

— whether it be something already discovered or something yet to be discovered. Its scope includes phenomena such as those of physics and chemistry; it also includes those of human conduct. The so-called Law of Gravity is one expression of Natural Law. Scientific discovery means the unveiling to human perception of something that has always existed. If it had not existed prior to the discovery — even though we were ignorant of it — it could not have been there to be discovered. That is the meaning of the concept of Natural Law.

This view — there exists a Natural Law which rules over the affairs of human conduct — will be challenged by some who point out that man possesses the capacity for choice; that man's activity reflects a quality lacking in the chemistry of a stone and in the physical principle of the lever. But this trait of man — this capacity for choice — does not release him from the rule of cause and effect, which he can neither veto nor alter. What the capacity for choice means, instead, is that he is thereby enabled, by his own choice, to act either wisely or unwisely — that is, in either accord or discord with the truths of Natural Law. But once he has made his choice, the inviolate rule of cause and consequence takes over with an iron

hand of justice, and renders unto the doer either a prize or a penalty, as the consequence of his choice.

*It is important, at this point, to note that morality presumes the existence of choice. One cannot be truly moral except as there exists the option of being immoral, and except as he selects the moral rather than the immoral option. In the admirable words of Thomas Davidson: "That which is not free is not responsible, and that which is not responsible is not moral." This means that free choice is a prerequisite of morality.*

If I surrender my freedom of choice to a ruler — by vote or otherwise — I am still subject to the superior rule of Natural Law or Moral Law. Although I am subservient to the ruler who orders me to violate Truth, I must still pay the penalty for the evil or foolish acts in which I engage at his command.

Under this postulate — that there is a force in the universe which no mortal can alter — ignorance of Moral Law is no excuse to those who violate it, because Moral Law rules over the consequences of ignorance the same as over the consequences of wisdom. This is true whether the ignorance is accompanied by good intentions or not; whether it is carried out under the name of some religion or the Welfare State or whatnot.