

been preferred by her sister, who died horribly in her youth of lead poisoning contracted in a factory where she was overworked and underpaid. This is Shaw's sin. We are not saying that his play is a proper one for stage production. It may or may not be, as an abstract question of the dramatic proprieties; but on that question there is no present necessity for expressing judgment. What we do say is that this play is as legitimate as any other sex-problem play, and infinitely cleaner than many that are welcomed and applauded by the very classes by whom this is condemned. The charge of lubricity is only an excuse, based upon prurient interpretations of Shaw's portrayal of vicious results; his real offense in the eyes of the pharisees, is his coincident portrayal of the industrial causes.

WHAT IS THE MATTER WITH THE CHURCH?

The bishops, the preachers, the laymen, all, are asking the question: What is the matter with the church? Why does it no longer attract men?

One Sunday, not long ago, in a rather large congregation, the writer was one of five men in attendance! Only five men in a large congregation!

This was an extreme case, no doubt. But who will deny that it is an example of a general symptom?

Men do not care for the Church. That is not to say that men are no longer religious. True, the failure of the Church to feed the religious hunger of the world is causing increasing numbers to lose faith in religion. But men who intelligently discriminate between merely human institutions and divine principles are just as religious as such men ever were.

And there are prophets in the pulpit to-day. But the Church does not know them, and I dare not name them. To name them would but expose them to the scoffing of the church.

The matter with the Church is that it is wanting in religion.

It may answer the need of the

family, but not of society; of the individual, but not of the mass.

Yesterday was the day of the circuit rider. The family was so loosely connected with the social body—men lived so far apart—that the preacher was forced to go far to find a small congregation. The sermon is the same to-day as then, except as to hell fire; but human society is different. Then the preacher warned his hearers against stealing purses—and it sufficed as to theft. Trade was a thing so simple, and the values were so obvious that each individual was competent to protect himself against inequity in matters of barter. Then the purely social relations were few in kind, but the preacher laid down the law concerning them all.

To-day the industrial life of the country is intensely social, and the individual is extremely dependent upon the integrity of the social mechanism for his equity in the final distribution. Will any man pretend that the distribution is equitable?

Look at the reports of the Interstate Commerce Commission; look at the revelations in regard to the great life insurance companies, the beef trust, the steel trust and many other private monopolies, all of which take toll from the masses who work for what they get. It is not merely that these monopolies cheat the public out of hundreds of millions annually; a more direful effect is that they deprive multitudes of the chance of gaining an honest livelihood. Monopoly creates a misbalance between supply and demand, making work scarce relatively to the number of would-be workers. Thus starvation forever lurks in the lower places of the social world.

But what is the organized church doing toward correcting this enormous evil?

A certain sinner of Boston has done more toward eradicating the commercial villainy of the times within the last year than ninety per cent of the clergy have done in all their lives.

"What is the matter with the Church?" This: The Church has abandoned society to the tender mercies of commercial pirates, whose gifts have purchased silence from the clergy in general,

and frantic support from some clergymen in particular.

Here and there a prophet cries aloud from the pulpit, unheard by the Church at large, or, if heard, condemned as an agitator or a sensationalist! The whole secular world, recognizing the prevailing political and commercial diabolism, is boldly calling spades spades, but the clergy calmly and circumspectly continues to call spades "alleged mechanical instruments, used in excavating—perhaps!"

The preacher will valorously denounce the Sunday peanut peddler—and board the Sunday trolley car at the close of his sermon. He will cry anathema upon the boys who play ball on Sunday, and on the same day himself patronize a transportation system that chains multitudes to the wheel of toil seven days a week, year in and year out.

The preacher declares that his duty is to inculcate the fundamental principles of morality, leaving the practical programme to his hearers. Jesus commanded: Thou shalt not steal. But he did not end with merely stating a central principle; he went into the Temple, overturned the tables of the money mongers, and branded them as thieves.

What good is a principle that cannot be applied? If the shepherd dare not interpret his principles in relation to the practical affairs of life, can he expect the sheep to do so? If the learned teacher dare not place his hand upon a thing and say: It is accursed, will the humble learner venture to do so? Will the rank and file go where the captain dare not even point the way with definiteness?

"What is the matter with the Church?"

This: It strains at the gnats of individual peccadilloes, and swallows the camels of social diabolisms.

Here and now the kingdom of heaven is at hand. Let not him who fails to strive for heavenly conditions here and now flatter his recreant soul with the hope of heaven hereafter.

The hypocrite will pretend to scorn wealth; will characterize desire for wealth as sordid;

will advise contentment with poverty; will denounce the poor for their unrest, on the one hand, and on the other will fly to the defense of the rich oppressor, while always his grovelling soul is drunk with the contemplation of the golden streets and jasper walls of the New Jerusalem! a city whose boundless wealth he dearly hopes to share; wealth that he is striving for, tooth and nail, by hook or by crook, to capture.

Justice demands that the social mechanism deliver to every one the equivalent of his contribution to the total of product. Or, to state it in another way: Justice demands that the social mechanism deliver to no one more than the equivalent of his contribution to the total of product. But the prevailing social mechanism delivers countless millions to some individuals, and leaves multitudes in abject poverty.

