

eration has been dominant. In view of the foregoing discussion, men of means should adopt qualitative standards, both for themselves and for others, and place themselves imaginatively in the social process. The old marauders who became the aristocracy of England became through the centuries committed to social ends. Our own rich men can, in the course of time, as our society matures, be assimilated into the social purposes. They will find that to be a Pericles is immeasurably greater than to be a Croesus and to be an educational statesman is immeasurably greater than to be a captain of industry. They will find their self-expression, their poetry, their glory in the medium of social effort.

If one enjoys the good fortune to be a teacher of the foregoing philosophy applies in high degree. Teachers too often

have yielded to the claim that selfish interests are the main things in life. Students from high school on through college and university have accordingly been steeped in cynicism. All professions that have stood for the permanent interests of mankind have been measured by monetary standards and discredited. It is time to right-about-face, to teach that integrity, courage, and social responsibility are the glory of life. With this vision the teacher will not apologize for his profession, but will realize that if it does its duty it is the center of our national life. Just as the public schools and universities of England became the heart of the Empire so the schools and universities of America may become the heart of our great experiment in democracy.

sionals to revenge themselves on the philosopher by telling him that he does not understand their business and should keep his hands off. And to a great extent they are quite right. It is bad but it can't be helped. But if he points out their limitations he will also accept his own. The advantage of the philosopher lies only in the fact that his self-limitation is his own and is a philosophical problem.

The philosopher is interested in the whole, in the totality of life. In a just and well ordered social order he would find his intentions, his work, realized. But this idea of the true and the good necessarily remains an inward plan. It transcends the power of the philosopher. He alone remains without that external embodiment of his mind which is granted to every technician. True, he transcends the oneness of all those who are not philosophically awakened. But this transcendence remains without the "cash-value" of visible incorporation in the state. He transcends only in thought, but he has no power over the existential citizens. And we read of many philosophers who were imprisoned and poisoned and burned in their effort to live a bold, and free and critical life in the interests of justice and truth. And these extreme cases are only eminent illustrations of the real opposition and existential limitations which the philosopher has to face in his society.

A borderline between two states is neither inside nor outside of these states, but both could not exist without it. In a similar way the philosopher is neither in society, nor outside of it, but no civilized society can be without him. The idea of a good life cannot become adequately embodied in any one business or work, but no business or work can be good without looking beyond itself. In transcending itself it can find its only justification. And on the other hand, the idea of the whole is limited by historical reality. The philosopher is the limit of society and society is the limit of the philosopher. And in this mutual limitation they inevitably and inextricably belong to each other and demand each other. We must learn to stand and to understand our limitations. Willy-nilly we must be philosophical.

Let me illustrate with the perennial case of Socrates.

We find him in society as conversationalist. Others may be together because they share common business interests, or on account of habit and social traditions, or to watch a spectacle. If they seek the company of Socrates it is because they enjoy a good conversation. He likens this art to music. We might compare him with the leader of an orchestra. He draws people out and

## The philosopher in society

BY DR. GUSTAV MUELLER

EVERYBODY knows what a plumber is or a writer or a botanist, not to mention a movie star. But where in the address-book do you find the philosopher? He is like a puzzle. Turn the picture of society up and down; the philosopher is hiding. He seems to lack an honest-to-goodness work and practical people are very suspicious of him.

I shall never forget that good Swiss physician who had to see that the insurance company would not be cheated by accepting my body. He asked me what my profession was and I told him that I was a philosopher. He hesitated to put such an incredible thing in black and white. He looked at me over his glasses and said with Swiss frankness, that I was a fool. I smiled and thought that he thought that I was trying to make fun of him. After a pause he corrected himself and said: "Well, after all, we are all philosophers."

No doubt! Occasionally we all feel our limitations. And in such moments of uncertainty, of defeat and failure and death, we all of a sudden realize that the meaning of our life is not exhausted by our social specialty. Certainly perplexity and death is at least as universal as special achievements and successes. In-

dividuals and societies reach their "crisis." And then it happens that we begin to revise our foundations, to look beyond our stakes for help, to cry for "visions" and new "ideals." No wonder that the normal and secure citizen is ashamed of philosophy and desires avoiding philosophers. For the ever-presence of philosophers in all ages reminds him of the limits of his "will to live," reminds him of the fact that all is not as it might be or ought to be.

In meeting the philosopher the practical and professional expert meets his own limitation. Limits and borderlines, however, are intangible things. No wonder, the philosopher is hard to locate. He seems to be everywhere and nowhere as a sympathetic spectator and critic. For criticism is pointing out limitations and comparing special claims with larger and more comprehensive wholes. Thus he develops a sense for impartiality and justice and relativity. The critic turns into an artist of life, who knows and enjoys many and opposing values. For a moment the serenity of inner freedom smiles above the turbulence of troubled times. But let no one be deceived by this ironical smile; it is also a weakness.

It is a cherished habit of all profes-

makes them state their peculiar views and standpoints. He contrasts them and leads them on to a point where they must become aware of their limitations. But in his ear the different voices sound like the tuning of instruments before the great symphony is played. And in his presence that harmony is already present, opposites do not break asunder, but are overcome by his arguments. But, alas, only in argument are they overcome. In reality Socrates himself will be the victim of people who cannot stand criticism.

