

February 28. On ice at 2:00 against Hamilton (Canadian) Thistles, Claire Amy skipping. Things just wouldn't come off at all and we lost 12-3.

Now out of the Gordon we go to the Primrose event and on ice at 7:30 against Quebec Victoria. A good game and we won 11-7. Phoned me Ag. Back to Ritz where Larry and I had a snort and sandwich and to hay at 12:15 A.M.

March 1. At 9:30 we played Ad Hastings' Ardsley rink -- Kyler Stevens #3, Chuck Stewart #2 and Roger Lueck #1 in the semi-finals of the Primrose. We went into last end ahead 12-6 and won handily.

At 2:30 into finals of Primrose (12 ends) against Crick McNeil et al of The Country Club. We got a lead and stayed ahead until McNeil's last shot, going into 12th end 10-8 ahead. They picked up the 3 needed to win by two perfect take-outs and thus ended my most delightful curling experience. After all, there were only 6 rinks out of the 24 which started on the ice this P.M. and we lost by a hair.

While we were, thus having fun, Seibert was winning the Playdowns in Utica and again a St. A rink will play in the National Championships.

The four of us hied to Boston's Back Bay Station for the New Haven's coach job to Stamford. No time for a drink or dinner we bought hamburgers and et them on the train -- tired, too.

Sam met the rink at Stamford and took all of us to our homes.

March 2. A deficit but not too big for February, report appended.

Phoned Jim Rogers about doing a Seminar with Opitz and me sometime this spring -- Tacoma-Seattle. Is agreeable.

Ken Templeton here for most of day.

March 3. A day of detail at desk with no discernible ingenuity.

March 4. One needs first to know how to live agreeably with one's own ideas, ideals, conscience before expecting to live agreeably with others.

Poor Clyde isn't dead after all! A bum approached me near Penn Station and asked for help to get to North Carolina!

Lunched at a v.g. restaurant -- Cavanaugh on 23rd Street -- with William E. Walsh, V.P., Equitable Life Assurance. Bill believes the insurance companies have "a sacred trust" to give beneficiaries a dollar like was paid in premiums and he wants his company to do something about it. Claims Oates is almost ready to listen. We developed some good ideas.

Took Ag to Parise's and then played #3 for Campbell as Skip, Cooper #2 and McCartney #1 in the season's final of the John Reid against Bill May et al, winning 8-6.

March 5. Poirot and I to N.Y. where we lunched with Sylvester Petro -- San Marino, a v.g. Italian place where we had cannelonne. Syl is one of the best ever and I can only hope for continued cooperation with him. Some day he may well be on the staff of FEE.

Jeff sends 189 shares of Monsanto -- about \$8,700.

LER: "Those letters you wrote for my signature make me appear smarter than I am." Opitz: "Oh, that isn't hard to do."

More work on "The Mass Man," to China Garden and to hay.

March 6. Sun Oil sent \$10,000 to brighten the last month of FEE's thirteenth year.

Finished first draft of "The Mass Man" which will require a great deal of revision, copy appended.

Tony Reinach phoned about a letter from Bob Snowden promoting his ACA and saying "as a Trustee of FEE and noting your long time support of that fine organization, etc." This I do not like and his part is wholly improper. ✓

March 7. Not only must one discover one's limitations but learn to live within them before one's powers can begin to develop. These powers potentially are enormous but how easily they are short-circuited! Why, just a wrong thought can dwarf possible giants. This thought comes back to me again and again which convinces me of its importance. X

Appended is letter I pecked off to Bob Snowden, intending to send copies to Moreell, Hutch and Pew. On reflection, decided not to send it for by so doing I would only extend misery.

March 8. Drove to Drake Hotel in N.Y. for more than an hour with Lord Grantchester. He wanted to see me about a meeting in London just prior to Mont Pelerin Society session. Florence Shientag, a lawyer, joined us, she staying on for luncheon with him.

Entrepreneurs on the larger scale are so seldom philosophers and philosophers so seldom have any sense whatsoever about organization that organization, with all of its social importance, is committed to the merciless care of ignorance.

Broke all precedents and took Ag to Parise's.

March 9. Routine like rewriting "The Mass Man," editing "How Labor Unions 'Cause' Inflation," reading manuscripts and so on while everything else appears to be quiet, including business.

Seibert, Moore, Chattin, McCullough, Cooper, Fry, Brad Smith and Degen joined me at 6:00 P.M. for a very nice dinner, prepared at shanty by Ag and served by the fast-moving, efficient Mike. We retired to the Board Room and reviewed the curling season and discussed the plans for the next season. A satisfactory session, adjourning at 10:30.

THE MASS MAN

Over and over again the argument is dinned into our ears, "Sell the masses on freedom; it is they who have the votes." This point of view is so popular that hundreds of millions of dollars and untold man hours have been expended in an effort to "bring light" to the masses.

That these efforts -- all of them -- have thus far proved fruitless there can be no doubt. Yet, in spite of the dismal failures the notion of "selling the masses" simply will not down. This approach to national salvation is as persistently urged today as it ever was.*

If there is such a thing as "the masses" there must be such a thing as a mass man. But, who in heaven's name is he? Those who urge mass reform are so numerous that what's left of the population can hardly qualify as mass.

Nor do these admonishments to "sell the masses" give much of a clue as to the characteristics of the mass man except that he is low grade intellectually. He is always spoken of as a know-nothing, so how can he be other than an ignorant fellow?

In these popular terms of reference there appears to be no such thing as "the masses" which does not embrace the finger pointers themselves. In these terms of reference "the masses" are those who "don't understand." But, pray tell,

* Success in mass selling of products -- autos, watches, soap, corn flakes, cosmetics - has influenced many to the erroneous conclusion that ideas can be mass sold. There is, however, an important distinction between marketing products, things that satisfy desires of the flesh, and spreading ideas, the latter being accomplishments of the intellect.

who among us has a monopoly of understanding? Can it be those who insist that someone else be brought to a state of wisdom, especially when nearly everyone is pointing to someone else? This doesn't make sense. But what does make sense is that those who point their fingers are unwittingly pointing at their own reflections. They only think that what they see is someone else and thus are led to spend their money and time on the reformation of reflections and shadows. As Thackeray put it, "The world is a looking glass and gives back to every man the reflection of his own face." Small wonder that programs for educating the masses have met with one dismal failure after another!

There is, though, a real mass man and he exists by the millions. Further, he is not necessarily an ignorant fellow. By all the standards we use to measure intelligence his number includes the best intellects among us. The real mass man, percentagewise, will be found most abundantly in positions of leadership -- in the church, in business, in the classroom, on the farms and even more conspicuously in government and all committee-type organizations. This real mass man, I submit, has been escaping our attention because of a quite natural inclination to look for the root of our troubles among those who behave in a manner exceptional to our own behaviors. Using our own behaviors as the norm of righteousness -- "our" being the most of us - we find it difficult to discover the mass man in ourselves. It is almost unbelievable that we could be the masses.

The genuine mass man, I believe, can be precisely defined, so clearly that he himself can see himself as such. The mass man is anyone who lives by a double standard of morality, who acts in the mass -- the collective, the committee, the organization -- in a manner inferior to the way he acts on his own responsibility.

To illustrate: Personally, Joe Doakes wouldn't kill a fly let alone take the life of a human being. Yet, Mr. Doakes will join a mob, hang another by the neck till he's dead, and feel no remorse whatsoever. To his mind, the mob, not he, is responsible. Joe is definitely and definitively a mass man. For, Joe's moral standard when acting in mass is inferior to his moral standard when acting individually.

Now, few persons will quarrel with the above definition, and for a bad reason -- the shoe doesn't fit. There just aren't many lynching parties in this day and age. But, if the definition is accepted the shoe will come nearer to fitting -- and pinching -- as we move on to examples of mass action more commonly in practice.

For instance, suppose the federal government were to pass a law decreeing that all farmers are entitled to \$30.00 for every acre of land taken out of production; that each farmer is to be given the services of an armed officer; that it is legal for each farmer, accompanied by his officer, to call personally on all the people, rich and poor alike, and forcibly collect the booty. Disregarding the inefficiency of this cumbersome procedure, how many farmers would take advantage of such a law? There wouldn't be any more per thousand of farmers than there are thieves per thousand of farmers! This personal, face-to-face procedure would be as revolting to the farmers as it would be to the payers of the pelf.

However, let us give the appearance of depersonalizing this law, rewriting it as it now stands on our statute books. Let the mass agency -- government -- do the forcible collection for the farmers. Nearly all feeling of guilt disappears. Indeed, in most instances, any sense of remorse is replaced by an opposite sensation: a right to the property of others. This actually is

happening to most of more than a million farmers, the number now receiving such collections for not growing something. These farmers act in a mass manner inferior to the way they would act personally.

