my squad members injured himself; I picked up his pack and wore it on my chest. My drill sergeant said he would carry it and I said that he was my team member not his and I would carry it, the drill sergeant nodded. The next day I was promoted to platoon guide, the trainee leader of the platoon. The main thing I learned at Philmont was that the success of the team is the success of the individual.

The idea that teamwork is the most important is reinforced by the activities of Philmont. From racing burros, to rock climbing you do not participate in the activities as an individual, you are part of a team. You ask for help when looking for your next handhold. You are on a safety line secured by a team member. Then there are the direct team building exercises. There are obstacle courses that you cannot complete on your own. You need the team to complete them.
Every member has their role. As a large member of the team I could pick people up, but needed help to get over obstacles. The activities at Philmont create a team.

Even when the crews have returned home they do not lose the feeling of being a team. In my troop we were all closer upon returning to our troop and then started the process of educating our younger Scouts about Philmont. The activities had created a team and had succeeded in giving us the skills that if we used them would enable us to become the future leaders of our country fulfilling the hope of Wait Phillips in the Philmont dedication. The activities at Philmont support the Philmont dedication and help add to the uniqueness of Philmont its place.

The location of Philmont along with its history and activities have contributed to creating a unique cultural landscape; a place. You could go to another camp and hike or do any of the activities that occur at Philmont, but that does not make them Philmont. The Boy Scouts of America opened up another ranch camp in New Mexico, The Double H Adventure Base, to alleviate the usage pressure on Philmont. It is not Philmont. The history of Philmont along with the activities and those who have been there have made it unique. They made it a place. Philmont would not be what it is today if it was not for those who have been there, and they would not have known about Philmont if it was not for a concerted, yet subtle marketing campaign. How do people know about Philmont and how did they know about it? If Philmont did not get its message out then people would not have known about it and then they would not have gone, and Philmont would not be what it is today. In the early years of Philmont they used all of the means at their disposal to get their message to the consumers, the Scouts. Philmont used the journals of the Boy Scouts of America Boys life for Scouts and Scouting for Scouters. In the early years Philmont they seemed to almost beg for people to come. They appealed to the Scouters telling them that their families could come with them and vacation while the men folk trekked. Philmont wrote in the journal about all of the other thing that they had which would draw people to the
ranch. My favorite was the honeymoon at Philmont article. Philmont had a difficult task of educating the public without preaching to them.

Philmont must get information out about the ranch but it has to do so to a difficult audience, preteen and teenage boys. If the boys were to think that they are being lectured to they would lose interest. They need to pique the interest of the Scouts. Philmont needs to get information about the ranch to the public, and pique the interest of people who may attend. Having control of the journals that reach the end consumer Philmont will continue to use them to reach the end users, the Scout and Scouters. The importance of the scouting journals cannot be overstated. It is not the most important means that the BSA has in spreading its message; that belongs to the participants through word of mouth.

Philmont educates its users about what Philmont is, and what the Philmont Experience is. The Philmont Rangers educate the trekkers about Philmont when they are at base camp and the first few days on the trail. The campfires tell of the history and the activities at Philmont and have done so for as long as there has been a Philmont. The other activities at Philmont, like the living history activities, and the museums enable the Scouts to learn about the ranch. Once the Scouts are educated about Philmont and the Philmont Experience, they are able to go forward and tell more scouts about what Philmont is.

Philmont trekkers are the primary means by which people learn about the ranch. The Philmont trekkers are educated about the ranch and are able to educate others. Once people learn about the Ranch they then realize that they want to know more. I asked more questions of the returning trekkers, but got a smattering of truth and myth. The adults who had been there gave a more truthful representation of the ranch. Scouts have at their disposal more information, but they must seek it out and educate themselves about the ranch to see if they really want to attend. The Scouts councils have information packets as well as DVDs. The internet is a plethora of
information about the ranch. Once Scouts learn about the ranch they may become interested in attending Philmont. Once the interest is there the lucky Scouts will get to go and experience the place that is Philmont, starting the process over again.

