

## CHAPTER III

## CONCEPTS AND IDEAS OPPOSED BY SHAW

IN HIS MAJOR BARBARA

In this chapter, we come into the discussion about what concepts and ideas opposed by Shaw in his Major Barbara. Here I will discuss the concepts and ideas of human enemy, salvation, capitalism, acquiescence, atonement, idealist type, and romanticism. All those are connected with the main theme of this play i.e. poverty. Therefore in this chapter, I will include poverty throughout the discussion which uses the expressive and mimetic theories.

As mentioned before, in Major Barbara Shaw's ideas are expressed mostly in Andrew Undershaft, Barbara's father who is also a multimillionaire and a munitions magnate. In this play, Shaw wants to emphasize that poverty is a crime and a sin. It must be abolished from human life and wealth should take its place. It is the root of all human sufferings. It is debasing the human beings. It makes a man creep and crawl before other men with more money and more power than himself. It makes him accept all the injustice treated to him while he himself can do nothing. He just can see how his right is oppressed

genuine professional criminals in London. But there are millions of poor people, abject people, dirty people, ill-fed, ill-clothed people. They poison us morally and physically, they kill the happiness of society: they force us to do away with our own liberties and to organize unnatural cruelties for fear they should rise against us and drag us down into their abyss...

(Shaw, 1957:141-42)

In the long speech, we can see how Shaw puts the real situation of poverty into his work, afterwards he expressed his own idea opposing the conventional idea of the people about the human enemy. At that time English people who were Christian in the majority regarded that the enemy of human beings is the devil as stated in *I Peter 5:8* : "Be self-controlled and alert. Your enemy, the DEVIL prowls around like a roaring lion looking for someone to devour. But Shaw inverses the idea and stated that the human enemy is poverty .

In my opinion, poverty is only one aspect why people commit a crime but the devil which exists in human hearts makes people - no matter whether they are rich or poor - have a willingness to commit a crime. So it is the devil who tempts them. Although living in poverty, if someone still has a pure heart, if he can still restrain his desire from temptation, he will not do any crime easily. In this case, I only disagree if Shaw refused the opinion that the human enemy is the devil but above all I will not

deny that poverty must be abolished.

Through the play, Shaw also wants to oppose the concept and idea of salvation. here we can see the different opinion on how to save human soul. In Chapter I, we have seen that the two opinions are those from Barbara and Undershaft. In order to understand the opinions better, I will deal with the characterization of both.

From the first Act, we can see that Barbara is a full-time salvationist. It can be seen from how she wears her Salvation Army uniform for a dinner instead of appearing in ordinary fashionable attire. By wearing the uniform, Barbara indicates that her services with the Army is very important. Another significant point is that even when the young people were having a good time together before Lady Britomart's summons, Barbara, according to Cusins, was busy trying to teach him a Salvationist Army march. And her first reaction to the news that her father is coming is that he also has a soul to be saved. It can be seen from the following dialogue :

CUSINS [*in a remarkably gentle voice*] Barbara has been trying to teach me the West Ham Salvation March.

.....  
LADY BRITOMART. Be quiet Charles. Now listen to me children. Your father is coming here this evening. [*General stupefaction, Lomax, Sarah, and Barbara rise; Sarah scared, and Barbara amused and expectant*]

.....  
LADY BRITOMART. I hope you are not going to object, Barbara.

BARBARA. I ! Why should I ? My father has a soul to be saved like anybody else. He is quite welcome as far as I am concerned.

(Shaw, 1957:63)

Barbara also has a strong and independent personality. She dares to refuse her mother's demand to stop calling Charles Lomax. *Cholly* although Lady Britomart is well-known as a domineering mother. In saving the people's soul, Barbara also shows that she is efficient and kind. It is shown in Act II when she is not surprised at all that Shirley has lost his job and then she takes up the matter of dyeing his hair. And after knowing that he is a steady, nondrinking worker, she seems certain that she can help him find a job. In many other things we can see that the purpose of what Barbara is doing - that is saving the soul - is good. Shaw also admits it but what he opposes is the way of saving the soul. Barbara saves her converts by helping them with food, warmth, and lodging, by finding them jobs, making them feel they belong and by the cheerful music characteristic of the Army.

Shaw disagrees with the Army's way which is in this play represented by Barbara since he thinks that she only bribes the poor by giving them a slice of bread and then asks them to convert to the Church and leave his former life which is full of sin.

