

influence of no sect or creed shapes its policies nor controls its government. It recognizes religion as a most necessary and vital force in the development of a boy's character, but allows the distinctions of creed no place in its consideration. While the organization claims the support of all denominations, it leaves the boy's religious instruction to the church of which he is a member or adherent.

There has developed a strong desire in some churches to restrict the operations of the organization, in so far as their boys are concerned, exclusively to members of the church. In some cases, the representatives of a church may feel that only boys who belong to their church should be accepted as members of the church troop, especially if the troop is to enjoy the privileges of using the church building, or if the leadership has been secured through the efforts of clergymen or laymen.

Occasionally, in self-defense, because of the large number of applicants, some church troops have found it necessary to take only those boys for whom they feel a responsibility. In the same way, a few church leaders have found it desirable to restrict membership to boys of their own denomination because of a criticism of proselyting coming from other leaders. Perhaps, until the broad purposes of the movement are thoroughly understood by all, difficulties arising from fear of proselyting influences will be unavoidable. There exists among the members of some churches a sort of religious conservatism that serves as an effective barrier against co-operation in anything that directly influences the conduct of their followers, even though the accepted motive for influencing that conduct is chiefly the development of character through educational recreation,