Of course it is not right to single out these farmers as mass men; they qualify no more than do other occupational categories of the population. They qualify no more than does the producer of steel products who wouldn't personally raise his hand to stop an exchange between two of his neighbors but who will solicit the help of the mass agency -- government -- to hinder and penalize exchanges on which he thinks he might profit if made by him. He has a moral standard for mass action inferior to his moral standard for personal action.

Who in the church or the chamber of commerce would personally take the property of others by force to satisfy their charitable or welfare instincts? Such persons simply do not exist. Their personal standards of morality are above such action. Yet, the mere appearance of depersonalizing such ^{action} ~~mass~~ -- doing it in mass, in the collective, in the organization -- reduces their souls to the level of robbery. From the pulpit and in countless resolutions from every type of organization we hear and read solicitations to the federal pap-wagon for what are no more than pleas for police grants-in-aid. These individuals -- all of them who act in this manner -- are mass men, the masses, whether their solicitations be for hospitals or airports or TVAs or subsidies for not growing something or for anything else in the socialistic bag of tricks.

Apparently, it is the appearance of depersonalization that accounts for this destructive, inferior standard of morality. Joe Doakes thinks of the mob as doing the lynching as do all other members of the mob. They think of their individual selves as absolved of any evil as if an abstraction could hang a man -- "the mob" being only a term used to describe a mass or collective.

But does action by a collective absolve the individuals who compose it of the responsibility for the collective action? An affirmative answer is an absurd conclusion. Here is a true story (the name of the community is fictitious) that illustrates the point:

A person reputed for his libertarian views was a visiting guest at a chamber of commerce meeting. Favorable action was taken on three committee reports, all of which were pleas for the federal government to use its compulsion to obtain the property of others that their community might be "benefited." At the conclusion of the meeting the libertarian was invited "to say a word." This is all he said: "Remus Papwagon passed away and his spirit floated to the Pearly Gates. The spirit knocked. Saint Peter responded and inquired as to the purpose of the visit. 'I crave admittance,' said the spirit of Remus Papwagon. Saint Peter looked over his list and sadly announced, 'Sorry, Mr. Papwagon, I don't have your name.'

'Don't have my name? How come?

'You took money from others, from widows and orphans as well as the rich, in order to satisfy your personal notions of doing good.'

'Saint Peter, you are in error. I had the reputation of an honest man.'

'You may have had that reputation among those who acted in a manner similar to yourself but it was an undeserved reputation. Specifically, you were a financial supporter and a member of the board of directors of the Opportunity Chamber of Commerce and that organization sponsored a government golf course, to mention but one of many irresponsible actions, and that required the coercive extortion of the earnings of widows and orphans to benefit would-be golfers.'

'Ah, but that was the Opportunity Chamber of Commerce that took those actions, not your humble servant, Remus Papwagon.'

Saint Peter looked over his list again and then said, 'Mr. Papwagon, we don't have any chambers of commerce or labor unions or councils of churches on this list. There is nothing here but individual souls.' Whereupon Saint Peter closed the Pearly Gates."

The libertarian took his seat and the meeting adjourned. Some who heard him that day are still speculating on the whereabouts of the soul of Remus Papwagon and wondering in what respect their own lives differ from his as he so carelessly divorced himself from self-responsibility.

However, for those of us who criticize the mass man as here defined, there is a painful fact to keep ever in mind: There is not a single living person in the U.S.A. who does not to some extent qualify as a mass man. Lest we be careful we, too, will be pointing the finger of shame at our own reflections. Absolute purity as related to acting accurately in response to the dictates of individual conscience is not attainable; it is only approachable.

If one would continue life -- an aim this author commends -- there is no way to divorce oneself completely from the way of life imposed by men who act in mass, by men who act in any manner inferior to their highest personal standard of morality. If one would continue life one is compelled to live in the market and in society as it is. The very bread we eat is from subsidized wheat. The mail that takes this issue of The Freeman to the reader is rank with special privilege and is as socialistic as anything in the U.S.S.R. Much of the power and light we use is on the rob-Peter-to-pay-Paul basis. Our economic bloodstream -- the money we use to exchange our millions of specializations -- is shot through with the adulterations which result from the Papwagon way of life. The only alternative to life in this smoggy atmosphere is death itself.

Absolute purity is unattainable. But we can paddle in the direction of purity. So far as the mass agency -- government -- is concerned we can refrain from ever standing sponsor of any socialistic activity and we are free to employ all the persuasion we can muster to explain the fallacies of state ownership and control of all productive and creative activities.

So far as voluntary mass agencies -- committees and organizations -- are concerned we can, if a part of them, act always in accurate response to our highest individual standard of morality, realizing that there is never any escape from a personal responsibility for any collective action in which the individual participates. And, one more thing: We can refuse to be a member or financial supporter of any voluntary organization that takes actions implicating us which actions we are unwilling to stand personally responsible for.

Here is an example of how organizations misrepresent us: A spokesman of an organization appeared before a committee of Congress. He claimed to speak for the national business community. His report made concessions to rent control, concessions that many of the members would disapprove. In short, a lie was told. Actually, many libertarians were represented as socialists. Identity with such organizations is not warranted by those who cherish accurate reflections of what they personally believe to be right.

Nonetheless and more or less, we are all of the masses. And what we see as imperfections in others is little else but a reflection of how far we are from our own potential perfections. So, there may be something to "selling the masses" after all, that is if each of us correctly identifies the individual seen in the looking glass. Bringing light to that mass man in the mirror is the sole means to the greater enlightenment of others.

Dear Bob:

One of your form letters promoting ^{(a financial} ~~the~~ interest in ACA begins, "Having for some years been a Trustee of the Foundation for Economic Education, and having noted your continuous support of that fine organization . . ."

Do you mind if I question the ~~the~~ advisability of this approach?

First, I ~~have~~ have had some very adverse reactions on the part of those who have received your letters based not on any criticism of ACA but on the use of your knowledge of ~~the~~ information released to ^{the} Trustees as confidential. It isn't that most contributors are trying to keep a secret of their donations. They just don't want such information used as a basis for ~~the~~ solicitations ^{(by} ~~the~~ others. Indeed, we have been so strict about this matter that we won't ~~the~~ loan ^{even} our mailing list (75% are not contributors) to anyone.

Second, I believe that ACA, if it is going to interest supporters, must rest its case on a program distinctively its own. In short, success ~~the~~ is possible only if you convince potential contributors that ACA can do something that needs doing that is not now being done. Relating ^{ACA} ~~the~~ aims to other ^{organizations} detracts from distinctiveness.

Third, in one important instance, the recipient construed your opening to mean that ACA had FEE's endorsement. He phoned me to ask if this were true. What answer would you have me give beyond the fact that the leaders of ACA are good libertarians and warm friends? Pressed, I have to confess that FEE no more endorses ~~the~~ other organizations than it ^{(public policy} passes resolutions. This detracts from ACA against my intentions.

You will, I know, give the above your careful thought.

cordially,

March 10. Sam picked me up at 7:30 for LaGuardia where I was to board AA's 9:10 A.M. for Wilmington. Much to my surprise I found that flight was cancelled on account of weather so took a cab, with a plea to rush to Penn Station for the PRR's 9:00 A.M. Made it by two minutes, having breakfast on train.

To Jasper's office and then to a private dining room in Du Pont Hotel where 29 others gathered, list appended, and a brassy one it is. Mr. Copeland, for instance, according to Jasper is the biggest stockholder of du Pont and has an income of six million annually. Crawford Greenewalt, who sat at my right, has been to Brazil several times lately (photographing birds) and knows my friend, Fernando Lee, and has been to his island. So, I began my speech with Fernando's "Perrero, Perrero, Perrero, y Perrero" story. My talk was followed by many questions and we didn't break up until 2:20, most unusual for these fellows. Afterward, I went to Bill Weisbrod's office for a 45-minute talk. He has a lot to say about FEE's donation.

On PRR's 40-minute late 3:43 for New York. Sam had me home at 7:25.

March 11. The mystic is one who stands in awe of all he sees and much he doesn't see while the "very practical" man takes the little he sees for granted and has no doubt about his ability to create it.

Speaking of the power of attraction, the best magnet ever devised won't draw any sawdust to it.

Everywhere it is the same, even from my friends of yesterday, "How many does FEE reach?" It appears next to impossible for people to grasp the fact that you cannot "reach" someone else. Only the someone can "reach" you, but others will not attempt that unless there is something in you to "reach" for.

Hutch phoned from Florida saying he had received my letter about Snowden, that he would happily write Ben, that he, Hutch, was expendable while I was not. Told him to go ahead.

Appended is a ~~lustily~~ reply to a long letter from Ingebretsen excitedly claiming that the limited liability feature of corporations and patents and copy-rights are important instances of special privilege.

Ag and I to N.Y. and the East Horizon for dinner, a Chinese place praised to the heavens by Gourmet -- "food fit for the Gods." Well, China Garden is better and for "twice as less." We stopped at the Stork Club for an after-dinner snifter. Yipes! Then to the Longacre Theatre to see "The Pleasure of His Company," a good show and very well acted. A pleasant evening, indeed.

