

Taking children at twelve 'and giving them military training under the guise of physical drill', insisted Gregory, was to 'bias them in favour of a more complete military training later on'. He made no secret either of the fact that he saw Baden-Powell through his Scouting movement as 'a rival trainer of lads for war' *vis-à-vis* the cadets.<sup>67</sup>

The attack on the personal freedom of parents and children—'our home life will be interfered with, the Militarist coming between the parents and the children'—and the alleged complicity of the British National Service League in sending 'literature and employed agents' to the overseas Dominions to agitate for compulsory military training 'knowing full well that once the measure was adopted in the Colonies it would follow as a matter of course in the Home Land'—were two of the most effective arguments used by Charles R. N. Mackie of the National Peace Council of New Zealand to arouse opposition to the current defence legislation.<sup>68</sup> Australia and New Zealand were seen, therefore, as the testing ground for universal training: to fail there would be to make the experiment null and void in Britain.<sup>69</sup>

C. Reginald Ford, who was also a member of the Peace Council, was another strident anti-militarist whose articles and pamphlets gained a wide circulation. In his pamphlet *The Case Against Compulsory Military Training* (Wellington, 1912), a reprint of articles originally published in the *Maoriland Worker*, Ford refuted the moral, physical, disciplinary and efficiency arguments used in favour of training the young for military service. 'The greatest evil' of the regulations, wrote Ford, 'is the inclusion in it of children, even of the early age of twelve' (p.15).<sup>70</sup> Similar sentiments were expressed in Ford's pamphlet *The Defence Act: A Criticism* (Christchurch, 1911).

In examining the fortunes of three major mass youth movements of the British Empire, especially in New Zealand, from the 1880s to 1920, we have seen that colonials and new nation-builders were often eager and willing to experiment with British ideas in youth work but usually ultimately only on their own terms. To the more 'democratic' leaders like William Alexander Smith it appeared reasonable and acceptable that men far away should control their own destinies, but to the more military and imperially and autocratically motivated founder of Scouting, Baden-Powell, the matter was not as simple. He preferred direct intervention to Smith's distant advisory role. Militarists everywhere, swayed more by government legislation and the public purse, found ready support for their plans to take over already existing youth movements in Australasia, and the Dominions were used as a sort of experimental ground for the possible later introduction of such