

# BANKNOTES

APRIL 2011

## NELSON NASH'S MONTHLY NEWSLETTER

*Nelson's favorite articles from the last month's reading*

### FDR's New Deal, In Utero

by C.J. Maloney

*Things start with ideas.* ~ Mike Piazza (2011)

What does it say about a man when he comes across as a scoundrel in a book, even when beloved by the author? That question came to mind repeatedly while I was reading Paul Fusfeld's *The Economic Thought of Franklin D. Roosevelt and the Origins of the New Deal*. Well-written and engaging, Fusfeld's in-depth study of FDR's intellectual growth is, to my mind, one of the most important studies of the man and, by extension, the New Deal and the birth of modern America.

A scion of landed aristocrats from New York's Hudson Valley, young Franklin was raised up in a cocoon of luxury. Much of the family fortune had come through running opium into China (p.9), a not ironic fact since FDR himself would become the slayer of (alcohol) Prohibition. Sent at an early age to the exclusive prep school at Groton where he "took an active interest in the debating society" (p.21) FDR's intellectual growth, and all that was to come from it, began at Harvard, where "his teachers...were not men who believed in a laissez faire society." (p.33)

On the origins of his political maturation, FDR always considered his cousin Teddy Roosevelt and Woodrow Wilson as "his political preceptors." (p.38) He took to heart his cousin's belief that "every man holds his property subject to the general right of the community to regulate its use" (p.42), and Wilson's 1913 political tract *The New Freedom* became a blueprint for much of FDR's political philosophy. (p.54)

Molded into an unabashedly collectivist and materialist "progressive," and with his head filled with "economics" of the Harvard variety, by the time he ran for president in 1932 FDR was so poorly

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### *Nelson's Favorite Quotes of the Month*

*Government is the great fiction through which everybody endeavors to live at the expense of everybody else.* - Frédéric Bastiat (1801-1850)

*The only difference between a tax man and a taxidermist is that the taxidermist leaves the skin.*  
- Mark Twain

Albert Einstein [on filing for tax returns] *This is too difficult for a mathematician. It takes a philosopher.*

*"The measure of the state's success is that the word 'anarchy' frightens people, while the word 'state' does not."*  
- Joseph Sobran

educated that he believed "economic laws are not made by nature, they are made by human beings." (p.229) Having contracted a raging infection of hubris along with his college degree, his proposed solution for every perceived social ill was "planning" on a national scale.

Any concern for the individual rights such "planning" would trample was non-existent in his mind, as "the struggle for liberty of the community rather than the liberty of the individual" was his goal, and "by liberty we mean happiness and prosperity" (p.49), not freedom. Fustfeld takes note that "FDR did not suggest any limits on the power of the state or any reserved areas of personal liberty." (p.51) The New Deal would prove as much.

From such a reactionary outlook, it's not surprising to find FDR sneering "it's all very well to talk of the sanctity of private property" (p.97), as respecting such limits would get in the way of his Big Plans; government in his view was "an agency...to promote and guide all the people into better ways of living." (p.99) Humility and allowing others' freedom to choose were not FDR's strong points nor, as the author freely admits, was economics. The FDR administration would prove itself to be a fatal mix of ignorance, hubris and a sordid addiction to power.

In sympathy with his close advisor Rexford Tugwell's urge to "make America over," FDR's fanaticism over the "back to the land" movement, which he described as "the great fundamental of making country life in every way as desirable as city life" (p.124), pops up repeatedly throughout the book. An ardent believer in the reordering and blending of rural and city life through a "more even" distribution of the population, he believed "the undirected mushroom growth of our cities and towns must be contained." (p.133) This deeply held conviction would lead directly to the building of Arthurdale and the creation of the Division of Subsistence Homesteads, one of the New Deal's most influential projects.

