

Gordon (1847–1934) first Marquess of Aberdeen and Temair, and Governor-General of Canada, 1893–1898.³¹ Drummond, a lecturer much in demand in the North American colleges, was instrumental in founding the Boys' Brigade in Melbourne in 1891 during a lecture tour and Lord Aberdeen, 'a strong liberal', became President of the movement in Canada where it had been started in St John, New Brunswick, in 1889.³² By 1891 there was a national executive at work in Canada, which enrolled over 200 companies before 1908, and in 1899 an Australian Council of the movement was formed in Sydney.³³ Smith, who had been greatly influenced by the successful evangelical work of Dwight L. Moody and Ira D. Sankey in Britain during the early 1870s, was a close friend of both Drummond and Lord Aberdeen.

Drummond's influence on youth was perhaps strongest in the United States, where he assisted Moody and was very involved in lecturing and students' work. The Boys' Brigade grew swiftly throughout the United States, especially after it became more organised from 1889 onwards with a headquarters base in San Francisco, although the centre of gravity throughout the 1890s moved gradually eastwards via Cincinnati to Pittsburgh and Baltimore.³⁴ At its peak in the early 1900s the movement, known as the United Boys' Brigades of America (U.B.B.A.), had some 20–30,000 members in the U.S.³⁵ Drummond's writings on the movement and his strong public advocacy of it were potent factors in its spread throughout the North American churches, where it attracted strong support from big business, especially from the 'steel men' of Pennsylvania.³⁶

Undoubtedly the Boys' Brigade took root so widely in the 1890s for the very same reasons as under Waddell in Dunedin, in the Boys' Institute in Wellington and under the sponsorship of the Fairfax newspaper interests in Sydney: it provided a ready-made method—although adaptable in the colonies—to socialise and, if needs be, evangelise and train working-class boys. It had reached Honolulu by 1899, where training was provided in manual arts as well as in physical, moral and spiritual virtues, and Toronto, Canada, by 1894 where boys' institute work soon flourished as an adjunct to it in the same way.³⁷ The Brigade method also became popular amongst *émigré* European congregations in places like Rangoon (Burma), Hong Kong, Shanghai and Tokyo before 1910, and from here, particularly among the Chinese, it took firm local roots. There was also a strong recurrent belief in the literature of the period (i.e. circa 1890–1910) that such movements, with common roots, were strong unifying influences among the 'Anglo-Saxon races'. Religion, discipline and training were delicately combined in a voluntary association: boys got into uniform, drilled and received