

STANDARD  
EXAMINATION  
BLUE BOOKS

NAME	<u>Toole, J.K.</u>
SUBJECT	<u>Philosophy 1020</u>
INSTRUCTOR	<u>Dr. Ballard</u>
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EXAMINER'S GRADE	_____



I

1) The medieval understood liberty to be a liberty of souls. That is, every man was free to pursue the means by which he would be "saved" — meaning?

2) The psychological man's authority is his "inner self", composed of deep subconscious desires.

This all, of course, is shaped and moulded by the true psychological authority, environment. [Compare adjustment to "repression", ...]

3.) The rational man is one who thinks of himself as the embodied intelligence. He has the capabilities to make his decisions, as it were, and arrive, wholly unaided, at the point of insight.

4.) Dorothy Sayers thinks the modern world has set for itself the problem of finding that government which will best guarantee men liberty and happiness.

It could also be reasoned that the title of her book is, in itself, a plea. She asks that we Begin Here instead of "pushing the future into the future." It is a problem now to begin to build constructively rather than push this got upon those who will follow.

5.) Philosophy deals with man's finding out about himself—what he has been, what he is now, what he should be.

B

Q 2) Can both economic freedom and equality be had at the same time?

Trends and experiments in government tend to prove that the answer to this question has, so far, been of a negative nature.

The case in the United States today is somewhat paradoxical. Our government tells us we are equal, even though we enjoy economic freedom. There are, of course, many citizens who believe wholeheartedly that this is true. It is taught to all school children as the catechism of our government, as dogma.

But when these children are faced with the stark reality that school is over, that they

are no longer "actives" in their  
fraternity, that they have their  
degree in Business Administration  
and that the regular checks from  
home are no longer forthcoming,  
the dogma in which they so firmly  
believed explodes in their faces.

Why is this so? Why does  
their fable of equality prove so  
false? It is because ours is  
an economic system of government.  
Surely, we are "equal" in that  
we may vote or own our own  
home. But the inequality among  
the latter is amazing. Homes  
range from miserable lye-scrubbed  
"shotguns" to thirty-room mansions.

Many idealists and ecclesi-  
astics take the attitude that  
"we are all equal under the skin."  
This, of course, sounds correct, and

to all sensible thinking, <sup>is</sup> very  
right and logical. But somehow  
this philosophy is impractical  
in our economically free society.  
We can not reasonably say that  
we are all equal in the United  
States today. Income range has  
come to be the absolute. Our  
economic system has led to  
discrimination socially, mentally  
and physically. What would  
be the attitude toward negroes  
if they were all wealthy? Perhaps  
wealth would be powerful  
enough to overcome popular  
prejudice.

In our government, we are, by  
law, equal. But in everyday  
living, contacts and experiences,  
which seems, to us, incomparably  
more important, equality is

sadly missing.