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III.

A bluejay is an outlaw. He kills unborn birds. Man is civilized. He criples unborn men.

A hawk is cruel. He kills other birds and eats them. He must live. Man is civilzed. He kills other men. He doesn't eat them. He throws them in a hole. He is civilized. He kills hawks.

A chimpanzee is our country cousin. We disown him. He is too close. A dog is a lot less human. We make a pal of him. He is not so close. —Bill Jones, '32.

The Temporary Editor cannot refrain at this point from indulging in a small private bonfire to celebrate the growing impatience of the Aggie mind with the All's-Right-With-The-World Credo that serves as an excuse for so many Americans to refrain from realistic thinking. He humbly submits the foregoing collection of contemporary Campus verses as a Moss of Gloom of which Schopenhauer would not be ashamed, as an exemplary obedience to Nietzshe's maxim "Be Hard!" and as a series of Dirty Digs which the Great Mencken himself would not despise. Perhaps, on the whole, we have the last gentleman to thank for the general tone of the collection.

But while after a long surfeit of Honey in college verse, this dash of Gall and Vinegar is invigorating, we respectfully remind the Campus Bards that Hard-boiled Eggs may time become as tiresome as Softboiled—that Byronic Gloom hath its monotonies no less than the unre-lieved and watery sunshine of a shallow optimism.

HE INTELLIGENT WOMAN'S GUIDE TO SOCIALISM AND CAPITALISM.

By George Bernard Shaw. Reviewed by A. Paez.

After six years of intense labor George Bernard Shaw has finally succeeded in compiling and presenting before the public what he believes to be his greatest work, which he calls his "last will and testament." The long title with which he calls his applied the book is rather which he have the book is rather with the succeeding. misleading. Anything else that one may call that book will come closer to expressing its contents than the title "The Intelligent Woman's Guide to Socialism and Capitalism.' Of course anyone familiar with Shaw's style and books may rightly guess that it is a purely ironical or sarcastic title, and that it is, and besides it is attractive enough to make the dumbest female feel the urge of buying the book and reading it if movely for the sale. reading it, if merely for the self consolation of being considered in-telligent. We certainly must give Shaw credit for knowing human na-

ture—yes, especially woman's nature.
What the book really is, is a compilation of Shaw's knowledge and phisosophy on every imaginable subject of life, all centering about the central theme of equal distribution of income for everybody. The book is divided into eighty-four different parts. Some of these are necessarily dull and lengthy, but the brilliancy and directness of the others greatly outweighs the dullness.

He opens the book in the first

part saying that what we have to

consider is not whether our distribution of income shall be altered or not, but what further changes are desirable to attain a prosperous stability. This question, he says, re-opened in the nineteenth century under the banner of Socialism, but it is one on which every one should try to form an original personal opinion without prompting to Socialism. However, thinking is necessary in attempting to form this opinion and it is here that Shaw scores his great victory, for this book is absolutely the most thoughtprovoking book ever written. From the beginning he warns its readers "Never forget that the old law of the natural philosophers, that Nature abhors a vacuum,—it is true of the human head." Thus he encourages thought throughout its many pages, a thought which is specially valuable because it is directed upon the subject of how human beings can best manage their life-in-common.

As the book progresses he enumerates and later discusses each of the seven ways of distribution of wages that are at present advocated or practiced. These are: "(1) To each what he or she produces. (2) To each what he or she deserves. (3) To each what he or she can get and hold. (4) To the common people enough to keep them alive whilst they work all day, and the rest to the gentry. (5) Division of society into classes, the distribution being equal or thereabouts within each class, but uneaqual as between classes. (6) Let us go on as we are.

Mr. McMurray Waxes Poetic over Tobacco

Carrollton, Texas May 15, 1928

Larus & Bro. Co.,
Richmond, Va.
Gentlemen:
Having been a user of Edgeworth
for over eight years, I can truthfully
say that it is the best on earth. I am
enclosing a little ditty that I believe
expresses my sentiments entirely:
Old Man Joy and Old Man Trouble
Went out for a walk one day.
I happened to pass when they met
on the street
And I overheard them say,
Said Old Man Trouble, "She's as
wrong as she can be,
There ain't no fun in anything to
me, why I was just talking' to Old Man And he says the world will end tomorrow."

Then Old Man Joy he started to grin, And I saw him bring out that And I saw him bring out that
OLD BLUE TIN,
Then OLD JOHNNY BRIAR was
next on the scene,
And he packed him full from the
OLD BLUE TIN,
And I heard him say as he walked "You have to have a smoke screen
every day.
When a man gets the blues, and he needs a friend.
He can find consolation in the OLD
BLUE TIN,
And I jist don't believe on all this

There's a thing that'll match good old EDGEWORTH." Yours very truly, F. H. McMurray

Edgeworth Extra High Grade **Smoking Tobacco**