

that somewhat inadequate payment, to disclaim all further concern in the matter. Nor can it be well for the class that is so dealt with. There must be some blindness here, some lack of understanding; there must be a principle involved, which we have hitherto ignored, and which, if we could but grasp it, might help us towards that unity of the body politic without which national health is impossible. For we are all agreed that there is something wrong. Let us proceed upon that basis.

First of all, we may inquire for what purpose we require an army at all? The obvious answer is, that we require it for defence against aggression. But a little consideration of the phrase will reveal its incompleteness. Aggression presumably signifies an interference by some outside Power or Powers with that line of conduct, which, rightly or wrongly, the nation has determined to pursue. Such a line of conduct we call a national policy. It is a part of national policy, for instance, to hold India; it is another part to pursue our avocations in these islands, unmolested. We must therefore amend the phrase. It will convey our meaning more precisely if we affirm that the use of an army is to enforce the national policy. In that case, it is clear that every British subject is concerned in the matter; for, a national policy must be a national concern. It would follow that every British subject who was able to do so would naturally bear arms, in order to be able to enforce, in case of need, that policy in which he has a part. But, for the sake of convenience, we prefer to set aside a certain sum of money, in order that a proportion of the community only may give its whole time to the business of national defence, while the rest of the community works and plays, marries and gives in marriage, untrammelled by any military obligations. It may be observed, at this point, that war, being an evil—though necessary, still an evil—the fewer persons concerned in that affair, ethically speaking, the better. Assuming such a proposition to be sound, we have, however, still to remark that the commutation of an indubitable