Well written though the book undoubtedly is, the author's efforts to absolve every transgression of FDR's are too obvious, and, due to the FDR's

character, too often put in an appearance. For one example (concerning FDR's use of the Panic of 1920 to attack "speculative middlemen" as the cause of price inflation) the most Fustfeld can muster in response is to call it "a clear example of his political disingenuousness. His letters at the time...indicate he was well aware of the basic causes of inflation." (p.75)

In another example of FDR's "disingenuousness" the book shows that for his 1932 campaign platform he called for a sound currency (gold), balanced budgets, and the elimination of "special advantages, special favors, special privileges wherever possible." (p.246) Desperate to judge FDR on his words, the author states "nothing shows better how far Roosevelt was from the socialists than this statement" (p.246), completely ignoring the fact that FDR immediately broke everyone of those promises upon taking the presidency. Words are cheap.

And, in FDR's case, often misleading, as just a few pages later the author lets slip that "(FDR's) utterances are not good guides to his thinking" (p.254), which is a polite way of saying the man was a habitual liar. It gets to the point you almost feel sorry for Fustfeld and his inability to control his hero worship, never more so than when he claims "FDR did not advocate a system of comprehensive central planning for the entire economy" (p.254) after he had just spent an entire book proving the contrary.

FDR used the crisis of the Great Depression to full advantage. No president, before or since, has had such a cult of personality built about him. He was the most pure, unadulterated politician we have ever seen, with a preternatural ability to sniff out political opportunity like a dog after a meat bone. His wish, "I favor economic planning not for this period alone, but for our needs for a long time to come" (p.204) is embodied in everything we are, and 78 years after he founded our nation, and 67 years after he breathed his last, we grasp onto his New Deal as tightly as ever.

While still a student at Harvard FDR confided his disagreement with a political maneuver of his cousin Teddy, "I think that the President made a serious

mistake...to make the Executive power stronger than Congress. (It is) bound to be a bad thing, especially when a man of weaker personality succeeds him in office." (p.266, note 3) It was to be the sad culmination of his life's work that FDR himself would become that very man.

FDR is the father of our nation, and by this time America can scarce imagine any other world than the one he created for us. It is high time we took him down from the pedestal he sits on and examine more closely the man he truly was. Buried deep in the footnotes of Fusfeld's book is an appraisal of FDR by a contemporary who described him as, "An opportunist who did every act from the standpoint of how it would benefit him politically; he had no standard of right or wrong in the ordinary sense." (p.259, note 3)

Fusfeld's book is an excellent place to begin bringing FDR back down to earth – even if the author never meant it to be.

March 24, 2011

CJ Maloney lives and works in New York City. All opinions expressed are his alone. He blogs for Liberty & Power on the History News Network website and the DailyKos. His first book is Back to the Land (Arthurdale, FDR's New Deal, and the Costs of Economic Planning).

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## Education With a Human Face

by Jerome Kohn

Illuminated by the light of his PowerPoint slide, the Assistant Superintendent for Curriculum and Instruction proclaimed yet another "victory on the Malabar Front." Test scores were up. Was it the PSAE? PLAN? ACT? SAT?, ISAT? I do not remember. What did it matter? My mind wandered. I imagined myself in Moscow circa 1930. At the Ministry of Plate Glass Production, the commissar was crowing of our success in meeting the quota from the Five

Year Plan. We produced X tons of glass far exceeding production from the previous year. All applauded vigorously. Of course to meet our quota, we had to make the panes of glass so thick and heavy that you could barely see through them, but what did it matter? No one dared bring it up. Of course, the following year, complaints about quality led the Politburo to issue a new standard. Henceforth, plate glass quotas would be set not in metric tons but in square meters. This required an entirely new approach, but we at the ministry accepted the challenge. We would now manufacture very thin, fragile panes of glass that maximized area rather than weight. These new panes would shatter in the slightest breeze, but again, what did it matter?

