

The learning process presupposes the existence of two things:

1. A person with the desire to learn.
2. A source of knowledge from which the learning can be drawn.

No person will ever learn any particular subject or how to make any particular object unless he has the desire to learn. Advancing the cause of freedom requires that thousands of individuals have the desire to learn about freedom and its potentialities.

SOURCE OF KNOWLEDGE

THE QUESTION, then, is how does any general desire to learn about freedom begin? What sets it off? *It is the source of knowledge that creates the will to learn.*

At this point it might be logically asked: "From whence comes this source?" John Baker, the eminent English scientist, answers the question: "The desire to know is widespread among men: the desire to know specifically that which is not known is on the contrary very rare." The few derive their desire to learn from a source higher than other persons.

It is the source of knowledge that creates the will to learn. For example, only a short time ago there was no general desire to learn about nuclear fission. But the moment that one person discovered how to release atomic energy, the moment that such knowledge existed and was communi-

cated, there was automatically created the desire to learn among tens of thousands of persons all over the world who had an aptitude for that subject. The presence of this knowledge and its existence in the mind of a human being served attractively, magnetically. They created the desire to learn on the part of many.

THE FAULT

THE PROBLEM of knowing freedom is, quite obviously, a learning problem. The reason for the growing belief in coercion as a means to direct the creative activities of citizens within society is erroneously laid to "the ignorant masses." We could, with as much logic fifty years ago, have laid the lack of understanding of nuclear fission to "the ignorant masses." The real fault is an inadequacy of source of knowledge about freedom. Bluntly, there simply is no one today who is making an adequate explanation of liberty — the free market, the voluntary society, and a state limited to defensive functions — to serve sufficiently as an attractive, magnetic source, which in turn serves to create the desire to learn in effective proportions.

The proof of the pudding is in the eating. The proof that source is inadequate is the fact that the belief in coercion continues to grow. It grows because there isn't enough of the freedom philosophy standing as an