which, at best, puts the status quo into high gear. He exerts a pushing, imposing, inflicting but never an improving force.

Selling the masses may have its role in goods and services, things that satisfy desires of the flesh. Education, however, consists not of selling but of learning. There is an enormous distinction between these two processes. I can *educate* myself by *learning from* others, but others cannot learn me. Proper grammar and correct philosophy are at one in this instance! Learning is as exclusively personal as is reasoning or contemplating. The would-be student learns only what he chooses and from whom he chooses; he controls the tuning-in apparatus. The teacher can do nothing about this selection, except to establish and make known his own qualifications.

In contradiction of the above, some will claim that Hitler, for instance, exerted an outgoing force. He did. Then they will add that he was a teacher. He was, but only to those who chose him as their teacher. There are teachers and teachers. Teaching, per se, is an amoral profession. There are those who teach how to head hunt, scalp, steal, or to induce the drug habit in children. The techniques for teaching degenerative and immoral practices do not apply when teaching creative and moral subjects. Yet, be the individual a Hitler or an Augustine, it is the student who decides which one will be his teacher.

STUDENTS: There are two requirements for effective studentship. The first is a capacity for the subject. Only a few have the capacity to learn and master the freedom philosophy for the same reason that you and I are limited in the subjects for which we have capacity. Yet, everyone has aptitudes of which he is unaware; thus, every concerned individual should explore his own potentialities, for gold may lie hidden there.

The second requirement is the vital desire to learn—"desire" being of small import without the modifier, "vital." While a casual desire to learn the freedom philosophy is not to be deplored, it certainly is less than adequate. The desire to learn the freedom philosophy must be primary, not secondary, among all the temporal disciplines. There cannot be life without liberty.[4] Therefore, when liberty is endangered the subject is, indeed, vital. Any individual, to qualify as an accomplished student, must have an appreciation of this fact.

THE FULL-TIMERS: Integrity means that all we do or say is an accurate reflection of our best thought and conscience. We must face the fact, however, that many people in the so-called practical world deviate markedly from such accuracy. They stand for what seems expedient rather than for what's right over the long pull. As state intervention grows, these deviations tend to increase.

We at FEE are asked time and again to come out and state what the askers feel is inexpedient for *them* to say. For instance, there are companies whose employees are 100 per cent union organized whose managements will not publicly challenge the right to strike! Or heads of corporations whose only customer is the government who are afraid to suggest openly that TVA be sold to the highest private bidder or that compulsory social security and such socialist legislation as the progressive income tax be repealed. Perhaps these persons, bedeviled by state intervention, should not be "boxed in" – nullified as straightforward spokesmen – by the practicalities of their own situations; but the harsh fact is that they are. Socialism is now so deeply ingrained in our mores that nearly everyone defects to some extent from the truth as he sees it.

To assess the extent to which freedom is in jeopardy, merely keep in mind that every instance of defection gives the case away; every defection affirms that socialism is right in principle; all defections are enemies of freedom. Reflect on their extensiveness!

Parenthetically, we must concede that those who dedicate themselves full time to "nothing but the truth," who calmly accept the consequences of strict adherence to the dictates of their highest conscience, may not in fact be in possession of the truth. Yet, such dedication places each fallible individual in the least erroneous position he can attain.

While FEE is an institutional facility for accommodating a hard core of full-time searchers for and reporters of "nothing but the truth," I do not mean to imply that our own expansion or the multiplication of any such institutional facilities completes the design for an about-face. Far from it! At best, FEE can never be more than "a drop in the bucket."

Required to complete the design are thousands of individual resignations from the temptations of expediency, from a "glory" which popularity supplies, from the ease which comes with material riches, from adherence to foolish mores, from the fears which attend the practice of integrity, from the dread of ostracism. What we need, in short, is a full-time, happy disregard of every influence which inhibits searching for and reporting "nothing but the truth."

Where are we to look for such persons? There is but one place: *in the mirror!* What will the reflection reveal that is not already known? Nothing whatsoever except a potentiality about which there can be no knowledge until it is explored and tested. Simply recognize that there is potentiality and then apply conscious effort. Personal potentialities are discoverable as each person tunes himself in to sources of learning. Their self-discovery and development set emulating forces in motion, and this is how society begins an about-face.

What obstacle, more than any other, stands in the way of self-improvement and deters an individual from developing his own potentialities as related to the understanding and exposition of freedom? *It is the false notion that nothing much would come of the effort!* This notion, in turn, derives from the undeniable fact that no person can possibly grasp and explain all aspects of this subject with its enormous ramifications. Therefore, runs the reasoning, what could be accomplished by a million duplications of one's own fragmented knowledge?

The error here is in believing that the million others would gather and retain precisely one's own small piece of understanding. Actually, there would not and could not be a single duplication. Each one of the million, it is true, would get but a piece of the subject but that piece will never be identical to the piece grasped by any other individual. And even more variable would be the explanations of what each had learned. No one can possibly garner for himself the entire body of freedom knowledge. This, however, is just as unnecessary as it is impossible.

We need only reflect on the miracle of the market to instruct ourselves on this point. Why, for instance, do so few people believe that private enterprise could deliver mail? It is because no one can construct in his own mind the procedures for putting together the countless creative energies required. Yet, leave the market free, that is, without governmental intervention, and we find ourselves with millions of automobiles even though not a man on earth knows how to make one! The putting together – the configuration – of varying creative energies as manifested in numberless individuals takes place spontaneously, automatically, miraculously in the absence of any human master-minding.

Count on it, the fragments or pieces of freedom understanding and exposition also will configurate miraculously and bring about a rebirth of freedom, provided each of us develops his own potentialities. The market gives us all the evidence we need for this faith.

History reveals that every shift in thinking, all new orientations in social emphasis, have been brought about by only a few individuals. The record also shows us that these few came from unsuspected places and occupations. Recall that some of them were fishermen! In no instance could any of them have been predicted. They just emerged out of "nowhere." The humble beginnings of Edison, Lincoln, Booker T. Washington, Michelangelo, Faraday, Bastiat come to mind. The leadership of every about-face has been a new leadership,

[4] This is not an exaggeration. Merely imagine everyone deprived of all volitional action.