very inquiry on which the awakening depends.

What we can do to cause these "sleepers" to ask is both different and less than most of us think. The limitations of our own powers in this respect can be estimated by reflecting on those rare and high qualities in others which cause us to seek enlightenment from them — particularly in the realm of abstract thought.

A spirit of inquiry is not too difficult to evoke in sensible matters, that is in areas dealing with things which can be seen, heard, felt, smelled, tasted. Any number of persons will drink at the fountain of personal excellence in golf, music, cookery, mechanics, art, science, and the like. But move into areas of the suprasensible — into an investigation of those realities which lie beyond the purview of the five senses — and the difficulty of stimulating inquiry increases enormously. This, I suspect, is a good trait. Skepticism or disinterest here is man's innate protection against a level of ideas that is characterized more by confusion than precision. Nature has endowed most men with a built-in reluctance to venture too far into the abstract so that he may "keep his feet on the ground."

This protective device should not, however, blind us to the possibility that the most important realities of life are to be discovered over and beyond anything the five senses can reveal. Nor does it relieve us of exploring, understanding, and explaining them. *This obstacle only announces that the task is difficult.* As related to freedom — a subject clearly in the suprasensible area — this obstacle suggests that nothing short of one's very best effort will open dormant minds to freedom's significance.

How few there are who can say "Yes" to the question, "Am I doing my best in understanding and explaining freedom?" Nearly every honest person will openly confess to not even half trying. This apathy explains, more than anything else, why freedom is losing ground in our country.

There is an unbelievable power of attraction in doing one's best — I.Q. is a secondary matter. Instinctively, most of us make light of, or even regard as "phoney," the counsel of those who have only half tried to master any subject. And the higher the I.Q. the more likely are we to pronounce such an unfavorable judgment. Within my personal acquaintance are many individuals — brilliant when compared to most of us — who profess an interest in freedom but regard the matter casually. They appear to be ineffective workers in the freedom vineyard. On the other hand, I know of some who are not brilliant but who are serving freedom's cause to the limit of their capacity. Their successes border on the miraculous. It's the dedication that counts! *The dimmest glow in the darkness makes a bright and attractive light.*

If doing one's best is the key to attractive influence, then those of us who would widen an understanding of freedom and its significance need only discover the method for doing our best. When put in these terms, the secret is self-revealing. It is as simple as the answer to the question — How do I learn more than I now know? *I turn to those who know more than I do.*

In what direction should the eye be cast? Toward those whom we think so sorely need our teaching? Or toward those whose teaching we so sorely need?

FEE receives many inquiries about organizing seminars and study groups. A suggested reply comes from the Middle Ages. According to legend there were gangs of students who went in search of teachers — good teachers being exceedingly scarce — and upon finding one worthy of that title they would "shanghai" the learned one and keep him captive in order to gain understanding. These medieval seminars or study groups were of sound design, with eyes cast in the right direction, as right today as then. Merely substitute a gentle invitation for the rough and tumble of shanghaiing, and there's the pattern and our answer to these inquiries.

Reverse the above procedure. Imagine a gang of self-designated "teachers" shanghaiing "students" in order that the "ignorant ones" might be blessed with their wisdom. The folly of this is obvious. But such is the "practical" way now in vogue. This is the way of the reformer.

Should we not work with those whose minds have been opened to the meaning of freedom, and first of all, with those whose minds are ahead of our own? We can, quite properly, disregard the "sleepers." Paradoxically: To disregard the unaware in the interest of our own perfection is the only means we have of influencing them to come awake.

Now, what fault will be ascribed to this line of reasoning? None except, "It isn't practical. It won't work. The 'sleepers' will not ask." True, most will not ask nor is it important that they do. A few will. To deny this is to say that no one will draw on sources of understanding that exist and, by implication, to suggest that persons can be attracted to sources that do not exist. No more is required to correct this erroneous conclusion than to test the policy of "doing one's best" by giving it a fair trial.

Let us model our efforts after the hard-headed practicality of the engineer who constantly refers to fundamental principles. It follows then that the task of spreading an understanding of freedom or of moving toward the libertarian ideal — the only antidote to political authoritarianism — *is a project in learning, not selling.*

Typical experience

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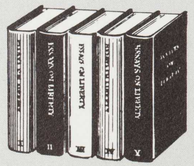

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