When a Scout arrives at Philmont there is one thing that they can be sure of, their experience will be fundamentally the same as those who came before. The activities of the ranch have changed. Some things have become fashionable, and activities that people 69 years ago would not have imagined possible have been added. Technology has changed the way people get to the ranch and get to the backcountry. As much as things have changed they have stayed the same.

In 1938 it was an expedition to just get to New Mexico. Today Scouts can board a jumbo jet anywhere in the United States and fly to within a few hours drive of Philmont, but it is still an expedition. It might be faster but it is still an expedition. Scouts no longer need to pack burros with cast iron cook wear and canvas tents to get into the back country. They no longer cook over open fire while cutting the trails of the ranch. Scouts now carry lightweight gear and eat dehydrated food that is cooked on lightweight stoves. Scouts can now carry all they need on their backs. This is good for the ranch because it conserves the ranch, firewood, and prevents erosion. It does not substantially change the experience. Whether a Scout needs a burro or a backpack to enter the backcountry the end result is the same. Scouts are able to enter the controlled wilderness that is Philmont.

Scouts come to Philmont to enter the backcountry and experience the wilderness. All of the other activities are extras. The extra activities at Philmont may encourage people to come to the ranch, but in the end it is the backpacking that is the cornerstone of the Philmont Experience. Some of the days that I remember the most at Philmont were days that had no scheduled
activities just sitting around camp and playing cards. Even though the activities play a supporting role at Philmont they are still important.

Philmont must play a delicate balancing act keeping current while preserving the activities and cultural landscape of the ranch. Philmont makes sure that the activities have a strong team building activity while they do not endanger the trekkers of the ranch. Whether the activities are historic or current, they all play a note in the chord that is the cultural landscape of Philmont.

The combination of Philmont’s history, activities, and setting make it unique. The addition of the Scouts and what they bring to the ranch, as well as what they take away, create the Philmont Experience. The Philmont Experience is the cultural landscape and that is what creates the place. Philmont created its social landscape, marketed itself to the end user and preserved the landscape over time. QED.
Works Cited


Agnew, J. (1987)


Bhardwaj, S. (1973) Hindu places of pilgrimage in India: a study in cultural geography,


Oklahoma Heritage Association, Western Heritage Books. Oklahoma City, Oklahoma.
Pp. 120-231

Forward 1942 (1942) Scouting. May 1942. p. 18

Explorer. P. 58.


Harvey, D. (1996) 261


http://troop50thunderbirds.com/Philmont05day0.html


Huffman, Minor (October, 1944) Great Philmont Scout Ranch gives healthful outing to 2282 scouts from 9 States during past season, The New Mexico Stockman. Pp. 60-62

Huffman, Minor (Spring 1981) Was part of old Maxwell land grant: Philmont Scout Ranch has history and intrigue. Historical Roundup Vol. III Number 2. Pp.5-8

Huffman, Minor, S. (1988) High adventures in the magic mountains: Philmont the first 50 years. TIBS INC. Allendale New Jersey. 1-282


Hunt, Bill (September, 1974) …they come as boys and leave as men. New Mexico Stockman. Pp. 33-34.


Lefebvre, H (1991)


Malpas, 1999,35-36


McDonald, Jerry (1972) Sequential land use of the Philmont Scout Ranch region, northern New Mexico. Thesis University of Texas at Austin


Murphy, Lawrence (Fall 1965) A Philmont story. Scouting Bulletin of the Catholic Committee on Scouting. Pp. 3


Philmont Trails : Philmont Scout Ranch and explorer base, Cimarron New Mexico. (Dave Bate
Ghost Writer. No Year No Publisher.


