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and sporting costermongers are the measure of Metropolitan culture."

SHAW: "That was 20 years ago."

Who Will Carry Shaw's Coffin?

JOAD: "Are we grown better since? Let me put the point in another way. Hesketh Pearson's book contains an account of the funeral of Thomas Hardy in 1928 when you and Kipling and Gosse and Galsworthy and Barrie and A. E. Housman acted as pall-bearers. A very intriguing account it is, too. Now let us suppose that you are dead, and that, by some caprice of official taste, your remains are impounded to follow those of Hardy into Westminster Abbey. Who would there be to act as pall-bearers for you?"

SHAW: "What about yourself?"

JOAD: "Please be serious. I am suggesting that concurrently with, and in spite of, the popularity of your ideas which, as you say, tinted the whole intellectual outline of a generation, a process of de-civilisation has been at work in the world. In witness, I cite the decline in the general level of literary and dramatic taste, the continuous erosion of the environment in which alone original thought and work in literature and art can be recognised and encouraged. You counter by telling me that the great man must make his own way and create his own public, as you had to do. Very possibly, but where are the great men to do it? Where are the equivalent six pall-bearers of 1943? There's E. M. Forster, I suppose; Priestley, admitted rather grudgingly; T. S. Eliot possibly, and Wells, if he's still alive and kicking, and the Abbey will have him. Oh, and of course, there is Somerset Maugham, though I expect both Wells and Maugham would sooner see themselves dead than set foot in the Abbey."

SHAW: "That's precisely what they will have to do."

JOAD: "I beg you to be serious. My point is that whatever you may think of my five, they are none of them chickens. Where are the new men?"

SHAW: "You want too much for your money. Remember this is only the fag-end of a dialogue by you, in which, incidentally, I notice you have given yourself all the best things to say. What you want is an article by me."

JOAD: "By all means. Let us have it."

Mr. Shaw Responds

I AM not at all dashed by the fact that my preachings and prophetisings, like those of the many sages who have said the same things before me, seem to have produced no political change — that, as Joad says, the world has been going from bad to worse since I gave tongue and pen. Now it is true that the England of Pecksniffs and Podsnaps has not become an England of Ruskins and Bernard Shaws. It is equally true, and far more deplorable, that government by adult suffrage has made democracy impossible. Now that the political ignorance of Everywoman has been enfranchised and added to the political ignorance and folly of Everyman, and Government is by Anybody chosen by Everybody, both Joad and I may be thankful that we are at the mercy of Mr. Winston Churchill rather than of Titus Oates or Horatio Bottomley. . . .

As to equality, Joad has not gone far enough into its practice. Stalin is as

impatient of Equality Merchants, as he calls them, as of Trotskyist World Revolutionists, Currency Cranks, and, in general, Lefts who are never right. All I contributed to the ancient theme was that without sufficient equality of income to make all classes intermarriageable a stable society is impossible, and that the notion that merit can be equated with money by any sort of economic algebra is silly, and can be exploded by asking its dupes to pre-

she tried to make him a priest, seeing that he has made himself a Pope more mighty than his Roman rival.

I wonder has Joad ever asked himself how much he believes of the Apostles' Creed? In our nonage we should both have said "Not a word of it." But I believe in the Holy Ghost, the Catholic Church, the Communion of Saints, and the Life Everlasting. Does Joad say Amen?



G. B. SHAW
"I believe in the Holy Ghost"

scribe in figures the ideal incomes for the Archbishop of Canterbury and Mr. Joseph Louis. But to give everybody an equal share of the national income today would reduce us all to such overcrowded poverty that science, art, and philosophy would be impossible. Civilisation would perish, and with it most of the people. In Russia they can maintain their Socialism only by paying their directors and experts 10 times as much as they can spare for the rank and file of the labourers. It is the business of the favoured ones to work up production until there is enough to afford the tenfold figure for everybody. Then, and then only, can intermarriageable equality become possible; and when that is achieved, nobody will bother more about mathematical equality of income than they do now in the rich sections, where ten thousand a year can intermarry with fifty thousand without friction. Enough is enough: when there is plenty for everybody, nobody will listen to the Exact Equality Merchants.

Only One Deadly Disease

So buck up, Joad. There is only one deadly disease: discouragement. Even if the Soul of Man cannot march as far as your thought and mine can reach, the resources of the Holy Ghost are not yet demonstrably exhausted.

When Ibsen was invited to assume a Party label, he replied that he had both the Left and the Right in him, and was glad to have his ideas adopted by any party. I find myself very much in the same position, and am sometimes surprised and amused as I go farther and farther to the Left, to find that the world is round and that the extreme Left is the old Right with its nonsense and corruption cleaned off. What are the New Order, the Atlantic Charter, the International Council, the New Commonwealth, the Co-operative Commonwealth and the rest, but the latest calls for a Holy Catholic Church? Stalin's mother was not far wrong when



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