March 12. A very light snow began to fall before we retired at 1:00 A.M. On awakening it was 6 inches deep and still going. Some staffers won't make it today.

Spent most of day revising my Resume to go with renewal letters.

March 13. GM sends \$5,000, Luhnnow \$6,000, Ray-O-Vac \$500, Duquesne Light \$250, which assures a plus year by \$15-20,000.

Appended is the new Resume as it will go with my April renewal letter.

March 14. John Verrall, JW's friend, here from Seattle (he did his concert at Cooper's Union last night) arrived on the 9:12 A.M. After a brief talk, Curtiss, Poirot and Opitz took him in hand and I went to St. A.

Nice way to end the season: Millard Moore substituted for Brad, who is out with a broken toe, on my Stockton rink. At 10:00 we played old pro, Pitt Carl and were beaten. On the next sheet Seibert skipping his N. Y. Championship rink was getting a clobbering by Nels Fry and what he considered his very inferior rink. Anyway, 2:00 P.M. Seibert and LER met as two losers and they beat us. My rink did not curl badly but both of our adversaries were at their best when against us. 'Twas good fun.

Took Ag to Parise's. Who should we run into there but my old friend, Jack Mulcahy, whom I haven't seen for five years. Said Jack, "Len, write me a business letter. I am doing very well, you know." Will do.

March 15. Some writing at home and to St. A for a few minutes. We pulled the switches tonight.

JB and Vick for a wonderful Ag dinner.

March 16. Standard Oil (Ind.) dropped FEE. Too poor!

Phoned E. W. Evans of Old Colony Trust, Boston about sale of Jeff's gift of 189 shares Monsanto. Sold for \$8,450.

Pierre phoned from Indianapolis on a variety of matters.

Appended is copy of March NOTES.

March 17. Mises and Porteus took up much of forenoon.

Started on "American Common Sense."

Jim Clise phoned from Seattle in reference to data for Grove application.

March 18. Each of us lives in a different world, some in a miserable world, others in a wonderful world. And the world of each is of one's own making, that is it is what one perceives the Creation to be.

Finished first draft of "American Common Sense," an idea inspired by Bob Gaylord, Jr. on our trip to Exeter. Copy of second draft is appended.

Appended is April envelope calling attention to Larry Fertig's article.

March 19. Appended is an editorial by Bob LeFevre, an unfair diatribe. This shows how far Harper has taken these lads -- into sort of a blind passion. If Bob were fair he would first acknowledge to the reader that LER believes in a tax to support a principled government. Then, build his criticism on that. Of course, had he been fair, most readers would have thought him nuts. As it is he gives me the appearance of being nuts. I am not going to be drawn into this silly issue for to do so would only distract my energies. I'll go even further and let Bob go his way, I going mine. Cooperation with those who will do things like this isn't called for.

Took a flyer and sent the Common Sense piece to Frederic Nelson, Associate Editor, Saturday Evening Post. One in a thousand chance.

Ag to New York with me and I to Pete Ruffins nice office at 150 East 42nd for March meeting of St. A. Board: Douglas, Doering, Lawrence, Lawrence, Fraser, Goodwin, Degen, Ruffin, LER, Sweetser, Orr, Hill, Clifford. The Board expressed its approval of the curling season.

March 20. On phone with Bill Book at Indianapolis concerning "Sound Dollar Committee" about which I know nothing.

J. B. (John) Harrison, Delco-Remy of Olathe, Kansas phones to inquire about ACA -- at suggestion of Byron Stewart of Anderson, Ind. Boy! I dislike giving my honest views on ACA.

Talked with my old friend, Jim Selvage, and he is the brain behind the "Sound Dollar Committee," but that it was initiated by Lewis Strauss (Hoover pal), Secretary of Commerce, who insists "we must get letters pouring into Washington." Phoned Bill Book, giving him information, and saying I thought the effort might well be supported.

Appended is letter I am suggesting that Mr. Brown write to "I, Pencil" winners.

A story by Hutch worth preserving:

It seems that a Miss Rankin, the first Congresswoman, I believe, was making a speech. The House was organized Democratic, and old Uncle Joe Cannon was sitting on the minority side. He wanted to ask Miss Rankin a question, and following the correct parliamentary usage inquired of the Chair if he might. The Speaker asked Miss Rankin (again in correct parliamentary usage) if she was prepared to yield to the gentleman from Illinois. Miss Rankin replied, "She yields with pleasure." Old Uncle Joe, looking helplessly around, remarked, sotto voce, "Now what in the hell do I do?"

March 21. Curling is over and golf hasn't begun so work at FEE.

Ag, Aunt Ruby and I visited Uncle John at Peekskill. Getting weaker, he talks only of resuming his work at FEE. What a fine spirit he has. Later the three of us dined at Parise's.

March 22. Started a piece "On What To Do."

Ag and I drove to New Jersey and dined with JB and Vick. Jack, Marie, John and Beatrice also present.

March 23. Allen Wallis resigns from FEE's Board on account he has accepted the position of Special Assistant to the President.

Bob Gaylord, Jr., in New York for several days, phoned for several pieces he needs in his armor.

March 24. Fertig sends \$250 for self and \$250 for his company. The gent helps in every way.

WCM phoned from 31-A saying Louis was with him and that both would be pleased to dine with Ag and me Thursday.

On phone with Franz Winkler. Harpers has accepted his book and I want to do the review of it for THE FREEMAN.

Magnus Gregersen, back from Taipa, phoned. Presented "The Law" I mailed him to the Generalissimo.

Syl Petro called in late afternoon and gave me a nicely inscribed copy of his new book, "Power Unlimited." I agreed that FEE would see Syl to the next Mont Pelerin meeting in Oxford. Maybe I can get some foundation to pick up the chit.

March 25. Ag rode to N.Y. with me, I to Uptown Club for lunch with Fertig and Hazlitt. Larry and I drank a toast to "the success of The Failure."

Completed first draft of "On What To Do," copy appended. If my associates aren't too hard on it, think I shall try it on the Texas Seminar.

March 26. Reader's Digest wants to reprint our "The Poor Man's Burden" by Harold Brayman and will pay FEE \$2,000. I phoned Miss Lee, Harold's secretary, he being in Palm Springs. Cleared.

WCM and Louis Dehmlow arrived on the 3:55 P.M. Did my Boquet de Poisson. After more than 4 hours of philosophy, Ag and I drove them to the Waldorf.

March 27. A Mr. Norcross of some savings bank in Syracuse phoned, asking if I would speak to a hundred high school principals and teachers the evening of April 30th. Agreed.

AMERICAN COMMON SENSE

More and more does government intervene in the lives of American citizens as they turn from productive and creative activities to form political pressure groups. The resultant bureaucratic hierarchy acts as General Manager of the U.S.A., assuming more and more responsibility for the welfare and prosperity of the people. Meanwhile, current tax hikes merely herald further burdensome increases. The national debt soon bumps through each new ceiling we set. "Sound as a dollar" loses all significance.

"But, have no fear," runs the comforting talk about town, "we can rely on the good, common sense of the American people to keep this thing from getting out of hand. Socialism can never get the best of our country."

Reduced to its real meaning, this says, "I don't have to worry about what's happening here. There's no need for me to assume personal responsibility or take these socialistic trends seriously. We have an automatic, built-in safety valve: American common sense."

A pressure cooker without a safety valve is a dangerous thing. But to rely on a safety valve, when in fact there is none, is more dangerous still. Too many of us are thinking of American common sense as a safety valve on our pressure-group political procedures, when in fact we have only a memory of something that once existed. To put it mildly, the thing's out of order!

There was a time when common sense was peculiarly an American trait. And, for good reason: The Declaration of Independence set the stage with a revolutionary concept. It proclaimed the Creator, not the state, as the source of men's rights. It thereby held that the Creator, not the state, was sovereign!

The Constitution and the Bill of Rights gave this Creator-as-sovereign concept its practical, political meaning. These two great bulwarks of freedom more severely limited our government than government had ever before been limited. Indeed, they did their job so well that scarcely anyone turned to the limited government for a handout or other special privilege. Why? Government thus curbed had nothing on hand to dispense nor did it then have the power to take from some that it might give to others.

What becomes of a people who cannot make a Robin Hood out of their government? Where do they turn? They turn to the only alternative -- to themselves as a free people. Happily -- though usually not appreciated at the time -- self-responsibility becomes their lot. Such a discipline quite naturally generates the common sense needed for survival and progress. Self-reliant people develop a common sense not to be found among the spoon fed. Nowhere on earth had responsibility for self become so general as in early America. Nor had any other people so honestly earned a reputation for common sense.