Our education commissars set similar arbitrary and shifting benchmarks. A Nation at Risk, No Child Left Behind, and now Race to the Top demand that test scores rise, and rise they shall. How could they do otherwise? No one really has any idea whether the scores actually mean anything, so what does it matter? And even if the pressure we put on children to perform causes them harm, well, this is simply the price that must be paid. In the final analysis, students are only so much raw material. Often, students come out of school with good grades and high test scores but without a real education or an independent sense of direction. The most capable students often become what former Nazi Minister Albert Speer described as technically-skilled barbarians. They are fit to perform a particular task assigned to them and little else. As for the least capable, they are like the window panes coming out of the Soviet glass factory, either fragile and easily broken or dense and maladapted.

Beyond its crude and ill-considered central planning, the world of public schooling resembles the Soviet Union in other ways. The nation's schools form an educational gulag archipelago. As in Stalin's gulags, students are constantly monitored and their movement severely restricted. Students are ordered about and subject to the arbitrary authority of teachers and administrators. Permission is required even to go to the bathroom, and even this is often withheld. Unauthorized travel in the hallways will be met with

a stern demand to show travel papers (i.e. a hall pass), and once in the classroom, students are told what to do, when to do it and how to do it. Speaking with fellow inmates is generally not permitted unless the conversation is authorized and relates to the mandated task, and unauthorized communication with the outside world via cell phone will result in immediate confiscation of the device with additional punishment to follow. As with any prison, fear and shame are the primary means of control and bullying and dishonesty often the only means of survival.

There is, of course, the outward appearance of democracy and due process. Schools hold elections for student government, but often the administration permits only prescreened candidates to run for office. The powers of these student councils are limited to a few trivial matters, and even these decisions are subject to veto. To provide the illusion of due process, many schools create what are called teen courts. Students that make up a teen court are hand-picked by the administration for their political reliability and work under the supervision of a dean. The court does not determine guilt or innocence but merely punishes. To get a hearing before the court, the accused must first confess. If the accused does not confess, he faces immediate and usually more severe punishment from the dean. Even Stalin would have been impressed with this arrangement.

Like our schools, the Soviet Union wasted enormous amounts of manpower and other economic resources in a blind rush to meet arbitrary quotas. As failure was not an option, the quotas were almost always met, but their achievement served political rather than economic, social or spiritual ends. Outward appearances and raw numbers were often impressive but always misleading. Behind the façade and the numbers were shoddy goods and poor service provided to an oppressed and increasingly cynical and demoralized people. It all came to a bad end.

If our schools and indeed our entire nation are not to come to a similar bad end, radical change will be necessary. First, we must reconsider what reform should look like. Public school perestroika advocated by many of today's so-called reformers will never

work. The taxpayer-funded vouchers and charter school schemes now being proposed with so much fanfare lead down the same dead end road Gorbachev led the Soviet Union down. So long as government money is involved, schools will continue to serve political rather than student interests. Real reform must start with getting government completely out of the business of education. Second, we must reconsider what education should look like. Professional pedagogues assume they know what a child should know and when they should know it. They do not. I would not be so arrogant to suggest that I do, but I would suggest that each child knows. A child's natural curiosity about the world leads him on an endless journey of exploration. From their very first breath, babies relentlessly explore and make sense of their world. They teach themselves to walk and to talk without any teaching, testing or grading. Why not simply allow children to continue into adulthood on that same self-determined path? This, after all, is how children were educated for tens of thousands of years, and this changed only during the last one hundred and fifty years. A child has little chance of finding and developing his true talents and passion if not given the freedom to do so. Finally, we need to reconsider what schools should look like. Once we reject educational Stalinism and throw off the shackles of state control, we can create schools that provide young people the resources they need without restricting their freedom to make best use of them. We can relieve the pressure and stop the grading and testing, and end the rigid adherence to irrelevant and outmoded curriculum standards. Most important, we can begin trusting our children and treating them with the respect they deserve. As Goethe once said, "Treat people as if they were what they ought to be and you help them to become what they are capable of being." Unschooling parents and most homeschooling parents get it as do the parents who send their children to one of the several dozen Sudbury Schools around the nation. (My daughter will attend this one next year.)