The way of saving the soul which is done by Barbara

and the Army is not an effective way. Shaw opposes this idea since bribing the poor with food does not guarantee that they will really convert. It is very possible that there are people who pretend to be converted or who say a false confession in order to get food freely or jobs easily. It is the easiest way for those who are lazy to have meal or lodging without working hard, pretending being converted to the Church and to God.

Shaw gives the example of those who pretend to convert by presenting Snobby Price and Rummy Mitchens, two persons who said that they have been saved by the Church. Actually, they do not really convert. It can be seen on how Snobby Price stole the money given by Bill Walker as a 'fine' of striking Jenny Hill :

PRICE. Oh no ma'am. The window of eaven ben opened to me. I know now that the rich man is a sinner like myself.

RUMMY [*appearing above the loft door*] Snobby Price!

PRICE. Wot is it ?

RUMMY. Your mother's askin for you at the other gate in Cripp's lane. She's heard about your confession. [*Price turns pale*]

MRS. BAINES. Go, Mr. Price, and pray with her.

JENNY. You can go through the shelter, Snobby.

PRICE [*to Mrs. Baines*] I couldnt face her now ma'am, with all the weight of my sins fresh on me. Tell her she'll find her son at ome, waitin for her in prayer [*he skulls off through the gate, incidentally stealing the sovereign in his way out by picking up his cap from the drum*]

(Shaw, 1957:105)

Actually there is some money under the cap from Bill Walker who felt guilty after striking Jenny. Here we see that Snobby's confession is not the true fact since his face turned pale when Rummy told him that his mother had heard his confession. Snobby was making a confession that he used to beat his mother but he ceased now while the true fact is that he used to be beaten by his mother.

People like Snobby Price or Rummy Mitchens can be found in many places in our real life. Shaw puts the real example into his work to oppose the way done by Barbara which may result such people.

Just like Shaw, I also admit that the purpose of the Salvation Army - to convert people to God - is good, but the way which is used is not effective since people may not really convert but they only want to get some food freely by only saying a false confession. To my opinion, if the Salvation Army wants to help people especially the poor, it should not ask something in return. The Army should only 'help' without forcing them to convert to the Church and to God. The Salvation Army can help them based on 'love' only as we see in Mother Theresa. She just helps the poor because she loves them. She does not force people to convert. People might even convert themselves since they are grateful or touched by her love.

Another kind of salvation suggested by Shaw in opposing the way of the Salvation Army is the principle

belonging to Undershaft. Undershaft has a principle that in order to save the soul of the people, one should provide or fulfill their physical needs first: If the basic physical needs have not been completed yet, how can their soul be saved? How could hungry people pray, how could they think about God or to attend a family prayer or to a mass while they are still trying hard to satisfy their stomach? Therefore in this play, Shaw presents Undershaft as a gun-maker, a multimillionaire who has succeeded in feeding, clothing, and housing his employees.

Undershaft is a typical Shavian hero. He is genial, charming and self-assured. He is a man used to handle difficult situation. We can see this in the first Act when he came to his wife's invitation but then he could not recognize his children anymore. He has a very bitter thought of poverty. he hates it very much. He says that it is the worst of crimes. There is no special virtue in being poor. One should not be proud of being poor. Shaw himself wrote in his Preface for Major Barbara :

...our first duty, to which every other consideration should be sacrifice, is not to be poor. 'Poor but honest', 'the respectable poor' and such phrases are as intolerable and as immoral as 'drunken but amiable', 'fraudulent but a good after-dinner speaker', 'splendidly criminal', or the like. (Shaw, 1957:15)

Those also can be seen in this following dialogue :

BARBARA. Sorry, I'm sure. By the way, papa, what is your religion? In case I have to introduce you again.

UNDERSHAFT. My religion? Well my dear, I'm a millionaire. That is my religion.

BARBARA. Then I'm afraid you and Mr. Shirley won't be able to comfort one another after all. You're not a millionaire, are you, Peter?

SHIRLEY. No; and proud of it.

UNDERSHAFT [*gravely*] Poverty my friend, is not a thing to be proud of.

SHIRLEY [*angrily*] Who made your millions for you? Me and my like. What kept us poor? Keepin you rich. I wouldn't have your conscience, not for all your income.