Relph, (1976)


Sauer, C. Leighly (1963) 321


Smith, (1991)


The man who shot Liberty Valence. (1962) Maxwell Scott said this in the west sir. When the legend becomes fact, print the legend. Paramount Pictures. The Philmont challenge (1973)

Scouting Advertisement. April 1973. p


Training at Philmont and Schiff (1951) Scouting. May 1951. pp. 2-3


Tuan Yi Fu (1977) *Space and place: the perspective of experience*. University of Minnesota Press, Minneapolis.


Walters, Allan (1979) *The geology of the Baldy Mountain area Colfax County New Mexico.*

Thesis, Northern Arizona University.


Wilderness camping at Philturn (1940) Scouting. February 1940, pp. 9-33.


### Appendix Ranger Led Activities By Year

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>.30-06 Rifle Shooting</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>12 Gauge Shotgun Shooting</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Adobe Casa</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Archaeology</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Astronomy</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Black Powder</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Blacksmithing</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bowhunting</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Burro Packing</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Burro Racing</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Campfires</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Camping with Little or no Water</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Cantina</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>----------------------------------</td>
<td>-------</td>
<td>-------</td>
<td>-------</td>
<td>-------</td>
<td>-------</td>
<td>-------</td>
<td>-------</td>
<td>-------</td>
<td>-------</td>
<td>-------</td>
<td>-------</td>
<td>-------</td>
<td>-------</td>
<td>-------</td>
<td>-------</td>
<td>-------</td>
<td>-------</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Conservation</td>
<td>2200</td>
<td>2200</td>
<td>2200</td>
<td>2200</td>
<td>2200</td>
<td>2200</td>
<td>2200</td>
<td>2200</td>
<td>2200</td>
<td>2200</td>
<td>2200</td>
<td>2200</td>
<td>2200</td>
<td>2200</td>
<td>2200</td>
<td>2200</td>
<td>2200</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Continental Tie and Lumber Company</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dutch Oven Cooking</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Environmental Awareness</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Field Biology</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Fisheries Biology</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Fly Tying and Fishing</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Forestry</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Foxfire</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Frontier Days</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Geology</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gold Mining and Panning</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gold Panning/Prospectors Race</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Homesteading</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>2</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Ranger Led Activity**
<table>
<thead>
<tr>
<th>Ranger Led Activity</th>
<th>2</th>
<th>2</th>
<th>1</th>
<th>1</th>
<th>1</th>
<th>1</th>
<th>1</th>
<th>1</th>
<th>1</th>
<th>1</th>
<th>1</th>
<th>1</th>
<th>1</th>
<th>1</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>0</td>
<td>0</td>
<td>9</td>
<td>9</td>
<td>9</td>
<td>9</td>
<td>9</td>
<td>9</td>
<td>9</td>
<td>9</td>
<td>9</td>
<td>9</td>
<td>9</td>
<td>9</td>
</tr>
<tr>
<td></td>
<td>0</td>
<td>0</td>
<td>9</td>
<td>9</td>
<td>9</td>
<td>9</td>
<td>9</td>
<td>9</td>
<td>9</td>
<td>9</td>
<td>9</td>
<td>8</td>
<td>8</td>
<td>8</td>
</tr>
<tr>
<td></td>
<td>1</td>
<td>0</td>
<td>9</td>
<td>8</td>
<td>7</td>
<td>6</td>
<td>5</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
<td>0</td>
<td>9</td>
<td>8</td>
</tr>
</tbody>
</table>