But the days of self-reliance and common sense are largely past tense. Self-responsibility is no longer the common mood or the national mode. Government moves steadily -- with popular encouragement and approval -- toward ever-increasing control over education, agriculture, wages, prices, production, hours of work, health, finance, housing, power and light, relief, prosperity, old age assistance, and on and on. Indeed, government appears to be responsible for everything but religion, but that's to be taken care of: the churches are asking government to do their charity for them!

Self-reliance is being swapped on the grand scale for reliance on government, persuasive proof that common sense is no longer a national trait. We Americans, once having forsworn the self-reliant way of life, are no more blest with

common sense than the peoples of the older nations who bore our ancestors. By forswearing self-reliance we have reduced the distinctions between the populations of other countries and ourselves to the biological level, and these distinctions are hardly worth crowing about.

Did the wild duck display common sense when it joined the domestic ducks, got itself hand fed, but later couldn't fly above the barn? Were the gulls that fattened at the shrimp plant, but starved when the plant shut down, demonstrating common sense? Or the cattle that became accustomed to pen feeding but died rather than forage any more? Or the hand-fed squirrels that laid up no nuts for the winter but bit the hands that had fed them when they no longer held food? These are biological questions to which the biological answers are obvious -- for birds and animals that have no faculty of reason or for human beings who refuse to use reason.

Common sense is not an inherited nationality trait, but a product of environment. It is a trait of character which flourishes in a society that allows reward for merit but none for covetousness, political pressure, or plunder of any kind.

American common sense a safety valve? Indeed, not! For the tides of unreason, in America as elsewhere, are on the rampage. Of one thing we can be certain: It isn't common sense to rely on something that does not exist. On the other hand, it is common sense for each of us to regard our country's drift into socialism as a personal problem, as personal as one's integrity, conscience, religion. For, if everybody is relying on somebody else's common sense who, pray tell, is the somebody else?

Common sense demands more than a sleepy acceptance of this problem as one's own. It dictates coming awake to an acute awareness of what's going on.

And, more, much more: a devoted, driving effort aimed at the difficult study and mastery of explaining current fallacies in both speech and writing -- as well as learning how to set forth attractively and persuasively the economic, social, moral, and political principles which underlie the freedom philosophy. Getting our second wind on behalf of these principles won't come cheap. If, after all this lapse into lethargy, we do get our second wind, then and then only will reliance on American common sense make sense.

Leonard E. Read
Foundation for Economic Education, Inc.
Irvington-on-Hudson, New York

May 19, 1959

O N W H A T T O D O

(Private paper -- not
for publication)

Ever so many who write approvingly of our educational work conclude with the criticism, "But, you never tell us what to do."

Frankly, our editorial policy insists that we never tell a reader what to think or how to act. For, in our judgment, that is a certain way to alienate the very spirit of inquiry we hope to evoke. We have learned that ideas cannot be "crammed down the throat" of another. Experience makes it plain that such attempts arouse only hostility. No one, however, resents taking a look at the ideas of another, regardless of the disagreement, providing the ideas accurately reflect the author's genuine convictions. This is why professors of socialistic persuasions often write, "I don't agree at all with your position but I admire the way you present your point of view and I read every word of it."

It is experience and reasoning of this kind which account for our presenting facts, evidence, ideas, and arguments as we see them. In our view, these are the ingredients out of which convictions are formed. One's actions stem from one's convictions but the form the action will take is peculiar to each person. One person will respond to a conviction in one way, another in a wholly different way. No two responses are exactly alike nor can anyone else make them alike nor is likeness necessarily desirable.

When people complain to us that we do not tell them what to do, they are really saying that we do not tell them how to act. Actually, this "failure" should be applauded, not lamented. Reflect on the nature of persuasive action,

for that is the type of action in question. It is of two types: it is either physical or intellectual. Now, physical persuasion -- coercion -- as a means to broadening an understanding of freedom is patently absurd. Hence, nothing remains but intellectual action. Obviously, no one can compel a certain intellectual action in another. No one can do more than to suggest ways for inducing another's intellectual action -- helping him find answers to a question that is intimately personal: "How can I go about improving the quality of my own intellectual action?"

Sticking to the context of advancing an understanding of freedom, the answer to that question might be found in the answers to another question, "What is it that the freedom philosophy most needs?" Clearly, the freedom philosophy needs most of all several thousand creative thinkers, writers, talkers -- like Frederic Bastiat was to the freedom philosophy, or Poincare to mathematics, or Beethoven to music, or Milton to poetry, merely to give examples of the required quality. Needed are persons -- shall we say 10,000? -- from all walks of life who will serve as wellsprings of the philosophy. I, for one, do not see how any resurgence of freedom is possible unless numerous sources of understanding and exposition come into existence.

Ten thousand Bastiats? Well, hardly. But it does seem possible for us to achieve that many reasonable approximations. A big order, nonetheless. It calls for one such approximation from among each 8,500 of adult Americans. Who or where are the individuals with these highly creative potentialities? I do not know. You do not know. The individual himself or herself does not know for the simple reason that all of us are possessed of creative potentialities about which we are unaware. Again, who are these unknowns? There is no answer except as each of us explores our own potentialities to see if "there's gold in them thar hills."

There is gold aplenty, I am confident. The trouble is, to use a term in oil exploration, there just is not enough "wildcatting" going on. Too many of us are too lazy or too distracted by the trivia of life or "too busy." Others cannot see any point in trying out for a role where only one in each 8,500 will make the grade. And even those who would try have given little if any thought to the techniques of exploring their own creative potentialities, to using what might be termed the "break through" methods.

While there is a voluminous literature on unearthing creative qualities, it is not of the type that readily qualifies as "recommended readings." Instead, it is literature of the kind that strangely presents itself to a person's consciousness only if and when the individual is ready for it. And we can say that it does not really exist until then -- in the sense that we can claim there is no sound of a falling tree unless there be an ear to hear it. It is like a verse in the Bible that one has known "by heart" since childhood and then, all of a sudden, had its profound meaning flash into consciousness. The words in the verse did not change. It was merely that one's perception changed, grew up, matured. Thus, with the literature on this subject. It does not exist for us until we grow into a comprehension of it and, regardless of how much we grow, there appears to be no end to the supply that can edify. This literature has to be self-discovered -- as do one's own creative potentialities.

Furthermore, the literature helpful to one person will be different from that which proves helpful to another. Our vast variation accounts for this. In the common problems of life -- how to repair a motor or master simple arithmetic or cook a beef stew -- we can instruct each other, but as we move into the rarefied atmosphere of creativity we get into strange and mystifying territory. Most highly creative persons have found difficulty in explaining

their own experiences and, therefore, have been at a loss to cite the reasons. Seemingly, their "flashes" have been wholly fortuitous. Poincare, one of the most brilliant mathematicians of our time, writing of the many ideas that came to his mind, said of one of his discoveries, "...the idea came to me, without anything in my former thoughts seeming to have paved the way for it..."*

During the preparation of the first draft of this manuscript, and at this very point, an associate of mine, with no awareness that I was writing on this subject, placed on my desk a magazine with the following paragraph marked for my attention:

"Everyone has his own frontier -- in the mind.
On one side of it, everything is known, tried.
On the other side is the part of yourself that
hasn't yet been explored. All life's great
adventures are on that other side."**

Well, it is "that other side" which earmarks the creative area. The fact that we can do little to instruct each other in its exploration accounts, in no small measure, for the very few who ever make the attempt. Most of us prefer the beaten path; we do not aspire to stepping into territory never trod before, all alone.

There are, however, a few suggestions one can make that may aid in getting another started, tips on the shove-off -- providing another wishes to take the plunge into his own unknown. Only an initiate, one taking his first baby steps, would have the temerity to offer counsel about an adventure so enormous. So, here goes!

The first step is the acceptance of a concept: The mind does not create the idea. The mind is as a radio receiving set that can, if sensitively tuned,

* Poincare, Henri. The Creative Process. New York, N.Y.: The New American Library of World Literature, Inc., p. 37.

** Lagemann, John Kord. "Meet the Champion," Reader's Digest, April 1959.

receive ideas. The recognition that there is a Creative Source outside of or over and beyond the conscious self cleanses the mind of know-it-allness and provides an openness, a humility, conducive to reception.

Next, as an essential precondition to the reception of ideas, to creative thinking, is a deep-seated, even prayerful desire that they be received. Ideas appear not to take root in most of us except where they are ardently sought.

Fundamental, as in any activity, is practice or exercise. Biologists and physiologists know that the human brain has a seemingly endless supply of neuroblasts, the unfinished nerve cells, and that, potentially, these can, during the span of life, be developed into neurons, the finished nerve cells.

