parties concerned. By so doing, the legally rigged, coercively restricted transactions will be exposed for what they really are: impediments to the long-range interests of everyone.

It is true that we are people-controlled to a marked extent in the name of rent and price controls, farm price supports, and other political interventions. But, for the most part, producers and consumers are still free to engage in open competition, guided by the unerring signals of ever-changing market prices. It takes an enormous amount of observation and learning to uphold open competition interestingly and attractively. But it is an important part of the tactic of accenting what is right.

Perhaps these few examples may suffice to suggest that right action exceeds the wrongdoing in America. No mention has been made of the little personal charities, thoughtful deeds, kindly sentiments, helping hands, fair dealings, integrity, initiative, acceptance of responsibility, piety, love, wisdom—angels, Emerson called them —that manifest themselves in nearly every American to some extent. So, let us not only take note of these exemplary attributes but put them on parade, extol and pay tribute to them, that is, exalt them.

Do we run a risk in shifting from the declamation of wrongdoing to the enshrinement of rightdoing? Will we, perhaps, leave the wrongdoers without opposition? Would they not then be free to run rampant, even more so than now?

First, we should know that there is a better tactic than declaiming, grumbling, growling, name-calling.

Second, upholding what is right is a form of presentation that leaves wrongdoers nothing to scratch against; its practitioners remove themselves as "whipping boys" who serve to distract attention from the wrongdoers and their deeds.

Supply your own names; the "whipping boys" are legion, the ones who indulge in extravagant, unverifiable claims, name-calling, and so on; in short, the opponents of socialism who say things the socialists can legitimately point to as absurd. The public eye is thus fixed on these absurdities and thereby distracted from the absurdities of the socialists. But the brash opponents serve the socialists in yet another way: *all* opponents, because they are associated as opponents, are made to look absurd.

When we accent rightdoing, we move into a realm beyond the range of wrongdoers. Darkness cannot penetrate light, it is the other way round. Increasing the candlepower is what counts!

Finally, there is the prospect that as one learns to put his emphasis on what is right, he simultaneously withdraws any support he may have been giving, however unwittingly, to the wrongdoing.

I insist that the individual himself is upgraded to the extent he succeeds in understanding, accenting, and living by what is right.

President