

predicament'—Cossgrove went on to write several more influential manuals. In 1918 there appeared *The Fairy Scouts of New Zealand* (Christchurch), 'a scheme of training for little girls'—drawing upon the expertise of Elsdon Best and George Grey's *Polynesian Mythology*—and *The Story of a Bull Pup* (Christchurch). For older young people Cossgrove also felt a burden:

Although it is recognised that the Boy Scout scheme of training is unrivalled as a scheme for training in manliness, chivalry and handiness, it is a fact that a large majority of the lads leave the Organisation—especially in Australia and New Zealand where compulsory military training is in force—before they have had time to imbibe its high ideals.

Many Scoutmasters 'do not touch the chief aim of the movement, namely'

definite training in honouring God, as the Great Ruling Force in the Universe, Loyalty to King and Country, patriotism, self sacrifice if necessary in service to others, i.e. National training. . . .⁵⁴

Published in 1918 Cossgrove's *The Empire Sentinel's Handbook and Ritual* (Christchurch) was an elaborate masonic-inspired code of initiations and meetings to 'band together the young men of the Empire in a non-military, non-political and non-sectarian organisation' beyond the traditional Boy Scouts' age range. It did not succeed. It did, however, reflect a new less belligerent, more romantic post-war mood, as 'patriotic fervour' declined.⁵⁵

Earlier, in his *Peace Scouting for Girls* (1910), Cossgrove had more positively reflected an Imperial, military view concerning the current fierce debate upon universal training and conscription. In a section entitled 'Our Army and Navy' Cossgrove advised the girls that,

Although you are 'Peace Scouts', and have nothing to do with war or the quarrels of nations, you should know that without our Army and Navy we might be speaking French, German or Japanese today, and instead of belonging to the grandest Empire in the world—an Empire on which the sun never sets, with the easiest and fairest laws for everybody, we might have shared the fate of the conquered, and been forced to own the Yellow Man as our master.⁵⁶

Sentiments such as these and encouragement from 'home' had motivated the setting up of the National League of New Zealand in August 1906 (its name was changed to National Defence League of New Zealand in April 1908). Through its many branches and a strident monthly called *Defence* (1906–1910), the League strove *inter alia* to secure 'universal defensive training, either ashore or afloat, of all boys and young men until the age of 21, with encouragement of defensive training'.⁵⁷ Well organized, clamorous and drawing upon a vast 'militaristic' literature from overseas the League exerted tremendous influence until its aims for universal training were written into the 1909 Defence Act.⁵⁸