

tion there, but only coöperation. If loss comes to one man, or misfortune, it affects the others. If one man is poorly trained, or uncontrolled, or foolish, all suffer. If a badly trained bomber loses his head, pulls the pin of his bomb, and lets it drop instead of throwing it, the whole platoon is endangered. In this way the soldier unconsciously absorbs some of the principles of, and can understand the reason for, discipline, and acquires a wholesome respect for the man who knows his job.

He sees the reason for stringent orders in regard to health and sanitation. He does not like to get into a dirty bath himself, and so he leaves it clean for the next man. In other words, the soldier, consciously or unconsciously, has learned that he is a part of a great mass of people, and that his own safety, both commercially and socially, depends on the proper disciplining of the whole people.

The returned soldier will take kindly to projects which tend to a better equalization of duties, responsibilities, and pleasures. He will be a great stickler for this; if he has to work, every one else must work too. He will be hard against special privileges. He will be strong in his insistence that our natural resources be nationalized. He will go after all lines of industry now in the hands of large corporations, and insist on national supervision if not actual ownership.

In religion, he will not care anything about form. Denominationalism will bore him, but the vital element of religion, brotherly love and helping the other fellow,