spontaneously configurate in response to necessity and demand—when men are free.[3]

It is written, "Where there is no vision, the people perish: but he that keepeth the law, happy is he." What is "the law" here referred to? It is the Creator's law, the law graven on men's hearts. We keep it by striving to awake, to get ever deeper *into* life, to advance in perceptiveness, to evolve in consciousness—in short, *to see!* Where there are no seers, the people perish. Among the practical, down-to-earth realities none supersedes this in importance.

For those who accept some such view as this, a problem of the first magnitude presents itself: *How shall I personally go about improving the quantity and quality of seers?* Not until one understands and acts on the correct answer to this question can he do anything more than he is now doing on behalf of individual liberty and the free society.

Enormous amounts of money and millions of man hours are wasted in the name of liberty because so many of her devotees have thoughtlessly concluded that her rescue can be effected by means and methods which are inferior to those required. When the problem is posed as one of improving the quantity and quality of seers – nothing, absolutely nothing, less – we bring the challenge confronting us into sharp and accurate focus. One either improves seeing or he works fruitlessly, a hard but realistic conclusion.

[3] See "Miracle of the Market," *The Freeman*, September 1961, and/or "I, Pencil," *The Freeman*, December 1958. Reprints of either or both articles on request from FEE. No charge. Use order form.

WHAT CAN I personally do to improve seership? The instruction is readily at hand for anyone: merely observe the quality in those others who improve one's own seeing. Regardless of the subject, be it cooking, golf, art, music, engineering, economics, moral philosophy, liberty, or whatever, the persons who improve my seeing are those who see more than I do, never those who see less. They are those who shed light over areas where I have not seen. They are seers relative to me, the purveyors of enlightenment.

There is another instruction to be gained from those who light our way: regardless of how far they may have advanced in understanding and exposition, they seem to give off light only when they themselves are learning, when they are in an improving state, when they are energizing, so to speak. A dynamo, no matter how potentially powerful, generates no light except when its generating parts are in motion. But let the generating parts be turned on in a tiny firefly and there will be light. Similarly, individuals radiate, light up, help others to see when their own seeing apparatus is in operation. Because wisdom is limitless, that is, not finite, seers may come from any level of society—there being no occupational or wealth or educational condition. Several seers, we may recall, were lowly fishermen of Galilee.

PERHAPS in the interest of an efficient use of our resources, and of a much needed realism, the following conclusions are relevant:

1. Any expenditure of energies or funds which does not somehow contribute to an improved vision will not advance the free market, private property, limited government way of life, nor will such expenditure deter socialism one whit.

2. Seership—an improving vision—is a relative attainment, relative to how well one can see the impact of present actions on the future, and relative to what others see. Anyone whose growth is not arrested, and who can consciously and deliberately will his own actions, can qualify—anyone!

3. Seeing is a faculty in use; it is a sense in action. Seeing illuminates the way *now*. No person is a seer who has retired from seeing. At best, he *was* a seer.

4. Seeing is exclusively a phenomenon of self. No one can make another see. This is self-evident. One can only shed light by which others may see if, having the capacity, they choose to do so. Those attracted by the light will take advantage of it; those fitted only for the darkness will in no way be affected.

5. To improve seeing is to perfect self. This is the undergirding on which liberty rests.

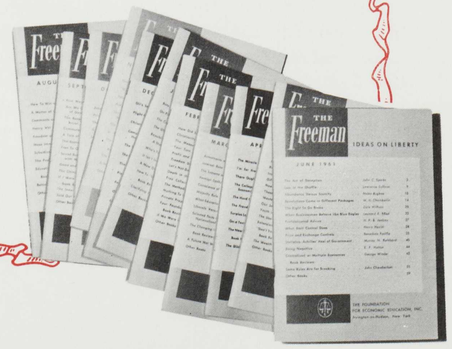
"What can I do?" "What works should I study?" "What institutional efforts should I support?" Such questions are posed by persons aware of a waning liberty. Here we have a search for criteria, a seeking of standards by which to tell the wheat from the chaff. The answer? One's own improving insight is the sole basis for astute discrimination, and this, as it progresses, will reveal that only efforts conducive to an expanding seership are worth one's approval. In short, one doesn't stand a chance of aiding life, liberty, and the pursuit of happiness except as he himself improves his ability to see *long-range*—becomes a seer.

Leonard E. Read

PRESIDENT

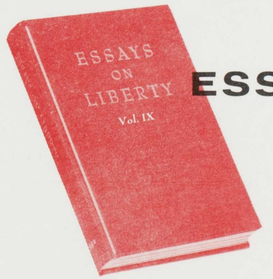
Why not send THE FREEMAN?

- The Golden Rule in economics is willing exchange in the market place.
- The Golden Rule is a part of the Christmas Message.
- THE FREEMAN is the leading journalistic spokesman for the Golden Rule way of life in the market place and, thus, an appropriate Christmas gift.
- You can send 12 monthly issues of THE FREEMAN to a friend for $5.00; to ten or more friends for only $4.00 each.



Use order form enclosed.

ANNOUNCING



ESSAYS ON LIBERTY *Volume* IX

52 Essays — 36 Authors

This latest volume of the ESSAYS ON LIBERTY series (448 pages, indexed) contains selected writings from *The Freeman* and *Notes from FEE* beginning with July 1961 through May 1962.

Cloth, $3.00 Paper, $2.00

The Set — all 9 volumes

Cloth, $22.00 per set Paper, $15.00 per set

Use order form enclosed.