

— such as those summarized in the Ten Commandments and the Golden Rule — may assume many other forms. Among them — and depending upon the kind or degree of immorality — may be revenge from the persons wronged, social ostracism, loss of character, bestiality, a guilt complex and various other personality complexes, the development and encouragement of greed and gluttony, parasitism or dependence, ever-increasing laziness, the destruction of one's creative ability and the failure to fully develop one's potentiality, mental ills and physical diseases brought on by vice and corruption, injury and disgrace to one's family, worry, fear, poverty, degeneracy, and, finally, whatever judgments there may be after physical death.

Judas Iscariot betrayed a trust — violated a moral law — and he felt the enormity of his guilt so much that he killed himself. A murderer or an embezzler may take his own life for the simple reason that he can no longer bear to face his family and friends nor, for that matter, even himself. Others don't go to such lengths, but their punishment is still certain in various other forms.

Do all of these undesirable things automatically happen to every person who breaks a moral law? Indeed not, or mankind would long ago have destroyed itself completely! But when I ignored the physical laws governing the results of skating on thin ice, I did

not die either. I did, however, get chilled and wet and catch a cold, and I ran the risk of death. So it is with the natural laws of morality; every violation of the moral code leaves its inevitable mark in one way or another, and repeated violations will surely lead to complete degeneration.

The Eighth Commandment

IF THIS is true — and who will deny it? — let us examine again the moral principle, "Thou shalt not steal," and its bearing on the problem of helping our less fortunate neighbors.

Natural law decrees that no one is immune to death from accidents or from various ills of the flesh. So there will always be orphans and widowed mothers with small children. And, frequently, these unfortunate persons may need assistance. The only disagreement among persons of good will would seem to be in the appropriateness of the means used to accomplish this desirable end.

It is my belief that an attempt to accomplish a good deed by evil means is no more logical than trying to grow wheat from tare seeds. Evil begets evil, just as surely as night follows day. And I am equally sure that if I always knew the right thing to do — and always did it — good, not evil, would always be the result. Any seeming evidence to the