Some of the sheep are grazing in green pastures, beside the still waters, while many are famishing in the desert. But the shepherd dares not interfere, except to adjure the hungry bleaters to "be content with that condition in life to which," etc., ending with an infamous blasphemy!

And then he wonders why the poor don't go to church!

EDWARD HOWELL PUTNAM.

EDITORIAL CORRESPONDENCE

CLEVELAND.

Cleveland, Oct. 28.—Have you ever seen a prize fight where towards the close one fighter gains the ascendancy over his wily dodging opponent, and sends him to the ropes? Well, I witnessed such a contest last evening between the two candidates for the mayoralty, Tom L. Johnson and his opponent, W. H. Boyd. Boyd is an intellectual contortionist, who can duck and dodge, who can twist himself up into all kinds of knots, and while unraveling himself spit all kinds of intellectual fire, which would be more or less edifying did the crowd come simply to be entertained in a frivolous way. But when an audience assembles on serious business such antics are as painful as a joke at a funeral.

Boyd is a criminal lawyer, earning his bread and butter as a jawsmith before jurors, trying, as Johnson said, "to make them believe that his client is an angel, when as a matter of fact he ought to be in the penitentiary wearing stripes." This blandishment,

acquired by force of habit, sticks to him through this campaign. Criminal lawyers, when handling a bad case, kick up a lot of dust, make heaps of noise, and paint linguistic colors, in the hope that the jurors' minds may be diverted from the cold facts they are called upon to consider and weigh.

Such was Boyd last evening compared with the staid and ponderous personality of Tom L. Johnson. It was an exhibition of a rapid-firing machine gun going up against a 13-inch gun. Johnson, composed, fearless, without artifice, went direct to the meat of things, and with resistless force repelled the wholesale charges that his administration was one of graft. Had Boyd left out of his campaign these charges of graft he would have stood a better show; but this community will never elect a man who has such a cheap estimate of its citizens as to try to make them believe what he does not believe himself—namely, that Tom L. Johnson is a sordid grafter.

There is something truly great about the personality of Tom Johnson. Shining through his broad face there are lines indicating that he is as gentle as a child, yet interblended with these are other lines showing that he has all the fearless courage of the lion. To be gentle, to be good, to desire the right, and to have the courage of a hero to do battle for one's ideals, is the greatest gift from God to man. Such is Tom Johnson. And as the years come and go, may both his love and his strength filter through the souls of men, and become incarnate in the life of our nation.

GEORGE A. SCHILLING.

AUSTRALIA.

Corowa, N. S. W., Sept. 30.—Several bills have been introduced in the Federal parliament (p. 307), some of which are very objectionable as tending to restrict personal freedom. Among them is one for the protection of trademarks, which includes a clause providing for the union label, and is arousing most discussion and opposition.

The most important bills before the State parliament of New South Wales relate to local government.

In this respect New South Wales is more backward than Victoria. The whole of Victoria is under local government, the towns being called "boroughs," "towns" or "cities," according to size, and the country districts "shires."

But in New South Wales, while most towns of 500 inhabitants and upwards are incorporated as municipalities, there is nothing corresponding to shires. Outside of the municipalities there is no local government, the roads and bridges being made and maintained by the State government and

paid for out of the general State revenue. Consequently one of the principal duties of members of parliament for country districts is to get as much money as possible expended in their electorates.

This is, of course, demoralizing both to members and constituents. Every ministry in New South Wales for the last 20 years has promised to bring in full local government, and a number of bills have been introduced, but none passed. The present ministry has introduced bills to amend the present local government act, and to bring the whole State (except the western division, where there is very little population) under municipal government.

Under the present law, local taxes (called rates) are levied on land and improvements (not on property generally). The occupier of the property, whether owner or tenant, is the person taxed. Only tax payers are allowed to vote at municipal elections, the number of votes varying from one to four, according to the value of the property taxed. Municipal elections are not influenced in any way by State or Federal politics. The mayor is elected by the council, and has no special powers, being merely the chairman. The council appoints all officials except auditors, who are elected by the tax payers. Judges, magistrates, police and public school teachers are all appointed and controlled by the State government, and the buildings and land used by them are owned by the State, so the municipal government has nothing to do with them whatever. In these respects the local government system of Victoria is very similar.

The most important alteration proposed by the New South Wales ministry is that, both in the present municipalities, and in the new shires proposed to be formed, the local taxes are to be levied on land values only, exempting improvements.

The maximum tax which a council will be allowed to levy is twopence-half penny in the pound. In any municipality or shire where the local tax is one penny or upwards, the present State tax of one penny in the pound will cease to be collected.

By the present State tax, land values to the amount of £240 are exempt, and there is also an exemption in the case of mortgaged land; an attempt, often successful, being made to tax the mortgagee by means of the income tax.

The local government bills are now being discussed by the State parliament, and may be altered, but the ministry seems to be determined to try to pass them.

A woman's franchise bill was passed by the lower house of Victoria in July, but rejected by the upper house. Victoria is the only State which does