

There is no denying that social leveling has a strong emotional and humanitarian appeal, not only for those who feel weak and dependent, but also for many who feel strong and noble. And few will deny the virtue of helping those who want and need assistance. But if any person would retain the freedom to determine his own needs in life, he must equally defend the freedom of every man to determine in his own way how to help others. The political or coercive route to security is not entirely a primrose path of something for nothing. What starts out as a popular pastime of soaking the rich turns into a program of taxing everyone who works for a living. And as socialism advances, the weak and dependent find themselves competing with the youthful and strong who have also been driven by hunger to the public trough. Such competition in sheer desperation is far more ruthless than that which is sometimes frowned upon in the open market. When people lose respect for the rights of one another to life and to property, then the weak and dependent may expect to be early victims of murder and theft.

If the less productive members of a society truly seek security, let them rally to the defense of the freedom of choice and freedom of action of those who work for a living and who are personally productive. Let them voluntarily

deal with one another in a market place kept free of compulsion. Such voluntary trading directs the instruments of production and the means of economic security into the hands of those most capable of serving all mankind. It promotes mutual respect for life and property. It stimulates every individual to develop his own talents to their maximum productivity. It encourages saving instead of squandering. The free market, and not its displacement by governmental controls, is the only route to the kind of personal security which makes for harmonious social relationships.

Security Is An Attitude

A FEELING of personal security depends upon something more than the legal guarantee of a handout in time of need. Security is an attitude not necessarily satisfied by an "equal share" or even by an abundance of material goods and services. To be truly secure is to be without cause for anxiety, and that kind of security stems from the mind of an individual who knows that he has done his very best with what was properly his own. Such security is fed by one's respect for the rights of others to life and property, a respect upon which is based one's own claim to those rights.

Though older persons may not serve well in