

If we consider the problem in terms of property rights instead of the vague and woolly human right of free speech, we see that there is no conflict and no necessity of limiting or abridging rights in any way. The rights of the individual are still eternal and absolute; but they are property rights. The fellow who maliciously cries "fire" in a crowded theater is a criminal, not because his so-called right of free speech must be pragmatically restricted on behalf of the "public good"; he is a criminal because he has clearly and obviously violated the property right of another person. • • •

THE *Thank You* ECONOMY

"Thank you very much," said the grocer to the lady as she paid him 18¢ for a can of beans.

"And thank *you*," responded the lady. "I want the beans more than these pennies, so I am as obliged to you as you are to me."

"Aren't these voluntary transactions what's meant by the free market?" queried the man with the apron.

"Surely. I like to think of it as the Golden Rule practiced in the market place. Would that all of my income were as willingly exchanged as this."

"That goes for me, too. Hm! I never thought of it this way before; but when the government takes my income to give to others, I don't say thank you, and the ones to whom it is handed never say thank you to me. That's the *thankless* way of life, isn't it?"

"How right you are. The *thankless* way of life is rapidly replacing the *thank you* way. And why? I suspect it's because folks like you and me don't know how to explain the *thank you* way. I see I've got some homework to do. Good afternoon."

LEONARD E. READ

A rural minister insists that . . .

Money Talks



CARLTON WILLIAMS

THE PHRASE, "money talks," is a commonplace saying, used chiefly in a facetious sense, indicating that if you have the money, you can buy almost anything, or, if there's enough money in it, a man will undertake to do what he otherwise would not think of doing.

Certainly, this is not the meaning in which the words are used here. Instead, I propose the old phrase as a sort of sounding board to emphasize certain thoughts which I hope may echo and re-echo in our minds.

If money actually does talk, what—in heaven's name—is it trying to say to us?

I believe sincerely that if we can hear and understand what our money is actually saying, it is vastly more important than anything that any man, however gifted or however wise, can possibly say to us.

The Reverend Mr. Williams of Rockton, Illinois, also is interested in farming—and freedom. This article is from his address before the Annual Meeting of the Northeast Illinois Production Credit Association at Woodstock, January 18, 1958.

If money does talk, what it says to us is of vast importance because it tells us some blunt truths of economics and of the economic welfare that conditions the whole life of every individual. The natural ambition of everyone is to improve his own condition. We all want better things. We want happiness. We want peace in the world and stability in our own communities—which can come only from more dependable, moral, and spiritual relationships among men. And above all, we want economic justice. *Economic justice* is, indeed, the cornerstone of human progress the world over. That is true because where there is no economic justice there is no freedom, and when people are not free there can be no real progress.

This is not to reduce the vastly complicated interests of human affairs to economics. But the sober fact remains that if there are no physical and material supports for life, there can be no life.

A starving musician is more concerned with food than he is