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is fast becoming extinct, but this fact need not trouble the housewife. Her interest is centred on the fact that, thanks to SUNLIGHT SOAP, the terrors of wash-day have become quite extinct. With

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**The Value of Our Own Spiritual Possessions.**

**Our Disappointments.**  
This War Has Brought Home to Us, as Nothing Ever Did Before, a Sense of the Value of Our Own Spiritual Possessions.

"We may find our consolation to-day, amid the anguish of loss and the sorrow for friendships parted and ideals shattered, in fixing our eyes on the guiding principles of our national ideal, seeking in the dangers and distresses of the moment new strength to carry into effect the principles by which our nation—or shall we say our great Commonwealth of nations—lives and has its being, new incentives to enrich our national life and character.

"We have to make it worthy both of the opportunities and of the privileged position that have been given us and of the great and glorious examples that we have inherited from those who have made England what it is.

**Our Inheritance.**  
"Winds blow and Waters roll  
Strength to the brave and Power and  
Deity.  
Yet in themselves are nothing! One  
decree  
Spoke laws to them, and said that by  
the Soul  
Only, the Nations shall be great and  
free.

"It is in this spirit that as a united people we must maintain that concentrated and organised effort—with all our powers—which alone can establish our victory; and our victory, we are convinced, is the victory of freedom."

"No easy hopes or lies  
Shall bring us to our goal,  
But iron sacrifice  
Of body, will and soul;  
There is but one task for all,  
For each one life to give,  
Who stands if Freedom fall?  
Who dies if England live?"

So writes Mr. P. E. Matheson in one of the Oxford Pamphlets on "National Ideals" (3d.), in which he shows that Freedom and Justice are the qualities

most characteristic of our life and conscience as a nation.

**Our Diffidence.**  
He finely points out that this war has brought home to us, as nothing ever did before, a sense of the value of our own spiritual possessions, and as one reads his high appeal, one realises that our social ills are due to the fact that we have not completely lived up to and realised to the full those spiritual possessions, which are our national inheritance.

"Munitions of war," says Mr. Matheson. "But we need the weapons of the spirit as well as bread for our soldiers and ammunition for our guns. As Englishmen we are all at some disadvantage when we are called upon to state our ideals. Our native inclination is to do the right thing and make no fuss. We gain by this, and we lose.

"We gain something in that cheerful and undefeatable spirit which has been so splendidly displayed on many fields in this war, not 'sicklied o'er by the pale cast of thought,' we gain in freshness, in elasticity of mind, in initiative and enterprise. We do not take ourselves too seriously. One result of this is that our enemies call us hypocrites when we do on occasion state a principle, and careless-minded and decadent when we refuse to wear our heart upon our sleeve.

"But there is some loss on the other side. We have been too little in the habit of thinking things out. We have often omitted to ask ourselves or to teach our children what our national inheritance means and what England stands for in the world. We have rejoiced in the wide range of our possessions and the invincible ubiquity of our feet, but we have given far too little thought to the movements of the world at large and to international politics. That is not likely to happen again for some time after this war.

**The Real Freedom.**  
"We are beginning to learn that freedom must be interpreted in a large

sense if it is to satisfy the cravings of the spirit. It is a century since Wordsworth wrote

"It is not to be thought of that the Flood  
Of British freedom, which to the open Sea  
Of the world's praise from dark antiquity  
Hath flowed 'with pomp of waters unwithstood,'  
Roused though it be full often to a mood  
Which spurns the check of salutary bands—  
That this most famous Stream in Bogs and Sands  
Should perish and to evil and to good  
Be lost for ever.

"Wordsworth had seen the triumph and the disappointments of the French Revolution—the overthrow of barriers, but an overthrow which paved the way for the vast uncompromising militarism which in his great poems on Napoleon he was now eloquently combating. Freedom to him was something positive, vital, intolerant of absolute rule, rooted in character.

"It was the kind of liberty of which Milton says: 'Unless your liberty, which is of such a kind as arms can neither procure nor take away, which alone is the fruit of piety, of justice, of temperance and unadulterated virtue, shall have taken deep root in your minds and hearts, there will not long be wanting one who will snatch from you by treachery what you have acquired by arms.'

"We, like Wordsworth, have had our times of disappointment as we watched the movements of enfranchisement in our own country; our Reform Bills have not accomplished all that was sometimes hoped of them; but nevertheless, if a large view be taken of their bearing on national life, we content that on the whole and in the main they have promoted that atmosphere of free life which is the indispensable condition of national well-being.

Freedom, then, regarded from this point of view, means the securing to each citizen of the opportunity of living a free life; not a life of 'unchartered freedom,' but a life which gives scope to his natural powers and which makes wise thinking, honest work, and good conduct possible for his achievement: a life which is not limited to personal well-being, but which recognizes a larger whole that has claims upon it, in return for the free conditions, the vital atmosphere which the State supplies. It is in this sense that Justice, our second principle of national life, is complementary to Freedom.