"...the potentialities of the human cortex are never fully realized. There is a surplus and, depending upon physical factors, education, environment and conscious effort, more or less of the initial store of neuroblasts will develop into mature, functioning neurons. The development of the more plastic and newer tissue of the brain depends to a large extent upon the conscious efforts made by the individual. There is every reason to assume that development of cortical functions is promoted by mental activity and that continued mental activity is an important factor in the retention of cortical plasticity into late life.... There also seem sufficient grounds for the assumption that habitual disuse of these highest centers results in atrophy or at least brings about a certain mental decline."*

Inducing ourselves to exercise mentally is more difficult than inducing ourselves to exercise physically. Knowing the need of physical exercise, I have never been able to persist in a program of setting-up exercises. So I play the pleasant trick on myself of indulging in golf and curling.

* Eulenburg-Wiener, Renee von. Fearfully and Wonderfully Made. New York, N.Y.: The Macmillan Company. 1938, p. 114.

Comparable opportunities exist for inducing mental activity. Most individuals who have any competence in the libertarian philosophy are invited to write or speak. Do not be like the sweet young thing who demures when asked to play the piano. Accept! Initially, this will require courage and many aches will ensue. It is like birth pains, for unused faculties are brought into play. But it is amazing how much thinking and study one will do -- once an invitation is accepted -- not merely to avoid making a fool of oneself but to appear to others as intelligent as he, in his secret heart, regards himself! The incentives in such circumstances are powerful, indeed!

I must again report an odd coincidence. Just as I was about to write this thought concerning mental exercise and ways of inducing it, a libertarian businessman phoned. Said he, "Because of Jim Rogers' prodding, I have now accepted and delivered four speeches. And, am I learning a lot!" Here is the perfect example to illustrate my point. He is discovering talents that neither he nor his friends knew he had. Every speech of his will now become easier and better as will his reception of ideas. And, please reflect on the increased attractiveness and effectiveness of his informal conversations. He is becoming one of the ten thousand.

Be patient. You cannot force yourself to have an idea any more than you can force an idea upon another. Feed yourself the problem to which you want answers, and wait. You must have faith that they will come. I cannot tell you why this is true but can assure you that it is. It is quite obvious that the state of inspiration is not directly under the control of the will. No one can say "now I will be inspired." In fact, the only effort allowed by "the Rules" is patient, regular work with the view of tuning in the mind to receive it.*

* The last two sentences are paraphrased from An Anatomy of Inspiration by Dr. Rosamond E. M. Harding. Cambridge, England: W. Heffer & Sons, Ltd., p. 104.

Be alert. Ideas -- call them inspiration, cognition, intuition, answers to questions, creative thoughts or whatever -- have no conventional manner of presenting themselves. They may come in a dream or as a thought-flash in the mind. Watch for their appearance in the conversation of others; or, you may be reading a book and there it is! Quite often an idea will come in fragments, like a jigsaw puzzle, and the pieces may make their appearances weeks or even months apart. All of this may sound very mysterious but it is not any more so than a lily of the valley. We lose sight of the mystery in the commonplace while unfamiliarity accentuates the mystery in the uncommon.

Do not pin your expectations on some big idea and by so doing miss the importance of its seemingly insignificant parts -- the tiny ideas. The grandiose idea, like the brain itself, is but the flowering of its little components. In short, count as success the discovery of a word or the shaping of a phrase that will improve understanding and communication.

Formulate your ideas. Whenever coming into possession of an idea work it out, think it through, develop its fullness, at once. Never permit an unformulated idea to clutter the mind. It must be hatched or, to change the metaphor, brought to bloom. Here is where conscious effort plays such an important role. For, unless an idea is gotten off the receiver and into memory, or otherwise recorded, the receiving set will not work. Two or three unhatched ideas make for mental confusion, the mind clogs or jams, and there will be no more ideas until one's homework is done. The best thing to do is to complete an idea in writing immediately on its reception.

Writing is the best way to formulate ideas, even if only in one's personal journal. Writing is a hard taskmaster, a severe discipline. It is easy to think of an idea as mastered -- until the attempt is made to put it in writing.

Instantly, many of its imperfections become apparent. An idea which cannot be written is an idea not mastered or possessed.

An idea once put to writing supplies the precise words for speech, that is, writing adds to the fluency of speech.

There is an additional reason why writing should be adopted as a personal discipline. It has to do with another curious fact, the evanescence or flightiness or fading of ideas. All of us have had vivid dreams, yet the memory of them may be for only a few hours, sometimes for only a fraction of a second. Ideas behave in this same manner. So far as the memory is concerned, writing aids indelibility. However, it is the capturing of the idea for subsequent use or reference that counts. All of us have had thousands of ideas about which we are now totally unaware or, to quote Russell Dick, "The infant mortality of newborn ideas is appalling."

May I commend the keeping of a daily journal in which ideas are formulated. Anyway, write the record of every day; for writing induces concentration and concentration is the most likely state in which ideas are received, in which they flow into consciousness. Let me quote Dr. Harding:

"The degree of concentration will clear the field of irrelevances and enable one to tap ideas which under ordinary circumstances would be blotted out. If my theory is correct the frequency of ideas per minute, so to speak, will be greatly increased under a powerful mood with its intense concentration. Under these conditions the mind...becomes, as it were, an intense magnetic field gathering up ideas from realms of mind not possible under ordinary circumstances."*

To receive, it is necessary to give. Visualize a dam, back of which is a large body of water. From the dry side of the dam, insert a long pipe through the concrete so that it taps the water. Put a cap on the pipe. No water will flow

* Ibid., p. 135.

from it; no water will flow into it. Now, remove the cap. Immediately, the potential energy of the lake becomes kinetic energy. Water will flow from the pipe; water will flow into it. This is energy in motion, energy at work.

Ideas are also a form of energy like the water. If you would receive ideas, then give off the ideas. Make them available to others. "It is more blessed to give than to receive" is a way of suggesting that you cannot receive unless you give. Perhaps this is another way of saying that the best way to learn is to teach or, relating to our freedom problem, the best way to receive ideas is to speak and write about freedom principles. Liberty does, in fact, depend upon eloquence.

We should not overlook the time dimension. Most of us, when it comes to time, are not the captains of our own souls but instead are the victims of pressures, petty demands, trivia, weaknesses. One cannot concentrate and contemplate while viewing most TV programs, for instance. Nor can one receive ideas while letting the mind dwell on extraneous matters, nor when one is angry, frustrated, depressed, nor when one is scheming to remodel someone else.

Each person must discover for himself the mystery of time. Instead of being a circumscribing, confining, limiting element, time is in abundant supply. We make our own time and thus time can be made elastic -- responding, stretching, bending, expanding to accommodate our higher necessities. The reason why most persons complain that they "don't have time" is because they have no serious need for it. Be it noted that those who are creative and accomplish the most, strangely enough, are those who are, seemingly, the least pressed for time.

Now, here is an idea I have not succeeded in formulating to my own satisfaction. I am -- how shall I say it? -- intuitively certain of its importance but I have

not yet discovered how to present it convincingly to many others. The idea has to do with a mode of behavior or method of working which Lao-Tze called "creative quietism." Reduced to practice, this means that we would not seek to make public figures of ourselves, but resolve instead to work with others in private seminars or in private study groups or in personal exchange of ideas or in publishing material for private distribution. Aim to work privately as extensively as possible but shy away from becoming a public spectacle. Instead of seeking publicity, creative quietism suggests concentration on the perfecting of thought to which others will be drawn. Have no fear that one's light will be hidden; be confident, rather, that any light, if strong enough, will penetrate the darkness. Parenthetically, creative quietism is also the ideal way for libertarians to proceed politically. If this method is used libertarians will eventually occupy public office before the socialists know what has happened. For, nothing is so difficult to combat as that which is not known to exist. What I am arguing for might be dubbed "an underground on the top floor" -- not secret but not showy; not impossible but not easy. Anyway, it is obvious that creative quietism is the way of working most conducive to creative thinking.

No doubt the Creativity manifests itself to some minor extent and on some occasions through everyone. Breathes there a man who never had an idea? Yet, the individuals through whom this Creative Force abundantly and miraculously flows are rare, indeed. Only now and then does history show us such examples as Leonardo da Vinci, the man who was Shakespeare, Goethe, Edison. True, there have been thousands, but only thousands among the billions who have lived on this earth.

The general consensus has been that these geniuses were not only peculiarly endowed but that the rest of us are committed to a life of mediocrity. There

are those, however, who take exception to this consensus about the rest of us, one of whom was an Austrian "mystic" by the name of Rudolph Steiner. He held that the creative potentiality was a normal human endowment, that this potentiality could to some degree be realized by many of us, providing we make the right kind of effort.

Steiner prescribed several exercises but I shall present only the ones I have personally tried. These exercises cover a six-month period. If a day is missed in any month, begin the month all over again. These are designed to be habit forming, thinking disciplines; therefore laxity cancels out any possible benefits.

First Month Concentrate for not less than five minutes each day on some object of your own choosing -- a blade of grass, a leaf, a rock, a pencil or whatever. Think of everything you possibly can about this object -- for instance, its source, even its molecular configuration, its purpose and so on. But it should be your exploratory thinking, no one else's. The main purpose of this exercise is to fix or identify you with reality, for any person who succeeds in a "break through" is in danger of getting his "head in the clouds," whereas he should "keep his feet on the ground." Also, the exercise stretches the consciousness, remarkably.