Sadly, for the present, only a tiny minority of young people get this kind of libertarian-style education. Most students, teachers, and parents continue to live behind the educational iron curtain. Most people

have grown accustomed to conventional schooling's absurdities and oppression and now consider them the norm. Changing this will not be easy. Libertarian education reformers must be like the 19th century abolitionists. In opposing slavery, the abolitionists had the courage to boldly swim against the tide of popular opinion. They did not compromise or equivocate or trim their sails. They endured ridicule and even persecution, but they soldiered on confident in the truth of their ideas. Those of us committed to bringing liberty even to our children in the classroom must have similar courage. We must take risks and endure the skepticism of fellow parents, teachers, friends, relatives, and perhaps even of some of our children unaccustomed to the responsibility that comes with freedom. If we can expand the range of freedom even down to our youngest citizens, there may yet be hope for the future. Why must we do this? Because it really does matter.

March 29, 2011

Jerry Kohn is a high school teacher in Oak Forest, Illinois.

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## Ten Reasons Not to Abolish Slavery

by Robert Higgs

Slavery existed for thousands of years, in all sorts of societies and all parts of the world. To imagine human social life without it required an extraordinary effort. Yet, from time to time, eccentrics emerged to oppose it, most of them arguing that slavery is a moral monstrosity and therefore people should get rid of it. Such advocates generally elicited reactions ranging from gentle amusement to harsh scorn and even violent assault.

When people bothered to give reasons for opposing the proposed abolition, they advanced various ideas. Here are ten such ideas I have encountered in my

reading.

1. Slavery is natural. People differ, and we must expect that those who are superior in a certain way — for example, in intelligence, morality, knowledge, technological prowess, or capacity for fighting — will make themselves the masters of those who are inferior in this regard. Abraham Lincoln expressed this idea in one of his famous 1858 debates with Senator Stephen Douglas:

There is a physical difference between the white and black races which I believe will forever forbid the two races living together on terms of social and political equality. And inasmuch as they cannot so live, while they do remain together there must be the position of superior and inferior, and I as much as any other man am in favor of having the superior position assigned to the white race.

2. Slavery has always existed. This reason exemplifies the logical fallacy argumentum ad antiquitatem (the argument to antiquity or tradition). Nevertheless, it often persuaded people, especially those of conservative bent. Even nonconservatives might give it weight on the quasi-Hayekian ground that although we do not understand why a social institution persists, its persistence may nonetheless be well grounded in a logic we have yet to understand.

3. Every society on earth has slavery. The unspoken corollary is that every society must have slavery. The pervasiveness of an institution seems to many people to constitute compelling proof of its necessity. Perhaps, as one variant maintains, every society has slavery because certain kinds of work are so difficult or degrading that no free person will do them, and therefore unless we have slaves to do these jobs, they will not get done. Someone, as the saying went in the Old South, has to be the mud sill, and free people will not tolerate serving in this capacity.

4. The slaves are not capable of taking care of themselves. This idea was popular in the United States in the late 18th and early 19th centuries among people, such as George Washington and Thomas Jefferson, who regarded slavery as morally reprehensible yet continued to hold slaves and to obtain personal

services from them and income from the products these “servants” (as they preferred to call them) were compelled to produce. It would be cruel to set free people who would then, at best, fall into destitution and suffering.