UNDERSHAFT. I wouldn't have your income, not for all your conscience, Mr. Shirley.

(Shaw, 1957:88)

Through Undershaft, Shaw says that in order to save the human souls, one should abolish their poverty first. Here, Shaw also wants to emphasize on the importance of money - as the base of wealth and power - as he says himself in his preface for Major Barbara :

Money is the most importance thing in the world. It represents health, strength, honor, generosity, and beauty as conspicuously and undeniably as the want of it represents illness, weakness, disgrace, meanness, and ugliness. (p.21-22)

The crying need of the nation is not for better morals, cheaper bread, temperance, liberty, culture, redemption for fallen sisters and erring brothers, nor the grace, love, and fellowship of the Trinity, but simply for enough money. (p.22)

Supporting his idea about the importance of money,



Shaw (spoken by Undershaft) says that by having enough money, one can afford to have a better life and think more about the salvation including saving the others. His idea is clear in the dialogue below :

UNDERSHAFT. Only that there are two things necessary to Salvation.

CUSINS [*disappointed but polite*] Ah, the Church Catechism. Charles Lomax also belongs to the Established Church.

UNDERSHAFT. The two things are -

CUSINS. Baptism and -

UNDERSHAFT. No, Money and Gunpowder.

CUSINS [*surprised, but interested*] That is the general opinion of our governing classes. The novelty is in hearing any men confess it.

UNDERSHAFT. Just so.

CUSINS. Excuse me, is there any place in your religion for honor, justice, truth, love, mercy so forth ?

UNDERSHAFT. Yes, they are the graces of luxuries of a rich, strong, and safe life.

CUSINS. Suppose one is forced to choose between them and money or gunpowder ?

UNDERSHAFT. Choose money and gunpowder; for without enough of both you cannot afford the others.

(Shaw, 1957:93)

The above dialogue strengthens Shaw's opposing idea to the salvation which is done by Barbara and the Army. The salvation cannot be done by only giving the poor a slice of bread. Instead, the poor should be given good food, jobs with good wages and good shelter. This idea is also meant to be a gradual way to wipe out poverty.

'Salvation' in Major Barbara might mean different things to different characters. For Barbara it means that

people will be saved if they accept the message of the Salvation Army. While Undershaft equates salvation with freedom from economic pressures. Here Shaw himself wants to express his idea that the saved individual is one who has been free from poverty and then devote himself to some great work contributing to the progress of human beings. Therefore, in the play, Undershaft challenges Barbara to work at his factory, to save his men. Undershaft has saved them from the economic pressures and now it is Barbara's task to save their souls. Undershaft admires and loves his daughter since she has a strong willingness in saving the people's souls. He does not Barbara's ability in saving people useless if she keeps to work for the Army. The following dialogue supports the above statements :

BARBARA. Oh how gladly I would take a better one to my soul! But you offer me a worse one [*turning on him with sudden vehemence*] Justify yourself. Shew me some light through the darkness of this dreadful place, with its beautifully clean workshops and respectable workmen, and model homes.

UNDERSHAFT. Cleanliness and respectability do not need justification, Barbara; they justify themselves. I see no darkness here, no dreadfulness. In your Salvation shelter I saw poverty, misery, cold, and hunger. You gave them bread and treacle and dreams of heaven. I give from thirty shillings a week to twelve thousand a year. They find their own dreams; but I look after the drainage.

BARBARA. And their souls ?

UNDERSHAFT. I saved their souls just as I saved yours.

BARBARA [*revolted*] You saved my soul! What do you mean ?

UNDERSHAFT. I fed you and clothed you and housed you. I took care that you should have money enough to live handsomely - more than enough; so that you could be wasteful, careless, generous. That saved your soul from the seven deadly sins.

.....  
UNDERSHAFT.. ...It is cheap work converting starving men with a Bible in one hand and a slice of bread in the other. I will undertake to convert West Ham to Mahometanism on the same terms. Try your hand on my men: their souls are hungry because their bodies are full.

(Shaw, 1957:141-43)

Shaw's opinion about the importance of money, to some extent can be justified. In our real life, we can see that by having enough money, we can afford to live wealthy. Moreover we can save the others by providing jobs for example, so poverty might be gradually abolished. In other thing, we can also see that there are so many problems arised in society as a result of having no money. I admit that money is important in our life especially if I look back at the bad effect of poverty. Shaw puts this reality in Major Barbara - the imitation theory. Yet I think it is not quite true if Shaw said that money is the most important thing in our life.

