There is a far greater hazard to corporations and their income from socialistic ideas than from any other known forms of destruction. I must, however, emphasize the point that the mere granting of funds to institutions that are doing work distinguished for intelligence and integrity -- be they trade associations, educational institutions, or this Foundation -- is in no way an adequate answer to this problem. In short, this problem requires a far more profound treatment than the mere writing of checks.

The present educational requirement on these subjects of property and freedom goes beyond some nebulous "somebody else." Frankly, it includes an improved understanding on the part of the officers and staff members of the educational institutions themselves (this Foundation, for instance), on the part of management personnel, and on the part of individuals who have a potential aptitude for understanding and communicating these types of ideas.

It isn't that management personnel could not do what the staff members of this Foundation do were they to devote themselves exclusively to this type of work. But one cannot manage an enterprise and at the same time do the laborious research, editing, writing, and studying of educational techniques incidental to a task as specialized as this.

Few, if any, corporations are in a position to set up within their own structures integrated departments of education on the scale of this Foundation. Not only would these be costly ventures but they would, by reason of their identity with and sponsorship by the corporations, have numerous educational shortcomings.

The Foundation for Economic Education is a wholly independent institution not dictated to by anyone in or out of corporate activities. It is financed-- "no strings attached" -- by those who believe in private property, the free market, limited government, and the moral principles on which these institutions of freedom rest.

The Foundation's educational platform is simple enough. It is:

(a) No one will learn the freedom philosophy unless he has the desire to do so;

(b) The desire is not yet general simply because no one is presenting the philosophy adequately as to depth or clarity;

(c) This deeper understanding is a personal process of self-improvement as relating to these ideas;