

with a Beethoven sonata; and a poverty stricken philosopher is probably more concerned with the problem of how he is going to pay the rent, so that he will have a place to live, than he is with categorical panaceas for the salvation of the world.

But give this musician and philosopher the physical things they need, and you liberate their talents for greater production.

It follows, then, that material blessings are among our first and most important needs; and for this reason all human welfare is directly and inseparably connected with money.

But money is nothing more than an expression of value—a mutually recognized symbol of property. It is the *property* which constitutes the real wealth. Hence, when the right of private property is denied, the value of money, its symbol, is gone. When money talks, it says, above all things: "Look well to your property, for when you have lost that, you have lost everything."

We profess to believe that the right of private property is inalienable. Yet within the brief span of memory of most of us, the property of untold millions of people in the world, from Russia to Bolivia, has, in one way or another, been taken away from them. If we think our property is as safe

in America today as it ever was, just remember that even here the very concept of the right to private property is under attack from several quarters. For the most part, the attack is indirect—the main effort is directed at the imposition of national welfare programs designed to minister to each according to his need.

"Need" Always Exceeds Supply

It would be a most comfortable situation if the needs of everyone could be met automatically by some super power. "To each according to his need!" That is a teaching which is being accepted by millions. But the other part of the equation goes with it: "From each according to his ability." The fallacy in that socialistic philosophy is that the second part cannot possibly equal the first part. The "from each according to his ability" cannot satisfy the "to each according to his need." For the need is always greater than the supply. The only way it can be done is for all of us to supply our own needs with our own labor, frugality, and ingenuity, and then lend a helping hand where it is most needed.

Now, it is not my purpose to question claims or to judge the relative merit of human needs, for our economic fortunes or misfortunes have a profound influ-

ence on all other relationships. There can be no doubt that economic prosperity breeds personal satisfaction as well as a high degree of spiritual well-being, while poverty is a festering cesspool of disease, maladjustments, discontent, social unrest, and crime.

But for the most part, the way out of poverty lies in the fruit of our own efforts, for we live in a universe of natural law.

Nothing in this universe can or will succeed which is not in harmony with the universe. Eventual success in any enterprise, be it personal or governmental, depends upon and is conditioned by its essential harmony with the irrefutable facts of the universe. This is as true in the realm of economics as in the field of science. Our fortunes or misfortunes, of whatever nature, reach deep into the basic laws which govern the entire universe.

Basic Laws of the Universe

To illustrate, let me relate two very dissimilar incidents in my own experience.

1. As a child some five years of age, I discovered it was fun, or so I thought at the time, to wet matches with my tongue or soak them in my mouth, then rub them on my fingers so that they glowed with a fascinating and beautiful phosphorescent fire. This I did,

not knowing what might happen. But it happened! From the time I was six until I was 14, I was a complete invalid, not knowing whether I would live or die; the poison went through practically every bone in my body—finally settling in the tibia of my right leg. My body is scarred from abscesses and operations caused by infected bone.

An ugly disease—chronic osteomyelitis. And there's no known cure except to cut out the diseased bone with literal hammer and chisel, hoping to stop the infection before the whole bone becomes necrotic. Now, no matter how ignorant the child, his disobedience of natural law caused the man to be a virtual cripple all the days of his life.

2. The second illustration is more pleasant. About twenty years ago, when recovering from the periodic bone surgery which has been the rule rather than the exception during my life, on crutches most of the time, incapacitated and unable to follow my profession, I locked myself in my study and wrote a couple of novels. Then my wife inherited a little money from her father's estate, and we set out to buy a farm. We didn't have enough money, and no one with a good farm for sale thought a crippled preacher was too good a risk; the farm mortgage people