

wranglings with Baden-Powell's Imperial Headquarters in London over control, and the élitism and growing remoteness of the central controlling body of the movement in New Zealand.<sup>48</sup>

In its founding of Scouting, however, New Zealand had displayed a remarkable independence and influence far beyond its own shores. It was an interesting example of how the original idea could be adapted swiftly and skilfully to a new environment.

Recent writing on the Scouting movement's history has indeed been increasingly critical of Baden-Powell's motives and methods in promoting his cause. His approach was much more imperial, patriotic, jingoistic and military-dominated than W. A. Smith's. As Springhall writes, 'leaders like Baden-Powell strategically pre-empted certain cultural norms of legitimation in order to strengthen their power bases by manipulating the symbols of authority'. It is a movement with 'more of the folk-ways of Boer War England' than any other surviving 'British social institution'.<sup>49</sup>

As with Smith's Boys' Brigade the work of Baden-Powell's Scouting in the Empire still has to undergo the test of more rigorous historical research. But, if we take Baden-Powell's account of his 1912 world tour *Boy Scouts Beyond the Seas* . . . (London, 1913) as one example of his writings of this period, it would be hard to imagine a more biased and inaccurate piece of writing on imperial history. Thus, in a chapter on 'How our Empire Grew' (pp.58-85), we learn that all British territories 'were won by the hard work and hard fighting of our forefathers'. Cook outstripped all 'other nations' to win Australia and New Zealand; in South Africa 'we had to fight the natives for our foothold, which once gained we never let go . . . we have got it now'; in Canada 'the French-Canadians, deserted by their countrymen, like the brave and manly fellows they were, accepted their defeat in the best spirit—just like a team which has got the worst of a football match' and so on. In Australia and New Zealand 'B.P.' found 'much more enthusiasm for our great Empire than we do [have] at home', and praised the military awareness of both countries. His interpretation of Maori-Pakeha relations is very bizarre. When peace came for instance, after the Land Wars, 'both sides were all the better friends . . .'<sup>50</sup> and

It has been just the same for us in other parts of the world; in India where we fought the Sikhs, in Africa where we fought the Zulus, in Egypt where we fought the Sudanese, in South Africa where we fought the Boers, we have all become the better friends for it . . .<sup>51</sup>

His interpretation of recent South African history was even more extraordinary and in this book he strongly urged 'young colonists' to emigrate to 'the rising and prosperous country' of Rhodesia, where the British had only just once more established 'peace'.