Second Month This one, before it is tried, may sound silly. Its purpose is the development of personal will power. Most of us mistake our desire for approbation, our fear of opprobrium, and other motivations, for will power. We are prone to believe that we freely choose what we do more than the facts warrant. This exercise requires that you compel yourself to do something

which has no utility whatever: Walk around a room once the first day, twice the second, and so on. The thirtieth day you will make thirty loops! Better do this one in the privacy of your own boudoir!

Third Month Each day reflect on something which happens to you, be the happening good or bad. Bearing in mind that everything that happens to you has an instruction peculiarly its own, try to deduce what that instruction is. This exercise not only impressed on me how numerous the good happenings are relative to the bad ones but it sharpened my perception of important daily lessons that had been going unheeded. The teachings of the Creator, it seems, are not always in words, much less in English.

Fourth Month For thirty consecutive days try to find the positive in the negative, that is try to find something good in the bad. The good is always there. Example: Christ was warned not to cross a road because on the other side was something bad: the rotting carcass of a dog. Christ crossed the road and observed the good: "The dog has beautiful teeth."*

Fifth Month Every day make it a point to reserve judgment. Refuse to draw a conclusion from gossip or heresay. (Most newspapers and magazines will give you plenty of material.) Draw a conclusion only after you have personally come into possession of the facts.

Sixth Month Repeat the five exercises, in their order, for six days each.

* This is from one of the Apocryphal Gospels.

I must add that no one should even consider these exercises who is not temperamentally and spiritually ready and determined to become an improved person, at whatever cost. Such a venture should be entered upon joyously but never lightly. To "toy" with these untapped and potentially powerful forces within one's own person is actually dangerous. Embark on this exploration conscientiously, or not at all. Further, this exploration, to be practically useful, must not be dissociated from one's workaday life. It is worthwhile only if integrated with daily affairs, with such earthy matters as making a living.

In conclusion, I would have you reflect on how easy it is to make others angry or antagonistic or to take the fruits of their labor or even to kill them. These are popular forms of destructive influence. But, when it comes to creative influence -- advancing the wisdom of another -- we can do nothing, absolutely nothing, except as we generate in ourselves the power of attraction. This power, in turn, derives exclusively from depth of understanding and clarity of exposition or, shall we say, the measure of one's own wisdom.

In my judgment, a precondition to any realization of one's creative powers is the recognition of one's impotency. We must know how utterly powerless we are to cast others in our own images before there can be any emergence of our latent powers. For, be it remembered, we have not been given mankind to improve and reform, but only man -- one's manhood, if that can be found! Does this appear like a project too minor? It is, in my view, life's one, great challenge presented at birth to each individual. No one can manage it except the individual and each will be graded on how competently he meets his own challenge.

I repeat, America's greatest need is for thousands of creative thinkers, writers, talkers -- individuals who can, within their own circle of acquaintance and activity, serve as sources or wellsprings of the libertarian philosophy. No

one can instruct another as to what he should do. No person can do more than attend to his own improvement and thus rise to the position where others will draw on him, call on him, invite him into counsel. This do-it-yourself project is one's only practical means of becoming valuable to others. And, have no fear about your own actions. You will act in response to whatever you become!

Unquestionably it is possible for an individual, by the force of concentration and other disciplines, to generate magnetic fields that will gather ideas from other sources -- from The Source and the emerging human sources where ideas are in supply. But, be it noted, that any human source, when developed enough, is also magnetic. To become such a source -- increasing and building up this magnetic field, this power of attraction -- should be the primary aspiration of all who take their libertarianism seriously.

Leonard E. Read, President

Foundation for Economic Education, Inc.

Irvington-on-Hudson, New York

Prepared for a private seminar April 17-19, 1959

Em Schmidt of US C of C in writing for a dozen of my "In Search of an Echo" adds, "and I can tell you that the Republican National Committee is now studying the article."

To Parise's.

March 28. The Admirable responds to Hutch suggesting ACA would be done great harm if Snowden were not renominated and would like him left on. Phoned Hutch at Pompano Beach, Florida on same saying we had to respect Ben's wishes. That's settled!

For hours I edit and add to "On What To Do."

March 29. Some writing and editing, mostly loafing -- not feeling "up to snuff."

Brought Aunt Ruby over for Easter dinner and the night.

March 30. Last night I wanted an item recorded in my 1958 journal and to find it had to scan the two volumes. It was as if to confirm what I have just written about "time," and also the evanescence of ideas. A stranger would say no one could find time to do all those things, indeed it now appears impossible to me. And recorded are ideas that I no longer have any memory of. Further, I have no feeling at all of any growth in the "creative" faculties. This can only be appreciated if recorded and then reviewed in retrospect.

Routine all day.

March 31. Appended is a personally typed letter to Bob Gaylord, the elder. It sets forth the reasons for "On What To Do."

Appended is my year-end memo to the Trustees and the financial report for the month.

Ag, Poirot and Curtiss to New York. Stop at Canadian Club for a refresher and then to NYU Faculty Club where 50 were gathered to hear Hayek on "Freedom and Distributive Justice." The theme is from his forthcoming book: reward according to value, not according to merit. This has its semantic difficulties for many of us have been using merit in the market as synonymous with market value. He did well. The discussion could have been omitted without any harm to posterity. Home at 10:40.

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**THE FOUNDATION FOR ECONOMIC EDUCATION, INC.
COMPARATIVE STATEMENT OF RECEIPTS AND EXPENDITURES
March 31, 1959**

	<u>Month of March 1959</u>	<u>Month of March 1958</u>	<u>Twelve Mos. Ended March 31, 1959</u>	<u>Twelve Mos. Ended March 31, 1958</u>
Opening Balance, Cash	\$ 75,668.06	\$ 44,873.88	\$ 35,450.79	\$ 17,044.83
Commercial Paper & Stock	70,160.07	98,675.00	98,675.00	117,852.76
Deposits Refundable	<u>2,015.63</u>	<u>1,543.48</u>	<u>1,492.12</u>	<u>1,651.99</u>
Total Opening Balance	\$147,843.76	\$145,092.36	\$135,617.91	\$136,549.58
<u>RECEIPTS</u>				
Donations	\$ 38,615.65	\$ 20,620.16	\$425,135.94	\$429,710.85
Publications	10,150.87	2,764.78	44,764.50	22,250.13
Advertising	1,168.65	1,600.83	12,364.98	17,453.24
Honoraria	150.00	100.00	2,844.63	2,013.77
Investments	7.26		2,347.88	2,117.70
Miscellaneous	<u></u>	<u></u>	<u>20.00</u>	<u></u>
Total Receipts	\$ 50,092.43	\$ 25,085.77	\$487,477.93	\$473,545.69
<u>EXPENDITURES</u>				
Personal Services	\$ 17,330.80	\$ 18,083.52	\$233,235.52	\$245,187.23
Publication Expense	9,540.74	10,482.39	146,913.16	128,104.33
Office Equipment & Supplies	2,827.26	2,975.24	37,171.48	48,625.60
Transportation & Meetings	699.71	1,250.60	7,545.62	21,058.78
Professional Services	1,073.33	860.33	14,949.96	16,718.80
Plant Expense	851.49	900.72	17,250.17	14,134.08
Miscellaneous	<u>31.79</u>	<u>7.42</u>	<u>448.86</u>	<u>648.54</u>
Total Expenditures	\$ 32,355.12	\$ 34,560.22	\$457,514.77	\$474,477.36
Closing Balance, Cash	\$ 54,023.15	\$ 35,450.79	\$ 54,023.15	\$ 35,450.79
Commercial Paper & Stock	109,510.07	98,675.00	109,510.07	98,675.00
Deposits Refundable	<u>2,047.85</u>	<u>1,492.12</u>	<u>2,047.85</u>	<u>1,492.12</u>
Total Closing Balance	\$165,581.07	\$135,617.91	\$165,581.07	\$135,617.91

This statement prepared prior to Annual Audit by Lybrand, Ross
Bros. & Montgomery.

Personal and Confidential
for the information of
Trustees only

The Foundation for Economic Education, Inc.

