den, let everyone be cast in his mold, no variation whatsoever. In a word, let this man be 100 per cent successful in achieving his aims. What would happen? First, everyone would be an identical propagandist, mechanically repeating his infinitesimal knowledge and wisdom. Second, there would not be one iota of human growth. And third, the entire population of earth would perish in a matter of weeks, just as you would if you tried to live on this earth all by yourself.

In this illustration of the propaganda approach to the better life, let's assume the most knowledgeable and wisest among all propagandists. What we must recognize, even though he does not, is that he, as everyone else, is virtually a know-nothing—just another blade of grass, to use the Nature analogy. To the extent he succeeds in his impositions, to that extent does he invoke disaster. Granted, this know-nothing status may be one of the most difficult concessions for anyone to make, particularly if one happens to be a mite brighter than the mill run of us. The propagandists evaluate themselves relative to the ignorance they observe around them, not relative to what they have yet to learn.

The reason for the propagandists' sorry plight seems clear. They see what has already come within their ken; they cannot see what is outside their present purview which, of course, is infinite in its dimensions. Bright, perhaps, but they are blind to what is still unknown to them, and this unknown dramatically dwarfs the known.

True, an eductor cannot see what has not hove into his view any more than can the propagandist, but the eductor is aware of the unknown or he wouldn't continue to reach for the sun.

In previously referring to the term education, particularly as used today, as more a synonym than an antonym of propaganda, I have in mind the collectivistic, statist, authoritarian doctrines that are *advocated* by professional "educators." That such doctrines should be explained is conceded. But out-and-out advocacy, or even shades of it, is nothing less than propaganda; it is not education in its best sense; certainly, it is not eduction.

Parenthetically, these comments purposely omit any reference to the kind of instruction appropriate to children, although the propagandists are disastrously at work on them also. I am concerned here with propaganda, education, and eduction as related to adolescents and adults—those who have reached an age when some sense of self-responsibility should begin to blossom. Conceivably, if we get our thinking straight on this phase of the problem, it will begin to straighten out as related to children. After all, it's the older ones who have the say-so as to what's served up to the youngsters.

Limiting our concern to those who are presumed self-responsible, I say away with propaganda—all of it. Let the reliance be solely on eduction, that is, leave it to each person to turn his eye to any or whatever lights he chooses. Permit him to be his own eductor; to educe, drink in, infer from available data, as he pleases. For there is Truth; and man, for all his false starts, has some inclination to seek it.

The rebuttal to this idea of letting self-responsibility do its work can come only from propagandists: "The average citizen can't be trusted to turn his eye aright." This is the voice of the little-god syndrome, the message of the carbon copiers.

Make the complimentary concession that I have managed my own life better than some others who might be found. *It does not follow that I can manage their lives better than they can!* Any assumption to the contrary is founded on pure arrogance, not reason. To test the validity of this contention, merely put yourself in that someone else's shoes. No need to await your answer; it is already known to me.

The whole collectivistic, statist, authoritarian position has its roots in arrogance, not reason. And anyone addicted to the propaganda approach, regardless of what ideological or political label he pins on himself, is on the authoritarian side, whether he realizes it or not.

The eductor, on the other hand, is on the side of freedom. His way and freedom are absolutely in harmony—compatible, as we say. There are countless reasons why this fact is so unappreciated and why this way of life is so little traveled. For one thing, it's a break with tradition; it flies in the face of all the authoritarianism that has marked human experience. Freedom is a high aspiration requiring hard and conscientious thought, an effort that bumps into countless daily distractions. Man more often than not is a creature of impulse, yielding easily to this or that fad or foible—*environmental* intoxications.

Only reason, an ever-elusive faculty that requires continuous cultivation and use, can save the propagandist from himself—turn him into an eductor and put him on the side of freedom.

WITNESSES

It is doubtful if anyone is capable of accepting, let alone adopting, the self-improvement thesis who does not first recognize how nearly a know-nothing each of us is. I find that confessing this about myself during Seminar lectures often evokes immoderate refutation. "This simply is not true of you," they stoutly insist.

For some time it puzzled me that these people were so deeply concerned about my personal confession. Then I began to hear what they meant: "If he thinks this of himself, he must, perforce, be thinking the same of us." Let them be their own judges!

There is nothing original in acknowledging how little one knows and how such an awareness drives one to know more. It's an age-old theme put forth by those who seem to me to have some light to shed.

PROVERBS 15: 18-19 (Circa 900 B.C.):

Pride goeth before destruction and an haughty spirit before a fall. Better it is to be of an humble spirit with the lowly, than to divide the spoil with the proud.

CONFUCIUS (557-479 B.C.):

Not to enlighten one who can be enlightened is to waste a man; to endeavor to enlighten one who cannot be enlightened is to waste words. The intelligent man wastes neither his man nor his words.

SOCRATES (470-399 B.C.):

That man thinks he knows everything, whereas he knows nothing. I, on the other hand, know nothing but I know I know nothing.

MOSES MAIMONIDES (1135-1204):

Teach thy tongue to say I know not, and then thou wilt progress.

MONTAIGNE (1533-1592):

God save us from the man who wants to save us. Reform only yourself; for in doing that you can do everything.

SAN PEDRO OF ALCANTARA (Circa 1550):

May your Lordship not torment yourself: there is a remedy for this deluge of crimes. Let us be, you and me, that which we should be. There will be two less souls to convert. Let each person behave thus: it is the most efficacious of reforms. The trouble is, that no one wants to correct himself and everyone meddles at correcting others: thus everything stays as is.

ABRAHAM LINCOLN (1809-1865):

. . . assume to dictate to his judgment, or to command his action, or to mark him as one to be shunned and despised, and he will retreat within himself, close all the avenues to his head and his heart; and tho' your cause be naked truth itself, transformed to the heaviest lance, harder than steel, and sharper than steel can be made, and tho' you throw it with more than Herculean force and precision, you shall no more be able to pierce him, than to penetrate the hard shell of a tortoise with a rye straw.

Such is man, and so must he be understood by those who would lead him, even to his own best interest.

Doubtless, it is the fantastic burst in technical know-how—scientism—with its unprecedented