

Gilbert, and Mr. Shaw himself, and on his death-bed he can say just as cheerfully as Wainwright or Crippen, "I have finished the work which thou gavest me to do."

What is needed is self-respect, whether your business is to dig drains or to command armies. You should realize that you are performing a service to the community. Your government should help you to do this. The Germans, with their common sense and sound grasp of psychology, have already gone far in this direction, so that we have Mrs. Butcher Schmidt, and Mrs. Baker Meyer and Mrs. Candlestick-maker Ringler. Happiness comes with pride in what you are, unhappiness with wanting to be something that you are not. The discontent in England is principally the result of the intense social snobbery which prevails in every circle.

The Political and Biological Objections to Inequality

What Mr. Shaw says about democracy in this section is perfectly true, but he omits to offer any proof that the cause of the corruption against which he exclaims is "class stratification of income". The objections which he advances are objections to democracy. The troubles of which he complains hardly exist in Germany on the one hand and in many native Indian States on the other.

Jesus as Economist.

In this section Mr. Shaw goes a little backward. By equal income he really means that everyone should be assured of the bare necessities of life. That is a more reasonable proposal. The objections to it are chiefly practical, and the average

stockbroker will certainly be able to think of them in five minutes, so that it is unnecessary to labour the point.

But now we come back to Jesus, whose advice is crystallized in the following paragraph: "In other words, that we should all be gentlemen and take care of our country because our country takes care of us, instead of the commercialized cads we are, doing everything and anything for money, and selling our souls and bodies by the pound and the inch, after wasting half the day haggling over the price." To some minds the omission to formulate a practical scheme of carrying this excellent programme into effect may appear a slight drawback. The section concludes: "Decidedly, whether you think Jesus was God or not, you must admit that he was a first-rate political economist." Praise from Sir Hubert Stanley is praise indeed, and one cannot resist the temptation to try to earn it so easily; so here goes. I think we should all be kings like Charlemagne, with minds like Newton, hearts like Shelley, souls like Goethe and bodies combining Hercules with Antinous. Decidedly, whether you think I am God or not, I am some kind of a very fine fellow!

Jesus as Biologist.

It is impossible to understand why Mr. Shaw should say, "He was also as we now see a first-rate biologist." All the evidence offered is the statement that "He and our Father are one" which Jesus never made at all, and one or two other phrases of a similar kind, which, as has been shown above, do not in the least represent the doctrine of Jesus.

Mr. Shaw may be reminded that from days long before Jesus ev-