

an evil book. In that case, so is the Bible. Anyone who knows much about the methods of propaganda will recognize this as a clumsy attempt to use propaganda methods to discredit *The Law*.

Propaganda is a big subject. Obviously it isn't necessary to say much about it here. But there is one idea that I will attempt to impart to this young man if I get another chance: The use of propaganda becomes increasingly dangerous and sinister as it becomes increasingly the tool of the most powerful agency in any given community. Or, put another way, the potential danger in propaganda methods is proportionate to the potential power of the agency using it. *The Law* has no coercive power behind it. But who

can say how dangerous it is? The truth has destroyed empires and caused the schemes of wicked men to come to nought.

The sixth objection to *The Law* was highly personal and tied up in the student's religious views. It was more of a total rejection of his teacher's religious philosophy than of Bastiat's views on economics and morality.

In summation, I have no evidence that the reading of *The Law* did anyone any harm. All but the propagandist seemed to profit greatly from it. The high percentage of warm acceptance is a tribute to the power of truth to win out over error when it has a chance to be heard. The experiment will be continued. ♦

IDEAS ON LIBERTY

The Law and Education

YOU SAY: "There are persons who lack education," and you turn to the law. But the law is not, in itself, a torch of learning which shines its light abroad. The law extends over a society where some persons have knowledge and others do not; where some citizens need to learn, and others can teach. In this matter of education, the law has only two alternatives: It can permit this transaction of teaching-and-learning to operate freely and without the use of force, or it can force human wills in this matter by taking from some of them enough to pay the teachers who are appointed by government to instruct others, without charge. But in this second case, the law commits legal plunder by violating liberty and property.

FREDERIC BASTIAT, *The Law* (1850)

THE FREEDOM OF MATURITY

MELVIN D. BARGER

The truly unfettered life is that marked by order and responsibility.

NOT TOO MANY years ago it was considered an exercise of personal freedom when great-grandfather drove strangers off his land at gunpoint or solved the problem of bothersome neighbors by pulling up stakes and heading west. This freedom to act as our hardy ancestor did is, in most cases, denied the members of today's complicated society.

But now our increased knowledge of human behavior suggests that, for all this freedom of action, great-grandfather might not have been free where it really counted—in his own mind. He may have been the slave of his own emotional immaturity. And his actions, though bold and daring on the surface, may have been a cover for fears that he never dared to face.

From the January 1965 issue of *The Flying A*, a publication of the Aeroquip Corporation of Jackson, Michigan, of which Mr. Barger is Editor.

The need to develop personal maturity, to face the problems that our forebears sometimes ignored, is getting increased attention these days in the social sciences, in religious organizations, and in business. Typical of the growing concern in this area of study is a recent paper entitled, "A Look at Emotional Maturity," issued by a college in southern Michigan.¹

The authors of the paper define maturity as effective or adequate adaptation to inner and outer stress and strain. The lack of sufficient maturity, they say, is most commonly revealed in stress situations by reactions which they term "fear," "flight," and "fight."

As an illustration of an immature reaction which involves both

¹ The Hillsdale College Leadership Letter, Hillsdale, Michigan, October, 1964. Issued by the Leadership Workshop and edited by Laurence J. Taylor, Vice-President for Leadership Development.