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New colonialism

THE EDITOR, Sir:— Over a year ago, we got "political independence" from British colonialism, yet the economic, social and moral condition of the masses continue to deteriorate.

Is it possible that we've overlooked the basic causes which make colonialism inherently evil — changing its forms while perpetuating its essence? Could we have inadvertently changed the beneficiaries — instead of the system? In short, could we have changed "white" colonialism for "black?"

Why is colonialism intrinsically evil? Isn't it because its vicious systems of land tenure, trade, taxation and government deprive the natives of their rights, rob them of their freedoms and exploit them for the benefit of a few — thus reducing them to economic slavery?

Of what does slavery essentially consist, but its denial of a man's inalienable right to himself and the things he produces, while compelling him by force — or threat of force — to work for the benefit of others? What has been done since independence to remove these basic causes? Is a mere change of "administrators" enough?

Until we: (1) tax bare land up to its full market-value exempting all improvements, thus making land speculation unprofitable; (2) Abolish all restrictions on trade, while eliminating all other forms of taxation and (3) reduce Government to the minimum necessary to protect the life, rights and property of its citizens, and run non-competitive services, we'll continue to "jump from the frying pan into the fire."

The earth is God's gift to all men, freely given for the maintenance of their lives, and the

exercise, development and enjoyment of their faculties; all have equal rights to use it for their sustenance. None can have a right to prevent others from using it. To deny this, is to assert that some have a better right to existence than others — an obvious absurdity. Hence all are entitled to use land to support their life.

This is a world of causes and effects, and men's economic and social relationships are governed by natural laws as surely as his physical structure conforms to the laws of anatomy, physiology and biology. Non-recognition of this fact does not vitiate nature's laws, and since she neither condones our ignorance — or can be ignored out of existence, she afflicts us with poverty, misery, suffering and apparently insoluble problems, to prove that her laws cannot be flouted or violated with impunity.

Men were born to be free — provided they respect the equal rights of others. All attempts by Governments to control people's lives by "planned economies," are doomed to failure, as it results in loss of individual freedom. Justice — not charity, is nature's insistent demand: Obey or perish, her ultimatum! Dare we resist?

I am, etc.,

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