5. Without masters, the slaves will die off. This idea is the preceding one pushed to its extreme. Even after slavery was abolished in the United States in 1865, many people continued to voice this idea. Northern journalists traveling in the South immediately after the war reported that, indeed, the blacks were in the process of becoming extinct because of their high death rate, low birth rate, and miserable economic condition. Sad but true, some observers declared, the freed people really were too incompetent, lazy, or immoral to behave in ways consistent with their own group survival. (See my 1977 book *Competition and Coercion: Blacks in the American Economy, 1865–1914.*)

6. Where the common people are free, they are even worse off than slaves. This argument became popular in the South in the decades before the War between the States. Its leading exponent was the proslavery writer George Fitzhugh, whose book titles speak for themselves: *Sociology for the South, or, the Failure of Free Society* (1854) and *Cannibals All!, or, Slaves Without Masters* (1857). Fitzhugh seems to have taken many of his ideas from the reactionary, racist, Scottish writer Thomas Carlyle. The expression “wage slave” still echoes this antebellum outlook. True to his sociological theories, Fitzhugh wanted to extend slavery in the United States to working-class white people, for their own good!

7. Getting rid of slavery would occasion great bloodshed and other evils. In the United States many people assumed that the slaveholders would never permit the termination of the slave system without an all-out fight to preserve it. Sure enough, when the Confederacy and the Union went to war — set aside that the immediate issue was not the abolition of slavery but the secession of eleven Southern states — great bloodshed and other evils did ensue. These tragic events seemed, in many people’s minds, to validate the reason they had given for opposing

abolition. (They evidently overlooked that, except in Haiti, slavery was abolished everywhere else in the Western Hemisphere without large-scale violence.)

8. Without slavery the former slaves would run amuck, stealing, raping, killing, and generally causing mayhem. Preservation of social order therefore rules out the abolition of slavery. Southerners lived in dread of slave uprisings. Northerners in the mid-19th century found the situation in their own region already sufficiently intolerable, owing to the massive influx of drunken, brawling Irishmen into the country in the 1840s and 1850s. Throwing free blacks, whom the Irish generally disliked, into the mix would well-nigh guarantee social chaos.

9. Trying to get rid of slavery is foolishly utopian and impractical; only a fuzzy-headed dreamer would advance such a cockamamie proposal. Serious people cannot afford to waste their time considering such farfetched ideas.

10. Forget abolition. A far better plan is to keep the slaves sufficiently well fed, clothed, housed, and occasionally entertained and to take their minds off their exploitation by encouraging them to focus on the better life that awaits them in the hereafter. We cannot expect fairness or justice in this life, but all of us, including the slaves, can aspire to a life of ease and joy in Paradise.

At one time, countless people found one or more of the foregoing reasons adequate grounds on which to oppose the abolition of slavery.

Yet in retrospect, these reasons seem shabby — more rationalizations than reasons.

Today these reasons or very similar ones are used by opponents of a different form of abolitionism: the proposal that government as we know it — monopolistic, individually nonconsensual rule by an armed group that demands obedience and payment of taxes — be abolished.

I leave it as an exercise for the reader to decide whether the foregoing reasons are more compelling in this regard than they were in regard to the proposed abolition of slavery.

Robert Higgs is senior fellow in political economy for the Independent Institute and editor of The Independent Review. He is the 2007 recipient of the Gary G. Schlarbaum Prize for Lifetime Achievement in the Cause of Liberty.

This article originally appeared in the Freeman, December 2009.



*Eleventh in a monthly series of Nelson's lessons, right out of **Becoming Your Own Banker**®. We will continue until we have gone through the entire book.*

**Part I Lesson 11: *Becoming Your Own Banker*®** Content: Page 21, *Becoming Your Own Banker – The Infinite Banking Concept*®, Fifth Edition.

At this point it is worthwhile to remember that “you finance everything that you buy,” whether you like the idea or not – you either borrow money from some other source and pay them interest or you use your own money and give up interest that you could have been earning. Some folks call this “opportunity cost.” Yet, it is amazing how many people give this idea lip service but do not put it into practice in their financial dealings.

