

ing. The other would be the improvement of our present militia system: possibly an increase in numbers, certainly an improvement in training and organization. I am in a position to speak positively when I say that this is all that our professional soldiers desire, and that no idea exists of the establishment of anything more than a militia force. That is the proposal before Canadians, that is the type of military preparation which I shall discuss. What effect would training of this sort have upon the individual man who undergoes it?

Every one will agree that military training conduces to physical improvement. The ordinary man who undergoes a period of drill emerges stronger, straighter, often quicker and more alert. The more depressed his social position, the greater the gain in health, in erectness of carriage, in neatness, in the care of his person, in manners. Obviously, the nation gains by any addition to the health, strength, and general fitness of its subjects. Again, a moderate amount of strictly military training results, for many men, in positive mental improvement. Precision, promptness, a sense of duty, the power of working in concert, the habit of accepting instructions from authorized persons, a dozen traits which make men more effective industrial units, come from a moderate experience of drill. I say *moderate* advisedly; of course, if you keep a soldier drilling for ten or twelve years, he specializes, and like any other specialist is of little use in other walks of life.

Next, are the moral effects of military training bad? Before you hasten to answer in the affirmative, answer this question: How does it come that the Royal Military College is one of the very best schools in Canada? How does it come that it gives to its graduates a type of moral training which is highly approved in business and industrial life? Passing on from this specific example, I note that the military spirit includes among its ingredients courage, discipline, duty, devotion to the service of one's country rather than one's self, a desire for glory as distinguished from the ambition to