In Major Barbara, Shaw also wants to oppose the concept of capitalism. In the second chapter of this thesis, we have learned that Shaw had much interest in socialism. It seems contrast that he presents Undershaft,

his hero, as a capitalist in this play. In the preface of Major Barbara Shaw presents the idea that all should receive a fair share of money and that the able-bodied should all be compelled to work. But Undershaft in effect announces that he is the state, and government interference with him is not apparent.

In this case Shaw might even want to criticize the capitalism. Joan Thelluson Nourse in G.B. Shaw's Major Barbara (1965:13) supports the statement by saying :

The only explanation suggested is that Undershaft probably represents a transitional stage. He feeds and clothes the workers and educates them to secure his own best interest. But the workers growing stronger physically and otherwise will eventually demand more and more of a share until the socialistic millenium of economic equality is achieved. Lest, however, this seem too slow, Cusins is talking mysteriously of helping the common people by handling them direct power, perhaps guns; This suggests the possibility of more violent action, and Undershaft himself insists that if something is worth attaining it may be worth shedding blood. Shaw, in general, is known as a gradualist. So presumably he would prefer the orderly changeover suggested in Undershaft plan.

From the quoted statement, we can see that Shaw wants to bring a gradual movement from capitalism to socialism. In capitalism, it is hard to find the economic equality since an individual or a group of individuals only cares about how to make himself rich. The system might even result a wider gap between the rich and the poor. But in

this play, Undershaft, besides making money for himself, is also making his employees living wealthy because if he does not do so, they will demand more and more until the economic equality - that is the principle of socialism - is achieved, So we can see clearly here that for Shaw, socialism is better than capitalism especially in handling poverty abolition.

Another evil of capitalism suggested in this play can be found in Act II Scene III. In this part, we find that Peter Shirley has been cruelly and senselessly fired in favor of younger workers. It is stated in his talks to Rummy Mitchens and Snobby Price, two of those who have been saved by the Army, in trying to get some food from the church :

SHIRLEY. I'm not an old man. I'm only 46. I'm as good as ever I was. The grey patch come in my hair before I was thirty. All it wants is three pennorth o hair dye: am I to be turned on the streets to starve for it ? Holy God! Ive worked ten to twelve hours a day since I was thirteen, and paid my way all through; and now am I to be thrown into the gutter and my job given to a young man that can do it no better than me because Ive black hair that goes white at first change ?

(Shaw, 1957:78)

Here Shaw shows the system in England which incapable of providing adequately for the aging workers. Shirley is presumably still capable of earning money but why does he

have to beg for bread ? This kind of system is also opposed by Shaw. England at that time (and now) is a capitalist state and capitalist system may result such case as Shirley's. Shaw takes this reality into his work and again expresses his own opposing idea.

In Major Barbara, Shaw also attacks any element in Christianity which emphasizes humility. What he opposes in this humble attitude is the concept of acquiescence which means accept silently without protest (remaining passive) to one's fate. Joan Thellusson Nourse in G.B.Shaw's Major Barbara clarifies the above statement below :

Shaw refers to all in the traditional religion that advocates meekness as 'Crosstianity', a term of contempt. His idea is that such an attitude helps the unjust to remain well-entrenched and encourages the oppressed to remain passive victims. (1965:42)

Here, Shaw wants to show that he wants all the poor to rebel to make a better life. For Shaw, humility in Christianity would make them accept their condition without any protest. They will remain poor if they just remain passive. This is a reality in life that if someone remains passive, he will not make any progress. The above statement has close relationship with Shaw's theory about the Life Force. This idea is always aiming at a higher development of the human race as stated by Bernard F.

Dukore, in Shaw's "Big Three" (1984:47) as follows :

To Shaw, life is an underlying force - unfinished, experimenting, and blundering, struggling for perfection by trial and error, not the product of an anthropomorphic being. Life aims to create 'higher and higher individuals' in order to attain not only self-consciousness but self-understanding.