In the September 1993 issue of FORTUNE magazine there was an article entitled, “The Real Key to Creating Wealth” by Shawn Tully. [Article available on <http://www.infinitebanking.org/articles.php>] He is describing the concept of Economic Value Added (EVA) developed by Stern Stewart & Co. of New York. Tully says, “Understanding that while EVA is easily today’s leading idea in corporate finance and one of the most talked about in business, it is far from the newest. On the contrary: earning more than the cost of capital is about the oldest idea in enterprise. But, just as Greece’s glories were forgotten in the Dark Ages, to be rediscovered in the Renaissance, so the idea behind EVA has often been lost

in the ever-darker muddles of accounting. Managers and investors who come upon it act as if they have seen a revelation.” We do live in a strange world!

To create your own banking system through dividend-paying whole life insurance we must understand how it all works. Tragically, there are very few people that really understand the idea. As it is with most things, it all begins with engineering. For instance, consider the automobile business. The car you drive started out being “lines on a piece of paper.” If the production workers don’t do what the engineers designed, you won’t have an automobile – but they did, and produced yours. I get the next one right off the assembly line. It is the same make, model, color, and optional equipment as yours. They are identical. Now, try to tell me that both cars will perform identically during their lifetime! There is no way that this is true because we know a number of people that can get 200,000 to 300,000 miles out of a car with no trouble. And we all know some folks that can’t get 50,000 miles out of it before they have worn it out -- because of the way they drive and maintain it. Please keep this thought in mind as we look closer at the life insurance idea.

The engineers in life insurance are “actuaries.” They are dealing with a field of 10 million selected lives – persons that have been through a screening process (underwriting). And they are working with a theoretical life span of 100 years. Then they turn their information over to rate makers who determine how much to charge clients in order to be able to pay the death claims and make the whole system work over a long period of time.

Then the whole matter is turned over to lawyers who make legal and binding contracts that are offered to potential buyers through a sales force. The glue that holds this whole process together is the administrative and executive personnel. The finished product is a unilateral contract, that is, the company promises to do certain things if you meet the standards of acceptability and make premium payments. Read the contract and it will tell you very plainly that you are the owner of the contract -- not the company. The Owner is the most important character in the scene.

To make the plan work the Owner must pay premiums into the contract and the Company (your hired help) must

put the money to work in order to produce the benefits that are promised. Those with the responsibility of investment will do so in a number of ways in financial instruments that are fairly conservative, e.g. bonds, mortgages, etc. Look at the investment portfolio of a number of life insurance companies and you will see what I mean. One place that is speculative that some companies do invest in is in real estate developments. Some large developments of urban office buildings have been entirely financed by a single insurance company. The Golden Triangle in Pittsburgh would be an example. This can often include shopping centers.

But, upon reading the contract you will find it plainly stated that the Owner outranks every potential borrower in access to the money that must be lent!

And what he can borrow is 100% of his equity in the policy (the amount that the company can lend at any one time). If this is true – which it is – then this amounts to absolute control over the investment function of the company. In essence, money can be lent to the other places only if the Owner of the policy does not exercise his option to use the money (and pay interest) instead.

We will resume this look at how life insurance works in lesson 12.

### *Nelson Nash's live Events for the next two months*

Our comprehensive *Becoming Your Own Banker*® seminar is typically organized into a five-part, ten-hour consumer-oriented study of *The Infinite Banking Concept*® and uses our book *Becoming Your Own Banker*® as the guide. Nelson covers the concept's fundamentals in a two-hour introductory block the first day. He then covers the "how to" over an eight-hour block the final day. These seminars are sponsored by IBC Think Tank Members, therefore attendance is dictated by the seminar sponsor. If you are interested in attending one of these events, please call or email the contact person listed with the seminar.