**English Qualities.**  
"These great principles, which are the vital springs of sound political life, Freedom and Justice, are valuable only if they afford the basis of a sound national character.

"The eighty years since the Reform Bill have seen such vast social changes that the English world of to-day is immensely different from that of Peel and Palmerston; and yet throughout that period it would be true to say that a certain type of English character remains.

"Independence, a love of fair play, gentleness to the weak and helpless and wronged, a power of tough resistance to oppression or tyranny, a loathing of intrigue, a love of plain dealing—these are the qualities we associate with the Englishman of our choice.

**Two Lessons Not Learnt.**  
"We have not yet learnt two great lessons," adds Mr. Matheson. "(1) In the adjustment of industrial conditions, as of all human relations, we need to apply the highest capacity of mind and character. This is all the more necessary because the invention of limited liability companies has removed some of the more human relations between employer and employee, which naturally arose when all businesses were under private management.

"(2) That no business can succeed without vital co-operation among all who take part in it. This is one among the problems which await us in time of peace. In the meantime, all of us have to think of nothing but how we can provide what is needed for the life-and-death struggle in which we are engaged.

"We must not merely learn to meet each occasion as it arises; magnificent as may be our power of improvisation, it cannot in the long run take the place of foresight and considered preparation. We must face our tasks with clearer vision; we must be less wasteful of our resources, material and moral, less hand-to-mouth in our policy, and more deliberately devote ourselves to strengthening and deepening our national character and training our people of all classes to understand our national ideal and to be able to defend it from attack.

**Building a Common Life.**  
"What we seek to secure as the fundamental principles of our State life are freedom and justice, and on this foundation our ideal is to build a common life, strong and various, rich in the interplay and co-operation of all sorts and conditions of men, with adequate material resources and the possibility for all men of thought and imagination.

"How is this great enterprise to be

confirmed and inspired? Many forces must co-operate. For many of us the strongest motive will be religious. They will find their impulse in the spirit of social service, and the personal sense of co-operation with a divine Master in a society of kindred spirits strengthened and inspired by common faith and worship.

"If the religious motive appeals to most of us, it will appeal in various forms, and it rests with each man to see to it that his religious sympathies stretch beyond the bounds of his own church and society, and that his religion may never be used to divide or to disperse the forces which work for the character and well-being of the nation.

**The Roots of English Character.**  
"Let us turn to other influences. The English character is rooted in history and tradition; it is rooted also in local associations—the beauty of English fields, the glories of sea and sky, and the charm of ancient buildings. Let us remember that it lies with us to guard these beauties: not to be Huns in our own country—to defend it from outward dishonor and disfigurement.

**All That England Stands For.**  
"In the master-poets of England—in the rich pagentry and noble passion of Shakespeare in the austere organ-voice of Milton, in the national sonnets of Wordsworth, in Tennyson's great 'Ode on the Duke of Wellington'—you will find inspiration for the principles of which you have been reminded. You will find them in what all true Englishmen cherish as part of their ideal—a sense of the dignity of human life and of the gravity of its issues, a passionate love of our country and of all the subtle associations that its history and landscape call up, a conviction that no nation can thrive on tyranny, and an abiding belief in the invincible spirit of man—  
Thy friends are exultations, agonies  
And love and Man's unconquerable  
mind.

"This war has brought home to us as nothing ever did before, a sense of the value of our own spiritual possessions. As we have seen our young men go forth, radiant in the glory of willing service, to do battle for our great cause, as our hearts have thrilled with mingled sorrow and pride at their death, we have gained a deeper sense of all that England stands for."

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**WHAT A HIGH EXPLOSIVE IS.**

The shell question for our Army in France concerns the supply—not of shrapnel but of shell containing high explosive. These high-explosive shells are strong steel cases with a fuse, usually placed in the base. The charge employed may be either lydite—which is a preparation of picric acid—or tri-nitrotoluol.

The metal in the shell is fairly thick. The explosion is very violent, and has a thoroughly destructive effect upon anything near the point where the shell explodes—Concrete, walls, entanglements, steel shields for the trenches or for guns. The French and Germans use these shells to prepare the way for assaults on hostile trenches, demolishing with them all obstacles.

Shrapnel are quite different projectiles, and are serviceable against infantry in the open or lightly entrenched. They are thin steel cases containing a very small charge of low or moderate power explosive, which opens the cases and liberates a large number of bullets in them. These cover an oval area as they scatter and kill unprotected men. Shrapnel are useless against fortified positions, strongly built houses, or deep and well-planned entrenchments.

**What Are You Doing for that Eczema?**

"Nothing; I've about given up trying to cure it."

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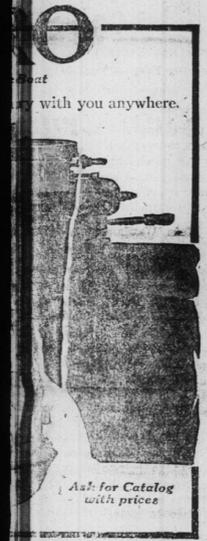


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