Summary of Donations

March 31, 1959

	Number of Donations		Amounts of Donations	
	<u>1958-1959</u>	<u>1957-1958</u>	<u>1958-1959</u>	<u>1957-1958</u>
April	571	852	\$ 26,346.36	\$ 27,306.43
May	574	864	31,471.95	25,904.39
June	1,120	753	53,986.54	27,225.34
July	591	484	22,719.08	12,973.20
August	445	525	14,338.14	27,683.67
September	656	747	17,359.30	41,103.56
October	1,274	819	44,378.16	21,641.98
November	1,142	756	37,704.50	31,575.35
December	959	1,091	52,020.21	99,208.92
January	1,052	771	58,494.27	65,158.54
February	603	745	27,701.78	29,309.31
March	<u>585</u>	<u>605</u>	<u>38,615.65</u>	<u>20,620.16</u>
TWELVE MONTHS	9,572	9,012	\$425,135.94	\$429,710.85

Amount of Donations	New Donations		Renewal Donations		Total Donations		Discontinued Donations	
	<u>No.</u>	<u>Total</u>	<u>No.</u>	<u>Total</u>	<u>No.</u>	<u>Total</u>	<u>No.</u>	<u>Total</u>
500 and Over	--	--	7	\$26,440.60	7	\$26,440.60	2	\$ 1,500.00
100 to \$499	--	--	36	5,557.00	36	5,557.00	3	300.00
11 to \$99	13	\$291.55	170	4,081.75	183	4,373.30	40	1,173.50
10 and Under	<u>61</u>	<u>303.25</u>	<u>298</u>	<u>1,941.50</u>	<u>359</u>	<u>2,244.75</u>	<u>190</u>	<u>1,086.00</u>
TOTALS	74	\$594.80	511	\$38,020.85	585	\$38,615.65	235	4,059.50

Amounts of \$500 and Over

Sun Oil Company (Robert Dunlop) Philadelphia, Pennsylvania	\$10,000.00	Glen L. Grawols Chicago, Illinois	\$ 100.00
General Motors Corporation (S. M. DuBrul) Detroit, Michigan	5,000.00	Reuben H. Donnelley Corp. (David L. Harrington) Chicago, Illinois	250.00
Ray-O-Vac Company (Elmer B. Ott) Madison, Wisconsin	500.00	George A. Kuhn Indianapolis, Indiana	100.00
Lockheed Aircraft Corporation (John E. Canaday) Burbank, California	750.00	Miller & Lux, Inc. (Henry M. Bowles) San Francisco, California	100.00
William Volker Charities Fund (H. W. Luhnow) Burlingame, California	733.33	George L. Wrenn Boston, Massachusetts	200.00
The J. W. Clise Fund (Add'l.) (J. W. Clise) Seattle, Washington	1,000.00	Arizona Public Service Co. (Walter T. Lucking) Phoenix, Arizona	100.00
Anonymous	8,457.27	Weyerhaeuser Sales Company (Bernard L. Orell) St. Paul, Minnesota	100.00
TOTAL	\$26,440.60	Duquesne Light Company (Philip A. Fleger) Pittsburgh, Pennsylvania	250.00

Amounts of \$100 to \$499

Robert W. Baird, Jr. Racine, Wisconsin	100.00	Gustav Nyselius Stamford, Connecticut	100.00
Barber-Colman Company (Duncan J. Stewart) Rockford, Illinois	104.00	T. R. Bartels Hohokus, New Jersey	100.00
W. D. Hosford, Jr. Omaha, Nebraska	100.00	Bogle, Bogle & Gates (Cassius E. Gates) Seattle, Washington	200.00
Hyster Company (Ernest G. Swigert) Portland, Oregon	250.00	George Champion New York, N. Y.	250.00
		Gerrish H. Milliken, Jr. New York, N. Y.	100.00

Joseph W. Drake New York, N. Y.	\$ 125.00	Carbondale Wholesale Grocers, Inc. (Frank W. Gaydosh) Carbondale, Pennsylvania	\$ 300.00
John B. Threlfall Madison, Wisconsin	100.00	Wichita Foundation, Inc. (Ralph M. Rounds) Wichita, Kansas	100.00
John W. Blodgett, Jr. Portland, Oregon	250.00	The Bloch Brothers Tobacco Company (Thomas M. Bloch) Wheeling, West Virginia	250.00
Central Illinois Public Service Co. (J. R. Broderick, Vice Pres.) Springfield, Illinois	150.00	Glenn McHugh New York, N. Y.	216.00
Peerless Oil & Gas Company (Vernon F. Taylor) San Antonio, Texas	100.00	Grede Foundries, Inc. (William J. Grede) Milwaukee, Wisconsin	200.00
Petrolite Corporation St. Louis, Missouri	100.00		
Potash Co. of America (F. O. Davis) Carlsbad, New Mexico	100.00	TOTAL	\$ 5,557.00
Gardner B. Miller Missoula, Montana	112.00	<u>Amounts of \$11 to \$99</u>	
Farrel-Birmingham Co., Inc. (Franklin Farrel) Ansonia, Connecticut	100.00	American Potash & Chemical Corporation (Robert B. Coons) Los Angeles, California	\$ 12.50
Lawrence Fertig & Co., Inc. (Lawrence Fertig) New York, N. Y.	250.00	Justin G. Bradburn, Jr. Houston, Texas	20.00
Lawrence Fertig New York, N. Y.	250.00	Robert B. Mallett, M.D. Arlington, Virginia	15.00
Emporium Capwell Company San Francisco, California (E.C. Lipman)	100.00	Warren Simpson Wellington, Nevada	20.00
U. S. Ceramic Tile Company Canton, Ohio (John C. Sparks)	100.00	C. Lloyd Thomas Boston, Massachusetts	15.00
L. M. Berry & Co. (Loren M. Berry) Dayton, Ohio	150.00	Sam H. Husbands San Francisco, California	50.00
		The Plasticrete Corporation (Philip Paolletta) Hamden, Connecticut	50.00

Federico A. Benegas-Lynch Mendoza, Argentina	\$ 40.00	Charles D. Frey, Jr. Chicago, Illinois	\$ 20.00
W. Hume Everett Houston, Texas	20.00	Milwaukee Faucets, Inc. (G. L. Hartmann) Milwaukee, Wisconsin	35.00
W. B. Allnutt Baltimore, Maryland	25.00	Anonymous	15.00
William E. Chynoweth Berkeley, California	20.00	Donald S. Walker New York, N. Y.	25.00
Richardson Pratt New York, N. Y.	50.00	Andrews Paper & Chemical Co., Inc. (Stanley H. Andrews) Great Neck, New York	50.00
E. McL. Tittmann New York, N. Y.	50.00	F. A. Berry Nashville, Tennessee	15.00
Charles Edison (Marvin Liebman Assoc's.) West Orange, New Jersey	97.00	Merrill Bishop San Antonio, Texas	15.00
John P. Gaty Wichita, Kansas	50.00	Buckeye Tools Corporation (Albert Lauzon) Dayton, Ohio	50.00
Carleton Healy Detroit, Michigan	20.00	John B. Catlin Neenah, Wisconsin	25.00
Miller Manufacturing Co., Inc. (J. Clifford Miller, Jr.) Richmond, Virginia	15.00	Paul Garst Tuckahoe, New York	12.00
Percy M. Stewart New York, N. Y.	25.00	Dr. Richard D. Gill Wheeling, West Virginia	50.00
Mrs. Juanita Watts Los Gatos, California	15.00	Charles LaGattuta Bound Brook, New Jersey	20.00
R. Keith Kane, Esq. New York, N. Y.	25.00	O. W. Limestall El Reno, Oklahoma	15.00
William C. Bell New Haven, Connecticut	20.00	Mrs. A. J. McKay Oshkosh, Wisconsin	15.00
T. A. Boyd Grosse Pointe, Michigan	50.00	Seward R. Moore Minneapolis, Minnesota	15.00

William L. Newnan Detroit, Michigan	\$ 30.00	Dr. J. Hugh Jackson Stanford, California	\$ 15.00
Stanley J. Olstyn Cleveland, Ohio	15.00	The Kiefer Foundation, Inc. (Louis W. Kiefer) Naples, Florida	50.00
A. B. Pittman Memphis, Tennessee	15.00	Monroe M. Koontz Gary, Indiana	15.00
Henry G. Raish Fort Worth, Texas	25.00	Robert L. Wilkinson Spokane, Washington	15.00
Louis A. Rozzoni Berkeley, California	12.00	Wolfe & Mann Mfg. Co. (W. B. Mann) Baltimore, Maryland	25.00
Col. Richardson Selee Tacna, Peru	25.00	Justus E. Zimmerman Porterville, California	12.00
Robert Bent Taft Chicago, Illinois	22.00	Supreme Council Ancient & Accepted Scottish Rite of Freemasonry Washington, D. C.	25.00
R. L. Vanderslice Chicago, Illinois	20.00	W. F. Tice Rockford, Illinois	15.00
West Baking Company (Stephen R. West) Indianapolis, Indiana	35.00	A. R. Adams Pasadena, California	50.00
A. E. Ewell, Jr. Ardmore, Oklahoma	15.00	John B. Armstrong Selma, Alabama	25.00
Indianapolis Chamber of Commerce (William H. Book) Indianapolis, Indiana	20.00	Rev. Frederick W. Beekman Paris, France	20.00
L. M. Barker Morenci, Arizona	25.00	G. K. Crosby Huntington, West Virginia	20.00
Russell S. Coutant Yardley, Pennsylvania	15.00	Joseph Goldman, M. D. Quincy, Massachusetts	15.00
Charles G. Downing Eagle Pass, Texas	15.00	Mrs. Henry A. Hahn Keauhou, Kona, Hawaii	15.00
Phanor J. Eder New York, N. Y.	25.00		