- Horse Rides
- Indian Crafts and Games
- Jicarilla Apache Life
- Lumbering Days
- Map Reading
- Mountain Biking
- Mountain Livin'
- Mountain Search and Rescue
- Mountain Technology
- Mountaineering
- No Trace Camping
- NRA Hunter Safety
- Orienteering
<table>
<thead>
<tr>
<th>Topic</th>
</tr>
</thead>
<tbody>
<tr>
<td>Other Mountains Too</td>
</tr>
<tr>
<td>Philmont Campfires</td>
</tr>
<tr>
<td>Photography</td>
</tr>
<tr>
<td>Rendezvous</td>
</tr>
<tr>
<td>Ring Ranch</td>
</tr>
<tr>
<td>Rock Climbing</td>
</tr>
<tr>
<td>Rocky Mountain Fur Company</td>
</tr>
<tr>
<td>Ropes and Challenges</td>
</tr>
<tr>
<td>Special Trail Meals</td>
</tr>
<tr>
<td>Survival</td>
</tr>
<tr>
<td>Useful Plants and Natural Dyes</td>
</tr>
<tr>
<td>Waite Phillips Story</td>
</tr>
<tr>
<td>Weather Stations</td>
</tr>
<tr>
<td>Western Lore</td>
</tr>
<tr>
<td>Wilderness Medicine/Search and Rescue/ GPS Technology</td>
</tr>
<tr>
<td>Woods Lore Wisdom</td>
</tr>
</tbody>
</table>
### Ranger Led Activity

|   | 2 | 2 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 |
|   | 0 | 0 | 9 | 9 | 9 | 9 | 9 | 9 | 9 | 9 | 9 | 9 | 9 | 9 | 9 | 9 | 9 | 9 | 9 | 9 | 9 | 9 | 9 |
|   | 0 | 0 | 9 | 9 | 9 | 9 | 9 | 9 | 9 | 9 | 9 | 9 | 9 | 9 | 8 | 8 | 8 | 8 | 8 | 8 | 8 | 8 | 8 |
|   | 1 | 0 | 9 | 8 | 7 | 6 | 5 | 4 | 3 | 2 | 1 | 0 | 9 | 8 | 7 | 6 | 4 | 2 | 1 | 0 | 0 | 0 | 0 |

Appendix Continued No Data

<table>
<thead>
<tr>
<th>Ranger Led Activity</th>
<th>1</th>
<th>1</th>
<th>1</th>
<th>1</th>
<th>1</th>
<th>1</th>
<th>1</th>
<th>1</th>
<th>1</th>
<th>1</th>
<th>1</th>
<th>1</th>
<th>1</th>
<th>1</th>
<th>1</th>
<th>1</th>
</tr>
</thead>
<tbody>
<tr>
<td>.30-06 Rifle Shooting</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>12 Gauge Shotgun Shooting</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Adobe Casa</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Archaeology</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Astronomy</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Black Powder</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Blacksmithing</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bowhunting</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Burro Packing</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Burro Racing</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Campfires</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Camping with Little or no Water</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Cantina</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Conservation</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Continental Tie and Lumber Company</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dutch Oven Cooking</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Environmental Awareness</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Field Biology</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>---------------</td>
<td>------------------------------</td>
<td>------------------------------</td>
<td>------------------------------</td>
<td>------------------------------</td>
<td>------------------------------</td>
<td>------------------------------</td>
<td>------------------------------</td>
<td>------------------------------</td>
<td>------------------------------</td>
<td>------------------------------</td>
<td>------------------------------</td>
<td>------------------------------</td>
<td>------------------------------</td>
<td>------------------------------</td>
<td>------------------------------</td>
<td>------------------------------</td>
</tr>
<tr>
<td>Fisheries Biology</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Fly Tying and Fishing</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Forestry</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Foxfire</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Frontier Days</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Geology</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gold Mining and Panning</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gold Panning/Prospectors Race</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Homesteading</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Ranger Led Activity</strong></td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>9</td>
<td>9</td>
<td>9</td>
<td>9</td>
<td>9</td>
<td>9</td>
<td>9</td>
<td>9</td>
<td>9</td>
<td>9</td>
<td>9</td>
<td>9</td>
<td>9</td>
<td>9</td>
<td>9</td>
<td>9</td>
</tr>
<tr>
<td></td>
<td>7</td>
<td>7</td>
<td>7</td>
<td>7</td>
<td>7</td>
<td>7</td>
<td>7</td>
<td>6</td>
<td>6</td>
<td>6</td>
<td>6</td>
<td>6</td>
<td>6</td>
<td>6</td>
<td>6</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td>9</td>
<td>8</td>
<td>7</td>
<td>6</td>
<td>5</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
<td>0</td>
<td>9</td>
<td>8</td>
<td>6</td>
<td>5</td>
<td>4</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>9</td>
<td>8</td>
<td>7</td>
<td>6</td>
<td>5</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
<td>0</td>
<td>9</td>
<td>8</td>
<td>7</td>
<td>6</td>
<td>5</td>
<td>4</td>
</tr>
<tr>
<td>Ranger Led Activity</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Horse Rides</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Indian Crafts and Games</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Jicarilla Apache Life</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lumbering Days</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Map Reading</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mountain Biking</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mountain Livin'</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mountain Search and Rescue</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mountain Technology</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mountaineering</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>No Trace Camping</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>NRA Hunter Safety</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Orienteering</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Other Mountains Too</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Philmont Campfires</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Photography</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

