

Indeed

If every farm had its little fort or fortified building *always* ready, and its men and women and boys all trained to shoot, there would be very few of the murders and raids which have been so common in the country when the defenceless state of the farmers invited attack.

These were

the reasons why we encourage Scouts to learn marksmanship—just on the same principle as they learn boxing—not in order that they should go and attack everyone they see, but that they should be able to defend themselves and those who are dear to them should it ever be necessary to do so.⁵²

Indeed, Baden-Powell reminded his readers, they might one day 'go out to an Oversea Dominion, and it may very easily cost you your life if you don't know how to use a rifle'.

Baden-Powell's account gives some clear insights into the effective use of 'cultural norms' and 'legitimation' to support and further a certain world view: upon such fare part of one pre-World War I generation of Scouting was nurtured.

Baden-Powell's visit to New Zealand in 1912 and the *mana* he brought to the Scouting movement and youth work undoubtedly persuaded Government more speedily to 'demilitarise' the training of boys 12–14 years of age. Scouting was seen as a perfectly adequate alternative means of 'national training'. As Roger Openshaw has recently shown, 'patriotism' in New Zealand before the Great War was characterised—at least in the primary schools—'by a romantic idealism reflecting a smug confidence in British military superiority and racial destiny'.⁵³ The mood, of course, did change rapidly as news of the reality and horrors of trench warfare and waste reached home again when, once more, youth movements and educational institutions underwent further shifts of emphasis to accommodate changing public opinion.

The Turnbull Library possesses a range of pamphlet and periodical literature from the first two decades of this century which, if culled effectively, give a good idea of the attempts to capture the minds of the Dominion's young people on issues of militarism and pacifism and on compulsory versus non-compulsory military training.

Cossgrove's own writings, apart from demonstrating the independence and resourcefulness of New Zealand thinking, reflect the rapidly changing moods of the period. From his above-mentioned *Peace Scouting for Girls* (1910) which was recommended to 'Schoolmistresses, Sunday-School teachers, Y.W.C.A's, Young Women's Clubs, managers of factories, and to all interested in the welfare of OUR GIRLS' and included an illustrated section on 'Jiu Jitsu for Girls'—lest any Scout 'may find herself in . . . a