

we have reason to believe he is, gives a truthful sketch of the professional vagabond.

"A Defense of Purism in Speech," by Leila Sprague Learned, should also be noted. Mrs. Learned evidently wishes to live up to her name, and so proceeds to a defense of language bound by form. No doubt the purists need defense, and possibly Mrs. Learned is the one to defend them, but why should her defense take the form of a grammatical handbook? She advances few arguments in support of her statements, and those that she does advance are not particularly forceful. Her essay is of value because it arouses discussion, but it is not very helpful to the cause she supports.

Taken altogether, or taken individually, the essays are good reading and treat of timely and pertinent

subjects. Most of them are very well written, and all are above the ordinary. The "fish" this year should thank Mr. Thomas and Mr. Morgan for giving them a book that they can read and enjoy, as well as one that teaches them.

WILLIAM O. JONES—'32.

#### PLATO'S AMERICAN REPUBLIC.

By Douglas Woodruff  
(Reviewed by H. C. Givens, Jr.)

Socrates, reincarnated by Douglas Woodruff in his "Plato's American Republic," is seated on the pavement in Athens. Around him are gathered his friends, listening with rapt attention as he tells of his American lecture tour and what he observed while in this, to him, strange country.

What infinite possibilities of humor the situation possesses and what an opportunity for the author, speaking through Socrates, to criticize American life. He has succeeded in both particulars and written a witty little book, replete with pertinent criticisms of America.

Socrates believes that a new god has been erected by the Americans; a god who demands not goodness or quality as a measure of faith, but only quantity. They call this god "Progress." It is worshipped by all 100% Americans.

Certain precepts of this new deity are contrary to old established ideals, but these ideals are rapidly disappearing. In fact it was necessary that they disappear before the new god could ascend to the throne.

The break down of these ideals may have in some cases been a

good thing, but in others the results have been anything but beneficial, and it is the latter that Socrates calls to the reader's attention.

The former idealistic conception of government was that it existed for the benefit of the people. But under the new conditions it is no longer true. Socrates claims it is now administered for the benefit of the manufacturers, who exert a virtual control in the name of and for the sake of "Progress."

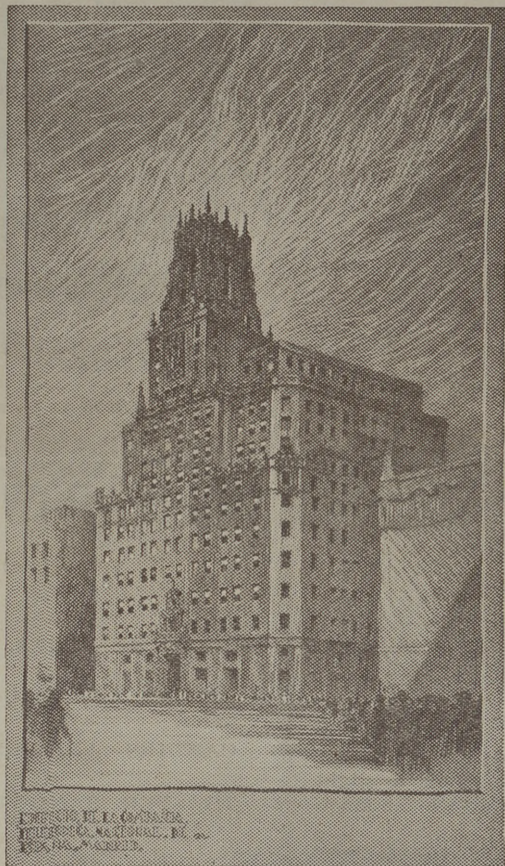
They exert this control through public officers elected by the people, but a people who are "conditioned" to vote in the way the manufacturers want, by the lavish use of propaganda, paid for by them in the form of donations to the campaign funds of the favored party.

It might seem strange that public opinion could be created in this manner, but when it is considered that nearly everybody is a follower of the god "Progress" it becomes understandable. The great mass of people are so busy being "progressive" they have no time for anything else. As a result, they obtain most of their opinions from outside sources. And furnishing these opinions is the function of propaganda.

Long years ago there was a quaint idea, held by the merchants, that no one should be forced into buying anything he did not want. Now, with mass production, which might be defined as the producing of more goods than there would, under ordinary conditions, be a demand for, people are fooled, cajoled, and often forced into buying things they frequently have no use for and don't want.

In education Socrates seems to see the greatest change from old ideals to new. The old aim of education was knowledge, now it is information. And there is a world of difference between the two terms.

Seemingly, the chief function of modern education is to fill the students with a mass of poorly related



# "DIGA"



**T**HAT'S the telephone "Hello" in Madrid. In London, it's "Are you there?" But in many foreign countries, Americans find a universal language in the telephone salutations. It's good old "Hello"—a subtle tribute to the fact that the telephone is an American invention.

And so it is with elevator service. Even though they say "Diga" in Spain, the architects of the magnificent new Madrid Telephone Building unhesitatingly said "Otis" because Spain demanded the last word in elevators. You will find in Madrid the same type of Signal Control Elevators that are now installed in those monumental telephone buildings in America, in New York, Cleveland, St. Louis and San Francisco.

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Offices in All Principal Cities of the World

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New York,  
March 13, 1928

Larus & Bro. Co.,  
Richmond, Va.

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I have used Edgeworth Smoking Tobacco for the past twenty-five years.

Two years ago I took my trusty briar along on a trip abroad, intending to revel in the delights of the famous mixtures in London. I confess that I did not carry along with me any of the little blue tins of Edgeworth. But the joke was on me. I went back to Edgeworth, only this time I had to pay 45c for a 15c tin of Edgeworth!

Incidentally, on a trip through England and later through Ireland, I was surprised to find the wide distribution and ready sale of Edgeworth in Great Britain. A frequent and familiar sign in Dublin, Cork and other cities in Ireland was a white steamer announcing a new shipment of Edgeworth. To make such a conquest in the home of smoking tobacco must be very gratifying to your house.

Sincerely,  
J. B. Kelly

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Extra High Grade  
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