226
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Rendezvous</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ring Ranch</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Rock Climbing</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Rocky Mountain Fur Company</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ropes and Challenges</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Special Trail Meals</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Survival</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Useful Plants and Natural Dyes</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Wait Phillips Story</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Weather Stations</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Western Lore</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Wilderness Medicine/Search and</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Rescue/ GPS Technology</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Woods Lore Wisdom</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Ranger Led Activity**

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Rendezvous</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Ring Ranch</td>
<td>9</td>
<td>9</td>
<td>9</td>
<td>9</td>
<td>9</td>
<td>9</td>
<td>9</td>
<td>9</td>
<td>9</td>
<td>9</td>
<td>9</td>
<td>9</td>
<td>9</td>
<td>9</td>
</tr>
<tr>
<td>Rock Climbing</td>
<td>7</td>
<td>7</td>
<td>7</td>
<td>7</td>
<td>7</td>
<td>7</td>
<td>7</td>
<td>7</td>
<td>7</td>
<td>6</td>
<td>6</td>
<td>6</td>
<td>6</td>
<td>6</td>
</tr>
<tr>
<td>Rocky Mountain Fur Company</td>
<td>9</td>
<td>8</td>
<td>7</td>
<td>6</td>
<td>5</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
<td>0</td>
<td>9</td>
<td>8</td>
<td>5</td>
<td>4</td>
</tr>
<tr>
<td>Ropes and Challenges</td>
<td>3</td>
<td>2</td>
<td>1</td>
<td>0</td>
<td>9</td>
<td>8</td>
<td>7</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Special Trail Meals</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Survival</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Useful Plants and Natural Dyes</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Wait Phillips Story</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Weather Stations</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Western Lore</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Wilderness Medicine/Search and</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Rescue/ GPS Technology</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Woods Lore Wisdom</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

No Data Available For 1964, 1961, 1960, 1959, 195
Appendix Maps

The maps for this dissertation were created for the purpose of showing the reader the basic layout of Philmont Boy Scout Ranch. The base maps were collected from the New Mexico search and rescue support website. The base map was created by stitching together the following USGS topographic map quadrangles: Agua Fria Peak, Garcia Peak, Touch Me Not Mountain, Baldy Mountain, Abreu Canyon, Ute Park, Tooth of Time, White Peak, Rayado, Coyote Mesa, and Cimarron.

Once the base map was created I digitized most of the features on the map. First I created a polygon for the property of Philmont by anchoring it to the base topographic map which showed the Philmont boundary on it and allowing for area calculations. Second I digitized the roads as line features. Many of the trails throughout the ranch follow unimproved dirt tracks. Thirdly I digitized lakes as polygons including permanent and intermittent lakes and ponds. Fourth I digitized the streams as line features.

I downloaded the camp names and Universal Transverse Mercator coordinates from Philmont Waypoints website. I then imported the names, locations, and staffed status into a feature attribute table. I then created a point symbol layer and joined the feature attribute table to the point features and created the layer. I then assigned a suitable symbol for camps.

The final thing that I did to the maps was to edit them to make them readable, and useable.