

of direction that is its underlying essence.

The creed of liberty, I believe, can be stated in one fairly short paragraph as:

A living organism differs from any mechanical device that man can conceive in that it forms itself and keeps itself in working order and activity. Man is a living organism. Biological and psychosocial cultural man is different from most or all other living organisms. Man has an inner power of choice that has to be kept alive or he ceases to live as such. With liberty he keeps himself in working order and activity. Without it he does not. It is, therefore, an operational need in the process of living of a human entity.

This is the basic approach to the underlying faiths of liberty. But I cannot stop with a statement which depends upon the word *liberty* itself. The more than semantic question persists: "What are the underlying faiths in the concept of liberty?"

In the United States it is our cultural habit to take it impatiently for granted that we know the answer to that question. Not merely that we would rather be thought blasé than to be thought naïve. Rather we feel that we have an intuitive sense of liberty that needs no further identification. We impatiently sense that when we refer to liberty, we refer to

that essential element in social, economic, and political life by which man is enabled to keep himself in working order and activity. This is essential, but it is not, I believe, the totality of our faiths in a free society.

After several "pace-offs," John Dewey decided that one fairly accurate way to conceive of the human mind is by reference to its ability to "resolve doubts as such." Human beings are endowed with the power to see that doubts are doubts, and to resolve some of them, rightly or wrongly. The first doubt for me to resolve in my search for all the underlying faiths of liberty is to determine what a faith is. I shouldn't take it for granted that I know what faiths in general are.

A faith is a "rule of conduct," but that answer is a part of the objective effect of a faith that we already have and does not completely identify what a faith is.

Different from a mathematical proposition, a communicable faith, before it can limit and govern our group actions, I suggest, must have an emotional appeal as well as a valid rational appeal. Liberty makes good use of the feelings of courage and compassion, for liberty begins when the weak become strong and ends when the strong lose their sense of compassion. The statement that emotion and

reason are a house divided is only a metaphor. Man functions as an entity. He is at once an emotional, instinct-packed, volitional, physical, and sometimes rational entity. The underlying faiths of liberty, like all faiths, must be a part of all of these characteristics functioning together, inasmuch as each man has to function that way if he functions at all.

Liberty is not a mathematical formula. Much less is it an artifact, a product of human workmanship that we can pick up with our hands and examine for color, size, and content. We cannot point to it, weigh it, or count it. To prove it we cannot explode it over the deserts of New Mexico. It is a belief system in the process of biological and psychosocial living, and a belief system requires a meeting of the minds about a faith which we have in common and which each of us has made his own. Before we can say that our faiths in liberty are a part of us, we must be able to say that "we feel them," "we think them," and "we act them." That is what faiths are.

Liberty Lies Within the Man

The core of individual liberty is a matter of faith, a faith that there is an inner life for each individual, the liberation of which will produce results, the only re-

sults over which we human beings have any control. These results are a part of a stream of life, but the advocate of liberty believes that they can be credited or debited to an individual account — an account without an infallible book-keeper.

The advocate of liberty believes that by the use of the individual inner drives of compassion, courage, reason, and intelligence, mankind need not inevitably destroy itself and that the course of mankind can continue. He believes that liberty, if he has it, is in the process of living and never at the end of a rainbow of wishful thinking. He believes that it is complementary of the orderly laws of cause and effect, of probability and of chance, of which man is not completely informed. It is complementary of them because it rests in part upon the faith that each individual is endowed by his Creator with some power of individual choice.

The great contemporary contributions of others in his scientific field caused Einstein to question what he could claim for his own. But with all his skepticism or humility, he never lost faith in his sense of selfhood. Each advocate of liberty believes that the responsive and positive chords in his life must be struck by him.

What are the underlying faiths