

(7) Socialism; an equal share to everybody."

Each one of the above plans is discussed at length. In doing this Shaw goes into a very interesting and original treatment of almost every topic imaginable including oligarchy, the courts of law, the idle rich, churches, schools, the press, the question of population, engenics—here he states: "Sexual attraction in human beings is not promiscuous: it is always specific: we choose our mates. But this choice is defeated by inequality of income, which restricts our choice to members of our own class: that is, persons with similar incomes or no incomes."—taxes, rates, rent, capital, investment and enterprise, foreign trade, war,

accumulation of wealth and decay of man, the proletariat, the labor market, trade unions, speculation, banking, nationalization, party politics, religious dissensions, revolutions and lastly socialism and liberty, socialism and marriage, socialism and children and socialism and the churches—all these are discussed.

Covering such a wide variety of topics as it does it seems doubtful that what he'd have to say would agree with our own way of reasoning; and indeed there is more than one instance in which his statements seem absurd. But whether we agree with Mr. Shaw or not is beside the mark. The point is to read the book not for the purpose of



It has been said that "bull" is mightier than the sword. And no doubt there is a high-powered grain of truth to that statement. Take for instance our Noble Institution. How many fair sons have managed through sheer bravery and a brass front to come through devoid of any knowledge or education whatever, yet still grasping that highly thought of diploma in hand. "Bull," nothing but straight "bull" could accomplish that.

However, let us go back for a moment, where did this idea of bull, or more refined "oratory," begin? James Ferguson,—no, still further back into the gloom of history; Patrick Henry,—still back. Now you have it,—Diogones, the man with the flashlight who hunted a policeman at daybreak.

First, I must warn you. It is sad news that I bring. Although it has been only some few hundred years, Mrs. Diogones is a widow. No doubt to those of you who have not heard of this it will fall with a sickening thud,—and think of his pore widder. Yes, the man who used to fill the First Baptist Church of Athens to capacity and howl with such eloquence that the rafters would shake, is departed from us unto the pearly beauties of a different world. He was indeed a great windy, I really don't believe that Diogones would even be satisfied with a mere harp. And in case,—well somehow I know that he would resent a shovel of any size.

Again back to his widow. I am perfectly willing to start a subscription list in her favor and with a little urging will come around. It must be a lonely life for her. Some say that Diogones took oratory in a common defense against his Mother-in-law although I haven't looked up that side of the issue, however I am inclined to think that the old "seeking an honest man" excuse when he was caught by the local constable at one a. m. would hardly go today with the wonderful excuses such as "Lions Club Meeting," or Ku Klux" gathering, of the modern world for competition.

But I believe that I mentioned Patrick Henry a minute ago. He was one that squalled for "Liberty." Lots of "liberty," with no apparent reason back of it at all. Just another publicity scheme. Since he couldn't "burn a," "ah,"—that is start something some other way, or  
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acquiring another ready-made set of beliefs to replace our present ones, but for the purpose of realizing that intelligence and not prejudice must be used in the problem of how the human race can best arrange that part of its life which is lived in common with others.

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