In Major Barbara, Shaw uses Undershaft, Barbara, and Cusins as the 'trinity' to encourage the society experiencing the life force. While Undershaft has used his power to eliminate poverty, his daughter works toward the salvation and her intellectual fiancé, Cusins, aims to give power to the people. Bernard F. Dukore again stated :

Undershaft looks after people's bodies, Cusins their minds and social needs, Barbara their souls. Only together can they become effective; they form a trinity of body, mind, and soul necessary for the economic and spiritual salvation. (1984:63)

The above statements indicates that Shaw wants all elements in the society - the rich and the poor, the old and young - to take part in eliminating poverty. If there is a cooperation of all, the economic and spiritual salvation will be easier to achieve. Shaw might see in the real life that most people are thinking of themselves. They are so selfish. Shaw wants to criticize those people by expressing his idea that we need to work together to

make our life easier.

Through this play, Shaw also wants to oppose the concept of atonement in Christianity. He dislikes the Army's insistence upon confession and distrusts any religious system that emphasizes a system of atonement that may encourage sinners to feel justified once more and so free to sin again. Shaw discussed this problem largely especially in his Preface for Major Barbara as follows :

And here my disagreement with the Salvation Army, and with all propagandist of the Cross (which I loathe as I loathe all gibbets) becomes deep indeed. Forgiveness, absolution, atonement are figments; punishment is only a pretence of cancelling one crime by another; and you can no more have forgiveness without vindictiveness then you can have a cure without a disease.  
(p.32)

According to Shaw, atonement only gives one more chance for the sinner to sin again. Yet, Shaw also does not like harsh punishment. He stressed that wrongdoing should be seen as irrevocable. A sinner should be warned and tolerated, but if he kept stubborn, he is better be killed. He states that there should be no talk of atonement as Jenny Hill does by praying for Bill Walker after she was stricken. Shaw might have this idea since he found that in real life people often used the chance to sin again after they were apologized. Shaw's solution is demonstrated by Barbara i.e. convincing one's guilt and



making him feel such remorse that he will never want to experience such feeling.

In the play, Bill Walker, after striking Jenny, feels ashamed when Barbara attempts to 'save' him. Barbara assures him that the very consciousness of his misdeed will cause him suffering no matter where he goes. She suggests that he will feel better if he accepts the Army and its Salvation. We can see those in the following dialogue :

BILL [*starting up from the trough in consternation*] It's a loy: Aw never said so [*she shakes her head*] Oo taold you wot was in moy mawnd ?

BARBARA. Only your new friend.

BILL. Wot new friend ?

BARBARA. The devil, Bill. When he gets round people they get miserable, just like you.

BILL [*with a heartbreaking attempt at devil-may-care cheerfulness*] Aw aint miserable. [*He sits down again, and stretched his legs in an attempt to seem indifferent*].

BARBARA. Well, if you are happy, why dont you look happy as we do ?

BILL [*his legs curling back in spite of him*] Aw'm eppy enaff. Aw tell you. Woy cawnt you lea me alown ? Wot ev I dan to you ? Aw aint smashed your face, ev Aw ?

BARBARA ....You havnt any heart, have you ?

BILL. Wot d'ye mean ? Woy aint Aw got a awt the sime as ennybody else ?

BARBARA. A man with a heart wouldnt have bashed poor little Jenny's face, would he ?

BILL [*almost crying*] Ow, will you lea me alown ? Ev Aw ever offered to meddle with you, that you can neggin and provowkin me lawk this ? [*He writhes convulsively from his eyes to his toe*]

(Shaw, 1957:89-90)

Through the scene, Shaw wants to show that probably Bill prefers to be striken back than to be reminded about his fault. Barbara's effort to convert him will make him feel more guilty, but it is what Shaw waants. Shaw aslo states it clearly in the Preface of Major Barbara as follows :

Major Barbara stands up to Bill Walker in that way, with the result that the ruffian who cannot get hated, has to hate himself. To relief his agony he tries to get punished; but the Salvationist whom he tries to provokee is as merciless as Barbara, and only prays for him. Then he tries to pay, but cam get nobody to take his money. (Shaw 1957:48)

I agree to Shaw's opinion that an offender should be warned but I disagree if he states that there should be no atonement. I think we need to forgive other's misdeed no matter whether it is giving one more chance for him to sin again. All depend on his own self-awareness whether he will use the chance to convert or not. To my opinion, atonement is not simply forgive the sinner but we should also help him not to make the same sin again. Take the example of Bill Walker. Bill may even more guilty since he is forgiven instead of punished. Yet this feelings may help him not to do the misdeed again.

