

Frankly, there are many ways in which Aggies would rather consider the feminine population in the neighboring city of Bryan than in the cold light of economics, but nevertheless and notwithstanding, it cannot be denied that many economic theories are easily applied to the so-called "400."

From an Aggie viewpoint, the most applicable of these economic theories is the law of diminishing utility. ("Utility," for those who haven't had any economics, is the "want satisfying power of a commodity".)

According to this law, as the quantity of a commodity (in this case, Bryan girls) increases, the utility of each added unit (more girls) decreases. But, on the other hand, (and a more important consideration as far as Aggies are concerned) as the quantity of a commodity (still the Bryan girls) decreases, the utility increases.

Before leaving the "ole home town" to attend college, the quantity of women in comparatively unlimited, and thus their utility isn't over-emphasized. But, on arriving at Aggie-land, cadets not only are quick to learn that there is an alarming shortage of the lassies, but that the proportion is about one girl to two-hundred Aggies (conservative estimate)! The corresponding increase in their utility is little short of appalling. Certainly it is true that the demand that Aggies have for girls is all out of proportion to the quantity that Bryan offers.

But the law of diminishing utility isn't by itself in being applicable to Bryan's skirts. It's not hard to apply the laws of value in use and value in exchange to the fair daughters of the unfriendly city. The eco profs tell us that value in use is the utility a good has to an individual in comparison with its value in exchange. Because harems are illegal in the United States, we don't know very much about a girl's value in exchange; but if there is anyone who appreciates a girl's value in use more than an Aggie, I've got to be shown. With the single exception of a check from home (or from anywhere else for that matter) I know of nothing that has the value in use or want satisfying power that a girl has—and without making the homeward trek on weekends, Aggies must rely on the Bryan crop of femmes for their dates.

Ah, you Bryan gals, you may be conceited no end, egotistical as the old maid's cat, and as independent as Adolph Hitler in a Jewish synagogue, but you have value in use qualities that allow your other sins to be al-

most (. . . and I did say "almost") forgiven. Someone has said that there is something good about every person and that we will find this if we search diligently enough for it. After years of observation, most of the Aggies have concluded that this is true—even insofar as the Bryan "400" is concerned; they aren't so dumb after all. Generations of them have come and gone, and in the process of time they have learned the limit to which their "value in use" qualities will let them go—and get away with it!

in economic

light

bryan girls

by george fuermann

Labor, too, has its theory of value—advocating that labor is responsible for all value; and Aggies can well lay stock in this theory. Since 1876 we have been laboring with Bryan gals nine months out of twelve, and their value has taken an astounding jump every year since that time. If you don't believe it, try to get a date with one of Bryan's chosen few.

The law of marginal utility, however, is one that the girls are more concerned with than are cadets. The law rambles on to the effect that as additional units of a commodity (cadets, now, instead of girls) are avail-

able, the utility of each additional unit decreases—and, considering that there are nearly 6,000 Aggies, the utility of the last three or four hundred must be several figures below zero. Nor should the marginal utility curve be confused with feminine streamlining; for anyone that has ever taken an eco final will readily testify that there is no relationship between the two.

There are two foreign trade theories that may also be appropriately applied to the Bryan cream-rocks, and these are the laws of comparative and absolute advantage. Comparative advantage is that advantage which one group enjoys over another because it is capable of fulfilling certain qualifications better than any other group.

An absolute advantage, on the other hand, is that advantage which a certain group enjoys because it is the only group capable of fulfilling certain qualifications. Now it cannot be said that the Bryan frills are the only ones that fulfill an Aggie's vision of the perfect girl (it must be a vision because only a few of us have ever found one) but a person need go no further than Brazos County, Texas, to determine the truth of the law of comparative advantage. It is obvious that the law of absolute advantage doesn't apply in this case, because there are girls . . . and girls . . . and girls, the world over. They come by far more frequently than any street car; but few have the resources to travel the world over in quest of a date. And therein enters the truth of the law of comparative advantages; because of their comparative proximity, the Bryan gals enjoy a decided advantage over other females insofar as Aggies are concerned.

The nuisance value of a commodity, however, is one economic theory that does NOT concern Bryan's feminine aggregation. The nuisance value of a commodity is the value of anything you want to get rid of because it is a thorn in the side, and trying to associate this theory with anything feminine (Bryan or otherwise) it like getting into something neck-deep on a giraffe. Can you imagine any feminine pulchritude here at Aggiesland that is a "pesky nuisance?" Neither can I!

And so it is, Bryan girls, that we "kadets" take our hats off to you, but we wish that you were ten-fold (year, even a hundred-fold) in quantity. In the light of economic theories, or from any other viewpoint, Bryan is the home of contented gals!!!