*Nelson Live in Chicago*, Tuesday, Apr 19, contact Clay Campbell 832-721-2997, or email [claycampbellfeg@yahoo.com](mailto:claycampbellfeg@yahoo.com)

*Nelson Live in Arlington, TX*, Thursday, Apr 21 - Friday, Apr 22, contact Vance Lowe 817-223-4912 or email [vance@forars.com](mailto:vance@forars.com)

*Nelson Live in Columbus, OH*, Tuesday, Apr 26, contact Matt Jehn, Royal Oak Financial Group, 1-800-955-0307, [www.royaloakfinancialgroup.com](http://www.royaloakfinancialgroup.com)

*Nelson Live in Boerne, TX*, Friday, Apr 29, Saturday Apr 30, contact Janet Sims 830-331-9805, or email [janet\\_sims@financialprocessgroup.com](mailto:janet_sims@financialprocessgroup.com)

*Nelson Live in Hillsboro, TX*, Friday, May 6, Saturday, May 7, contact Charlie Jackson 254-582-3565 [nancy@bcbstexas.com](mailto:nancy@bcbstexas.com)

*Nelson Live in Lancaster, PA*, Friday, May 13, Saturday, May 14, contact Heather Kovack, 888-626-5750 or 717-626-4072, [heather@familywealthandwisdom.com](mailto:heather@familywealthandwisdom.com)

*Nelson Live in Wilkes-Barre, PA*, Tuesday, May 17, Wednesday, May 18, contact Tim Yurek, 570-826-1801, [tyurek@jacobicapital.com](mailto:tyurek@jacobicapital.com)

*Nelson Live in Blue Bell, PA*, Thursday, May 19, Friday, May 20, contact Tim Yurek, 570-826-1801, [tyurek@jacobicapital.com](mailto:tyurek@jacobicapital.com)

### *Nelson's newly added Book Recommendations*

*The Myth of the Great War* by John Mosier

*Mises – The Last Knight of Liberalism*  
by Jorg Guido Hulsmann

***The February 2011 IBC Think Tank Symposium*** is now available on DVD.  
“*The Seen and Unseen of IBC*” Six-Disc DVD set is only \$179.95 plus shipping.

Here is the Symposium Speaker line-up:

David Stearns - “*Who is IBC and What do We Do?*”

Nelson Nash - “*The Seen and the Unseen*”

Robert Murphy - “*Introducing Austrian Economics and IBC*”

Jeffrey Tucker - “*Mises.org*”

Carlos Lara - “*IBC and Austrian Economics: Building the 10%*”

Rocky Nystrom - “*Using the Infinite Banking Concept for College Funding*”

Mary Lyons - “*A Banking Case Study*”

Tim Yurek - “*Frequently Asked Questions*”

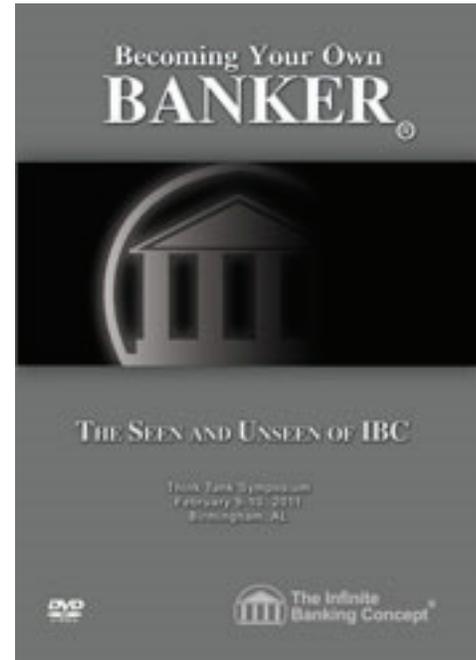
Tony John - “*The Seen and Unseen of IBC*” and “*Dividend Paying Life Insurance*”

Dwayne Burnell - “*Policy Basics - The Seen and Unseen*”

Harj Gill - “*Insider Secrets for Financial Advisors*”

Ray Poteet - “*Charitable Giving - A Closer Look*”

Justin Craft and Russ Morgan - “*Teaching the Banking Process*”



Order your copy from our website: <http://www.infinitebanking.org/store.php>

**P.S.** *Symposium attendees were mailed their DVDs [one set per registered couple], if you have not yet received the DVD's please email or call me.*

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