He is an educator although he has nothing to teach. Teachers of arts and sciences may educate artists and scientists, but do they educate man? To become a just man and a good citizen would be the greatest achievement, but it is not one definite goal apart from others. It is rather one to which all others should be subservient. He must point out the desirability of such a goal and the inadequacy of all attempts to achieve it directly by a "course in citizenship." He knows about the limitation of reason when it comes to the vital and immediate decisions of life. History is not pliable. It runs its own course and has its own blind will. Is intelligent discussion less necessary because events are irrational? No! Education is inevitable even if its success is an open question and at its best must be the open-minded awareness of its questionability, otherwise the educator would cherish illusions.

The most extraordinary and shocking thing about Socrates is his acceptance of his own death inflicted on him by his own community. He knew that the charge that he "corrupted the youth" was wrong. On the other hand he did not submit to death in a fatalistic mood; he might have avoided it. He accepted death as a part of his work; like a soldier, like an ocean-flyer. But the ocean he spans is the ocean of human unhappiness and incompetency. He knows he will fail, but he also knows that the test must be made.

There is no trace of pessimism in Socrates. He unconditionally accepts reality as a dialectical problem, as a struggle, which is not ended when one partner dies.

"The philosopher in society?" Like a question mark after a sentence. One can write books without question marks. One may even try to live a life that would lack all tension, all problems, all question marks, but such a life would be dull and unhuman.

The presence and need of philosophy indicates that life is essentially and centrally problematic.

## THE ECONOMIC DILEMMA—

(CONTINUED FROM PAGE 51)

It is obvious that social control can deal with not more than two of these causes. It may be, it is, possible to improve the operation of the money and credit mechanism so as to achieve a certain stability, although it should be remembered that credit itself is an elusive thing, dependent upon the actions of countless individuals. It may be possible to regulate production to a greater extent without endangering the benefits of the competitive system.

The third force, panic psychology, is utterly beyond social control, for it is a force operating in a field subject only to the individual will—the recesses of the mind. Though its pernicious manifestations appear only in times of great disturbance, it is always present. The axiom that capital is sensitive is only another statement of the fact.

The price level is, in a way, only a statistician's concept, and is important chiefly in relation to a pre-existing capital structure. It is in the relationship among the component parts of the price structure that is vital, and in these component parts we deal again with all the individual forces of society.

Assuming for the moment that prices could be restored to, say, the 1928 level by currency inflation or credit manipulation, the world's problem would be far from solved. One of the profound causes of the present situation was the inequalities existing in that price level—the prices of farm products in relation to manufactured goods, the price of labor in relation to the price of things he bought, the price of securities in relation to the price of commodities, and even the difference in the price of money itself in various markets.

The depression might, in a way, be dated from a certain day in May, 1928, when the New York bond market which had weekly been growing more sensitive, due to the increasing apprehension of investors over the continued offering of foreign loans, suddenly broke. The price of loan funds went to exorbitant levels—as high as sixteen per cent for call money, while at the same time equities, that is, stocks, were sold at levels of two per cent and less.

With the strangulation of credit, foreign governments became more unstable and the fabric of world business weakened. When a large British firm collapsed in August, 1929, the virus took hold of European investors; they commenced to liquidate their holdings, which included large amounts of American securities. Panic psychology recrossed the Atlantic, and it took only a straw to tumble the

speculative house of cards. The crash on the New York Stock Exchange followed, and the forces of fear have now run rampant for three years subject to no control except that of the millions of individuals who have any part in business.

Before the storm, the regimented forces of society have seemed futile. As in a military debacle, every individual is thrown upon his own resources.

The result is not entirely unfortunate. Responsibility has been returned to the source from which all authority comes, and from which all ingenuity and inventiveness upon which economic advancement depends, must proceed—the individual mind.

Too many individuals, regimented under the aegis of large corporations, lost all initiative and imagination, and became mere cogs in a machine. The loss of those human values was incalculable, and may indeed have been the greatest economic waste of the past decade. Many of these individuals have since found the adversity of depression their salvation in the discovery of hidden capacities. Many more will do so once they conquer their own panic psychology, their own fears, and reassume their hopes and courage.

Corporations, that grew too confident in their surpluses, too complacent of "policies" that had been successful in the past, too lax of expenditures, are beginning to awaken, to take stock, to call upon their reserves of human resourcefulness, to devise improved processes of manufacture, more economical methods of merchandising, new policies and practices.

With less reliance upon systems, upon government, upon precedent and policies, the opportunities for the individual loom large. In a chaotic world, there is only one master, the human mind, and if the depression possesses any fruit, it is the renewed reliance upon the sources of power resident within the individual, rather than the material substance without.

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### English placement test

Mutt Miller, 157-pound football end from Wewoka, made a superior record in the freshmen English placement examination.

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### Fencing

William Lee, Norman, is instructor of a weekly class in fencing at the Young Women's Christian Association in Oklahoma City this winter, according to Miss Beulah Noyes, health education director of the association.