

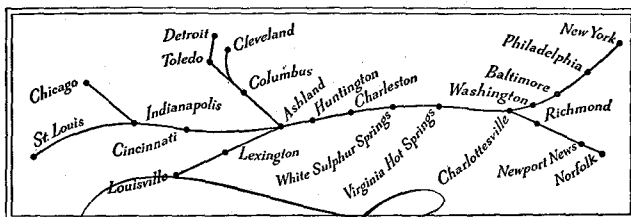
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Checklist of New Ideas

ON PEACE CONFERENCES

An international conference is a place where the people of the world learn to understand each other, and then to hate each other.—*Andre Maurois.*

ON HOPE

I can explain everything. . . .
—*Adolf Hitler.*

ON SIN

The cocktail hour, ingeniously popularized for profit by the big hotels of Washington, New York and other large cities, is more perilous and ruinous to young women than the old-time barroom treating custom ever was to young men. Employing the insistent influence of social custom to promote alcoholic habits and liquor sales, the cocktail hour alone is sufficient to condemn repeal as an inexcusable crime against American youth.—*F. Scott McBride, General Superintendent, Anti-Saloon League.*

ON A CLEAR IDEA

The proper comedy for the screen is visual. Films try to get too many laughs out of dialogue. We use pantomime, not wise-cracks. In "Three Little Pigs" we used more talk than ever before.—*Walt Disney, Creator of Mickey Mouse.*

ON REVIVAL OF RELIGION

Religion is sick, but it is by no means dead, and on some calamitous tomorrow it may enjoy something of a revival. That revival, in fact, is constantly predicted by specialists in human stupidity, and though it has not come so far it may be on us after the next World War.—*H. L. Mencken in "Treatise on Right and Wrong."*

ON PROPHETS OF DOOM

Certainly it is hard to imagine Christians taking the breast-beating of the current Spenglers gravely, with so many far more eloquent and convincing prophecies of doom spread before them in the inspired textbook of their faith. If they actually believe, as they pretend, in the inevitable advent of the horrible monsters described in the Book of Revelation, then there is no excuse for them being alarmed by a few Nazis and Bolsheviks.—*Ibid.*

NEW OUTLOOK

But Is It a Surplus Economy?

By Robert R. Doane*

PETER PANACEAS, seeking to conquer a newly fabricated world of plenty, have found the going pretty hard.

Fighting phantoms is like that. So is the hard, long, laborious journey toward any mirage. The reward is disillusionment, despair, and sometimes complete annihilation.

No matter how carefully the expedition has been planned; no matter how deep burns the hope of accomplishment; nor how defiant, how eager, or how honest the desire—stark realism will inevitably arise to confound, confuse and conquer—in the end. Attest—the findings of the government's own undertaking, as revealed in this article.

Combating but the shadows of imagined things has been, and still is, a definite part of the socially enforced technique of politicians whose easy optimism consists chiefly in appealing to the slothful dreams of man. As the major portion of any electorate can only understand the simplest form of interpretation, these shadows may be made to change their patterns, and, through enlargement, intrigue and trap the minds of men.

For a full decade we in America have been treated with a vast verbal portrait depicting a "surplus economy." A canvas has been hung before our eyes—covering the real needs in the distance—portraying a bountiful Utopia; a canvas which has served to blur the real landscape as it presents the distorted, synthetic concepts of in-

numerable well-meaning, although romantic and exaggerated imaginations.

The concept of a surplus economy is not new. It has appeared with astonishing regularity at every crisis since the Napoleonic Wars. The redundant contention of an ever widening variety of individuals—eager for some fresh and glittering intellectual currency—has been that this *paradox of plenty* represents a new phenomenon entirely peculiar to our America of the past few years. This concept of poverty in the midst of plenty, whereby our surpluses have become the very source of our distress, has penetrated throughout an amazingly large section of our people. It has become a part of the "thought currency" of the man in the street. It has been given velocity by the socialists, the communists, the technocrats, the new economists, and last, but not least, the New Dealers.

When further inflated with the idea that all privation and want are but artificially enforced phenomena in the face of a plethora of resources, we find in it a new fulcrum around which is swinging the most amazing variety of economic and political topsy-turvy doctrine since Rousseau set the world on its head by proclaiming that all heads were equal—regardless of what might be in them.

Such a reiterated major premise of abundance, like all promised lands of milk

*See Author's Note, Page 64.