

# The Authentic Revolution

By A. G. HUIE

**T**HROUGH the courtesy of the United States Consul General in Sydney, New South Wales, I have received a pamphlet on The Authentic Revolution, published by The Christian Science Monitor. With its trenchant criticism of communism I fully agree. What grates on my nerves is its oft repeated references to the freedom of Western civilization. [Mr. Huie is secretary of the Free Trade and Land Values League, Sydney].

It is assumed that the economic activity of the West is free. But if it were there would be no threat of communism. It is the lack of freedom that is the great and threatening danger to the limited measure of freedom that the West possesses.

The West possesses great advantages over the East. It can reject a government it has come to dislike and much of the business of the country is on a competitive basis. But the West is drifting toward the totalitarianism of the East. This is plainly seen in the extension of the functions of the state, and it is recognized by the author when he states "some of the lies of totalitarianism have penetrated into our thinking."

In more definite form, this was seen in the great nationalization projects of Britain and the socialization policy of the Labor party in Australia. Both were advances toward communism. Such a policy arises from the fallacy that the state knows better than the individual what is good for him. What is needed is a clear demarkation between the functions of the state and the individual with respect to industry.

Industrial concerns, such as a gas works or electricity supply for a town, are properly functions of the state or local authority, since they are by nature monopolies. All competitive enterprise should be free. Private enterprise has to be efficient in order to survive. Public enterprise has no such stimulus because there are taxpayers to fall back upon to make good the losses. We have many examples of this in Australia. The less the state does the better.

Australian railways, for instance, are state owned. Political influence is behind extensions of the system. Need I say that they are run at a heavy loss which the taxpayers have to make good?

For example a Labor party government has started on the construction of the Eastern Suburbs railway estimated to cost over £100,000,000. The effect of that expenditure will be to add at least a like amount to the value of land in the City of Sydney and the Eastern Suburbs. That will go as a gift to the few who own the land which is benefited. The users of the railway will be charged fares with a view to paying working expenses and interest on the capital borrowed to construct the line. The loss, since one is anticipated, is to be made up by the taxpayers.

Take the other essential of a truly free system—the right of a man to freely exchange the products of his labor for the products of other men's labor regardless of all state boundaries. The only way that men can be really free is to be free to produce wealth and free to exchange it for wealth produced by others the world over. The Creator in His wisdom very widely distributed the resources of the earth which minister to human welfare.

Thus the special advantages of one part of

the earth are drawn upon by means of exchange by others who lack them. A case in point is Australian production of fine wools. Australia needs much that the United States produces. What is more natural than a free exchange of surplus products? Unfortunately the exchange is not free and the cost of products in both countries is inflated by unjust taxation.

Much is said in the pamphlet about man's "birthright of freedom," but there are two freedoms of a fundamental nature that are not even mentioned: the freedom to produce the requirements of life from the resources of nature, and the freedom to exchange the products of labor.

To my way of thinking it is simply beating the air to speak of freedom while one man owns the land upon which another has to live and work. It means that the producer pays a good part of the fruits of his labor to the non-producer. The ownership of all the land by a small proportion of the people is the rock upon which the Western civilization is in danger of being wrecked.

Nature yields only to the producer of wealth. She gives the idler nothing. Here is the position which we, who love freedom, must recognize or run the risk of losing. Modern production arises from three factors: land or natural resources, labor, and capital which is stored up labor used to aid production. Under the natural or divine order of freedom, the proceeds of industry should be divided among those three.