Another thing opposed by Shaw in this play is the romanticism and idealist type. According to Shaw, the

idealists are the most rigid group that does not allow any progress although they are the literate and cultured. In the play Barbara can be said as an idealistic person. We have seen this in her strong willingness to work in the Salvation Army and her stubborn to defend her way in saving the soul. Then we can also how she disagrees if Undershaft and the owner of the owner of the Bodger's whisky save her shelter by 'buying' the Army. She refuses their help since she thinks that they give tainted money. Yet this shows that even the worst people have the opportunity to do good things. It is seen in the following dialogue :

BARBARA. Why not! Do you know what my father is? Have you forgotten that Lord Saxmundham is Bodger the whisky man? Do you remember how we implored the country council to stop him from writing Bodger's whisky in the letters of fire against the sky; so that the poor drink-ruined creatures on the embankment could not wake up from their snatches of sleep without being reminded of their deadly thirst by that wicked sky sign? Do you know that the worst thing I have to fight here is not the devil, Bodger, Bodger, Bodger with his whisky, his distilleries, and his tied houses? Are you going to make our shelter another tied houses for him, and ask me to keep it?

MRS. BAINES. Dear Barbara: Lord Saxmundham has a soul to be saved like any of us. If heaven has found the way to make a good use of his money, are we to set ourselves up against the answer to our prayers?

BARBARA. I know he has a soul to be saved, let him come down here; and I will do my best to help him to his salvation. But he wants to send his cheque down to buy us, and go on as wicked as ever.

.....  
 MRS. BAINES. ... who would have thought that any  
 good have come out war and drink ?  
 (Shaw, 1957:107)

In this case, I agree to Shaw's opinion that all people - good or wicked - have the same chances to do good things. we should not be too idealistic like Barbara. To some extents, being an idealist is good since it shows that the person has a strong principle, but I thinkk it is better if he is flexible to the situation (what I mean is not dealing with one's personal religion belief). In our real life, there are many idealistic people. Shaw take this type into his play.

Besidea the idealist type, Shaw also wants to oppose romanticiam. To Shaw a *romantic* is one who has a false or unreal picture of life. We can find in our society that many people are sometimes afraid to fact the real things. Some people are unsatisfied with themselves and many are living behind a *mask*. In opposing the romanticism, Shaw suggests *realism*. It makes people learn to see the facts more realistically. Shaw relates this to his theme in Major Barbara. For him romanticism only makes people feel more miserable about the poor and poverty. The poor should not be pitied too much, but they must be encouraged to struggle in order to get a better life - Shaw's conception of the life force.

At the end of the play, Barbara appears as the loser. She has to confess herself defeated. She has to admit that she cannot save people with a slice of bread in one hand and a Bible in another hand. She says herself, "I cant talk religion to a man with bodily hunger in his eyes." (p.100). She finally agrees to leave her poor people in the Army, who sob with gratitude for a scrap of bread, and tke on the well-paid factory workers who are arrogant, quarrelsome, and fullfed, because that is where the salvation is needed. Undershaft will never again be able o mock her that her converts were bribed with bread. This is seen in the last scene :

BARBARA. .... After all, my dear old mother has more sense than any of you. I felt like her when I saw this place - felt that I must have it - that never, never, never could I let it go; only she thought it was the houses and the kitchen ranges and the linens and China, when it was really all the human soul to be saved : not weak souls in starved bodies, sobbing with gratitude for scrap of bread and treacle, but fullfed, quarrelsome, snobbish, uppish creatures, all standing on their little rights and dignities, and thinking that my father ought to be greatly obliged to them for making so much money for him - and so he ought. That is where salvation is really wanted. My father shall never throw it in my teeth again that my converts were bribed with bread. I have got rid of the bribe of heaven. Let God's work be done for its own sake.

(Shaw, 1957:152)

Barbara's confession that she is defeated makes me

admit that in order to save uman soul, we should fulfill the basic physical needs of the people. There are some stages of human need and the first stage is food, clothes, and houses. One cannot jump into the soul salvation if he has not fulfilled the basic needs.

Shaw then suggests his idea that there should be a cooperative to achieve the economic and spiritual salvation. Undershaft fulfills the body, Barbara the soul, and Cusins the mind. This also means that all elements in the society should take part in developing the human progress, in eliminating poverty - the reality that Shaw puts in his play.