

that the genius of the military business is intrinsically hostile to the development of the democratic ideals. For the military organisation is a regimentation of men for power; it entails the mechanisation of the human material and imposes a discipline of uniformity upon those who are subject to it. Democratic education has to do with life, and its genius moves in the direction of the largest possible spontaneity and variation in the individuals with whom it has to do. Moreover, military discipline introduces the authoritarian temper into the atmosphere; and this is a temper altogether at variance with the spirit of frank comradeship in which a democratic education should be pursued. What advantages may accrue to the future in the shape of improved physical health and strength in the community is more than counter-balanced by the injection of an undemocratic virus into the minds of those who are called to sustain the democracy of the future.

Nor is it impossible to compensate ourselves for the loss of physical training consequent upon the rejection of military training. For there are other ways of providing for physical efficiency; and those other ways are more consistent with the aim of a democratic education. In the sports field, for instance, you have at once an instrument of physical training as well as a definite education in a team work, which does not depend upon uniform and synchronous movements commanded from without, but upon the intelligence and