ulation of money, such as the monetization of debt, and so on.

However, "It is better to light a candle than to damn the darkness." With this in mind, I should like to take sides in the ideological conflict of our times and commend to your attention the way of life which is the opposite of collectivism. This way of life, also, has numerous labels, but I'm going to give it a simple and descriptive name, "Looking Out for Yourself." That's quite the opposite of having the government looking out for you.

Now there's a lot more to this looking-out-for-yourself philosophy than first meets the eye. To the unreflective person, it will suggest a life of non-cooperation, greed, the law of the jungle, and no concern for the well-being of others. But, be not deceived. If you intelligently look out for yourself, you will thereby follow the way of life most valuable to others.

Perhaps you will better understand this idea when I explain why there isn't anyone on earth you can constructively control except yourself. Control can be divided into two types, the destructive and the creative. It is simple enough to control others destructively. Little intellectual achievement is required to restrain others, to inhibit their actions, to destroy their lives. There are all sorts of ways to get on the backs of others and hinder them in their creative actions. But the hindering type of control is quite different from the helping type. The hindering type rests primarily and ultimately on the application of brute or physical force.

Now brute or physical force is all right if confined to its proper sphere—that is, restraining and inhibiting destructive actions such as violence, fraud, misrepresentation, and predation against peaceful persons. Broadly speaking, this is the logical function of government. In sound theory, government should use its police powers only to do for all of us equally that which each of us has a moral right to do for himself in defense of his life, liberty, and property. It should apply physical force only defensively in order to repel that which is evil and unjust.

It should be clearly understood that brute, physical, or police force cannot constructively help anyone. It can give only a negative assist by clearing the obstacles from the road to opportunity. No person, nor any set of persons, can physically force anyone to invent, to discover, to create. Let us face this fact: One can have no control whatever over any other person creatively. We are indeed fortunate if we have very much control even over ourselves creatively. In any event, such creative control as any of us possesses is confined strictly and exclusively to self.

Creatively, man has no control over others, no power over others, except the power of attraction; and even then, it is the other person who decides upon and determines the degree of attraction. This is a God-bestowed limitation on all men for which we should be forever grateful. I, at least, am pleased that others cannot *compel* me to accept as eternal verities that which they claim to know. And I am even more pleased that I cannot force my opinions and beliefs upon others.

The power of attraction is always and forever a subjective judgment! One may be attractive to none, to a few, to many. Figuratively, others look us over and decide for themselves whether or not we have anything worth their consideration. After years of schooling, you fully realize that no teacher is ever self-designated. It has always been you who decided what, if anything, you learned from your teachers. Or, to use a more obvious example, it is the person with the receiving set who does the tuning in—it is never the broadcaster.

Put it this way: I can help you in a material sense only if I have money to lend or give to you, or goods and services to exchange with you. Intellectually, I can assist you if I possess understanding not yet yours. Spiritually, I can be of value to you only if I am in possession of insights which you have not yet experienced. Materially, intellectually, and spiritually, I am limited to what I can do for any other person by what I have to give, by how well I have looked out for myself in these areas.

Once we have grasped the idea that the best way to help others is first to look out for ourselves, we should next consider how important it is that we do help others. I would like to emphasize the point that each of us, if self-interest be interpreted accurately, has a vested interest in the material, intellectual, and spiritual well-being of others—that our very existence depends on others.

To appreciate the extent of our dependence on others, we need but realize that we are living in the most specialized, the most advanced division-of-labor, the most removed from self-subsistence society in all of recorded history.

For example, you will discover, as you take up your highly specialized tasks, that someone else will be growing, processing, and delivering your food, that someone else will be making your clothing, building your home, providing your transportation, supplying your heat, and making available to you most of the new knowledge you acquire. Indeed, you will discover that individuals from all over this earth will be at your service, willingly exchanging their millions of specialties for your own single specialty. You will discover that you will consume in a single day that which you could not possibly produce solely by yourself in thousands of years. You will see about you a release and exchange of creative energies so fabulous that no living man can trace or diagnose the miracle. You will, for instance, pick up the receiver of a telephone, and instantly there will flow to your personal service the creative energies of Alexander Graham Bell—of tens of thousands of metallurgists, engineers, scientists, operators, linesmen—a complex of creative energies flowing through space and time in order that you may talk to your parents or friends in a matter of seconds.

No one of us can exist without these others. And I repeat, each of us has a vested and vital interest in the creative energies of other people and in the uninhibited exchange of their services, ideas, and insights. We must, if we would intelligently look out for ourselves, see to it as best we can that these others be free of private or political marauders, interventionists, and parasites. Any inhibition to their creative lives is opposed to your and my personal interests, and we err and do not look out for ourselves if we sanction or fail to oppose such debasement. And further, it is incumbent upon all of us to rise as far as we can in our own intellectual and spiritual statures so that these others, on whom we depend, may find something in turn to draw from us.

Specialization has its unquestioned blessings. But there is always the danger, which we are now witnessing, of its taking off like spokes from the hub of a wheel, on and on with no regard to boundary or periphery, with each specialist heading into an ever-advancing remoteness, into an atomistic world of his own, with nearly all specialists "too busy" to read, study and meditate on the general problems of man's proper relationships to man. When these trends characterize a society, that society isn't merely doomed to collapse; it is destined to explode! If you would look out for yourself—and thus for others—you will by example and precept do your part in reversing such trends.

In order that I be not misunderstood, I repeat that specialization has its unquestioned blessings. Specialization is the road to material wealth—which can, in turn, lead to intellectual and spiritual wealth. But while specialization is the means to wealth, let us not think of material wealth as an end in itself. Material wealth, like specialization, is only the means to higher ends—intellectual and spiritual wealth.

It seems to me that if material wealth has any moral purpose at all, it is to free man from the restrictions which are imposed by a subsistence level of living. Material wealth, morally speaking, is but the means to free us from lower employments so that we may labor more industriously at higher employments, that we may develop more fully the life of the intellect and of the spirit. Mate-

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