Justin B. Harris New York, N. Y.	\$ 15.00	John Molloy Middletown, Ohio	\$ 45.00
Carl D. McGuire, Jr. Canton, Ohio	15.00	Tech Laboratories, Inc. (Magnus Bjorndal) Palisades Park, New Jersey	12.00
Stanley C. Minshall St. Petersburg, Florida	25.00	Earl Cobb Fort Smith, Arkansas	20.00
United Fertilizer Company (Carl Greilach) Carrollville, Wisconsin	15.00	Carlos Ons Coteló Montevideo, Uruguay	25.00
T. G. Seal New York, N. Y.	46.50	Stephen J. Hay, Jr. Dallas, Texas	12.00
M. G. Baker Houston, Texas	15.00	Warren A. Jeffords Chattanooga, Tennessee	25.00
Richard Durant Grosse Pointe, Michigan	15.00	R. C. McCormick Wichita, Kansas	25.00
M. H. Halderson Bartlesville, Oklahoma	15.00	Alfred Ogram Orlando, Florida	20.00
Rodger G. Knaus St. Louis, Missouri	15.00	R. H. Stover Honduras, C. A.	12.00
Ed Niffenegger, Jr. Monroe, Wisconsin	15.00	Tiernan's (Bob Fernandez) Santa Ana, California	25.00
Charles C. Perrin Philadelphia, Pennsylvania	15.00	J. Duncan Pitney Far Hills, New Jersey	37.05
William Spidel Roundup, Montana	15.00	Ross Roy Detroit, Michigan	15.00
D. W. Vest Denver, Colorado	15.00	Mrs. W. Ritchie Almond Los Angeles, California	15.00
Institute of Economic Affairs (Antony Fisher) Sussex, England	20.00	Robert G. Anderson New York, N. Y.	12.00
The State Savings Bank (William Macferran, Jr.) Topeka, Kansas	35.00	Dexter Brooks Larchmont, New York	15.00

Russell W. Brothers Nashville, Tennessee	\$ 15.00	Marvin A. Woolen Memphis, Tennessee	\$ 25.00
Henry H. Clifford Los Angeles, California	15.00	Dr. David G. Duncan Portland, Oregon	20.00
R. F. Edling, Sr. Rivera, California	15.00	W. G. Laskey Long Valley, New Jersey	25.00
Albert E. Escolme Sao Paulo, Brasil	20.00	Parsons Chamber of Commerce (Tom G. Rose) Parsons, Kansas	12.00
Flanner & Buchanan (Donald B. Keller) Indianapolis, Indiana	15.00	F. S. Rhode Nome, Alaska	27.50
Marinus Koster Washington, D. C.	15.00	Graphite Metallizing Corp. (Warren W. Walker) Yonkers, New York	50.00
Hubert G. Larson Long Island City, New York	25.00	Banks & Lee, Inc. (William S. Banks) Washington, D. C.	20.00
George L. Lower Covina, California	15.00	Dean L. Garber Columbus, Ohio	15.00
C. Frederic Meyer Denver, Colorado	15.00	Green Spot, Inc. (W. R. Thomas) Los Angeles, California	25.00
North Side Savings Bank (C. William Borchers) New York, N. Y.	25.00	W. B. Kile Yakima, Washington	25.00
Richard B. Elliott Oakhurst, California	25.00	J. M. Lambie Washington, Pennsylvania	20.00
A. W. Shepherd Los Angeles, California	20.00	Mrs. W. Ashton Lee Chicago, Illinois	15.00
Eugene C. Holl Columbus, Ohio	12.50	Richard P. Milner Albuquerque, New Mexico	15.00
Inland Steel Products Company (William A. Jahn) Milwaukee, Wisconsin	32.50	Robert J. Needles, M. D. St. Petersburg, Florida	25.00
Eugene F. Williams, Jr. St. Louis, Missouri	50.00	John G. Pew, Jr. Wayne, Pennsylvania	50.00

Charles T. Van Dusen Manhasset, L. I., N. Y.	\$ 35.00	A. J. Renner Porto-Alegre, Brasil	\$ 15.00
Dr. Waring Willis Bronxville, New York	25.00	H. G. Shields Houston, Texas	15.00
Dr. S. B. Winslow Battle Creek, Michigan	25.00	J. J. Stephen, M. D. Robstown, Texas	15.00
Charles E. Kemm, D. D. S. Richmond, Indiana	15.00	K. L. Tollefsen Bartlesville, Oklahoma	15.00
Ian H. Small Indianapolis, Indiana	12.00	William H. Fredericks Helena, Montana	65.00
American Flange & Mfg. Co. (Richard L. Parish, Jr.) New York, N. Y.	25.00	W. R. Feather Houston, Texas	25.00
Carolina Steel & Iron Company (N. P. Hayes) Greensboro, North Carolina	50.00	Jean L. Goulet Seattle, Washington	15.00
William R. Gard Chicago, Illinois	15.00	Home Federal S. & L. Assn. (Jonathan M. Fletcher) Des Moines, Iowa	50.00
Louise Miller Burlingame, California	15.00	Richard O. McCary Phoenix, Arizona	20.00
George W. Nilsson Los Angeles, California	25.00	Ben R. Marsh Grosse Pointe Farms, Michigan	20.00
W. H. Albritton Andalusia, Alabama	15.00	Morewood Realty Corporation New York, N. Y.	25.00
Ralph T. Fox, Jr. Ocean City, New Jersey	15.00	National Research Bureau, Inc. (William H. Wood) Chicago, Illinois	20.00
H. M. Jaquays Sutton, P. Q., Canada	20.00	Florence Colby Battram Oakland, California	12.50
James N. Lamb Los Angeles, California	50.50	Canton Cotton Mills (Eugene W. Owen) Canton, Georgia	65.00
G. S. Paul New York, N. Y.	12.50	Park Chamberlain Los Altos, California	22.50

Bateman, Eichler & Co. (Rudolph J. Eichler) Los Angeles, California	\$ 50.00	Paul P. Ashley Seattle, Washington	\$ 25.00
Portland General Electric Co. Portland, Oregon	60.00	Clint Miller Akron, Ohio	25.00
William H. Calhoun, Jr. Buffalo, New York	15.00	Wiley Mitchell Sams, M.D. Miami, Florida	25.00
Rawlins Horlacher Webster Groves, Missouri	50.00	Austin Tomter Long Beach, California	15.00
Robert F. Kirschner East Stroudsburg, Pennsylvania	12.50	W. M. Bates Tripoli, Libya	20.00
Larsen-Hogue Electric Company (W. M. Hogue) Los Angeles, California	25.00	George W. Elkins Company (George W. Elkins) Beverly Hills, California	25.00
E. A. Mooers Elmira, New York	15.00	William Hallam Tuck Upper Marlboro, Maryland	25.00
David E. Postetter Seattle, Washington	30.00	Western Electric Co., Inc. New City, New York	12.50
Robert J. Kazragis Wake Island, Pacific Ocean	15.00	Lawrence T. Brown, M. D. Denver, Colorado	20.00
J. L. White Columbus, Georgia	15.00	Mrs. John H. DeHeus Dearborn, Michigan	15.00
Stanley A. Easton Coeur D'Alene, Idaho	15.00	Berkeley Williams, Jr. Richmond, Virginia	12.75
Ralph A. Perkin Decatur, Georgia	15.00	Chester D. Walz Los Angeles, California	12.00
Dr. C. E. R. Hopkins Hollis Gardens, New York	15.00	TOTAL	\$ 4,373.30
James C. Durand Hastings, New York	30.00	In addition to the foregoing donations, we also received 359 donations \$10 or less which amounted to	\$ 2,244.75
Charles M. Ruprecht St. Louis, Missouri	20.00		

ADVERTISING INCOME

Coast Federal Savings & Loan Assn.	\$ 294.00
Railway Express Agency	291.55
Electric Companies Advertising Program	291.55
Ingersoll Milling Machine Company	<u>291.55</u>
TOTAL	\$1,168.65

\$100 and over "Failed to Renew"

Irving A. Duffy 3 000 Schaefer Road Dearborn, Michigan	\$ 500.00
M. D. Hill 2500 East Maple Road Birmingham, Michigan	100.00
Robert P. Jonas Centre Island Oyster Bay, New York	100.00
Mellon National Bank & Trust Co. (Frank R. Denton, Vice Chairman) 514 Smithfield Street Pittsburgh 30, Pennsylvania	1,000.00
Ned D. Miller, M. D. 1618 Westwood Boulevard Los Angeles 24, California	100.00