

One Man Crusade Against The Cause Of Communism!

Vinoba Bhave, India's most noted anti-Communist is, many declare, the successor to Mahatma Gandhi, whose doctrine of moral force won India's freedom. He traced the cause of Communism, as the accompanying article shows, to a denial of man's individual right of access to land. His solution is, however, primitive and of temporary benefit only. A solution based on principles of Economic Science is permanent and will solve the natural resource, the industrial and commercial, the residential, and the agrarian aspects of the "land problem" as well.

Capitalism (Free Enterprise) — any system of production in fact — requires the two primary factors land and labor, and the secondary (derived) factor capital. Management, because it is a job, — not an independent factor, is properly included as LABOR, where scientific and not mere traditional distinctions are made.

Popular opinion wrongly blames a conflict of interests between Labor and Capital Owners for basic economic and social troubles, and legislate accordingly. However, in recent years the land problem has made news headlines over the world. Land is the "mother earth" — the source factor. Economic capital, always a man-made element, is seen more and more by thinking people, to be like a veneer spread over the land, thin or thick according to the intensity of industrialization and mechanization of the nation. More people now know that our mistreatment of the land factor, in relation to the need of man to live and sustain his life by work, can cause, and is causing trouble — real trouble, like Communism. Some one hundred years of attempts to improve conditions by trying to improve labor and capital relations or to increase power to control them, have failed; they have failed because the cause of our trouble does not lie between them but is to be found elsewhere — and a fault of the citizen as such.

The Henry George School offers free classroom and correspondence courses in economic science that does reveal the SOURCE of much of our trouble. It places the greatest emphasis on the distinctions demanded by science and the "scientific method." People concerned about the distressing conditions of our country and of the world should make a personal inquiry into this study; all who do will fit themselves to work for the welfare of the individual — themselves included — and the country.

Chartered in 1932 by the Board of Regents of the University of the State of New York, the School is non-profit, non-political, and non-sectarian. For information about the School and its courses write or phone:

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— and other locations)

Read "ARCHIMEDES," by Mark Twain
on opposite side

Trend Of The Times

INDIA:
FIRE

An old man with white whiskers and thin legs and a piece of white cloth wrapped about him for raiment is taking a long walk in India. In three years he has walked 10,000 miles. He is going still at the rate of 10 miles a day.

He is Vinoba Bhave, a penniless but not aimless wanderer. He is embarked on a Herculean labor, trying to head off communism in India.

In America the man who sets out to beat communism is apt to be an excited and angry man. He speaks harshly not only of Communists but of all non-Communists who happen not to approve his way of opposing Communists.

Vinoba Bhave, India's most noted anti-Communist, never raises his voice in wrath. He never accuses or denounces anyone. He advocates no laws, proposes no police for suppressing Communists. Yet by the Communists this penniless, powerless man afoot in India is most dreaded of all anti-Communists.

The Kremlin captured China for the Communists. If now it can take India for the Communists, its triumph will be complete.

All Asia will then be Moscow ruled. What can then save all of Europe from Moscow's power? With Europe goes Africa. And after that?

The struggle for India is the struggle for the world. This man going barefoot from village to village, how could he save India? His answer is one word: land.

A few Communists were able to take and hold all Russia 37 years ago. Why?

They promised the Russian people the thing which, above all things, they desired: land.

The history of our race, its revolutions, its wars, is a story of men's urge for land. Next to air and water, comes the need for land.

The land of Russia was held by feudal lords. The people could work, extracting their living from the soil, only by their master's consent, and on his terms.

That urge for land took Israel out of Egypt, into its "promised land." It moved the millions who left the Old World for conquest of the New. It led the great migrations of historic time. Land was men's urgent need. There was much land in Russia, but the people were fenced away from it.

Men demand security—assurance of opportunity for shelter and for food.

In our industrial age, we are bound together. We drive for "social" security. The only security in other lands and ages is the individual security of a bit of land to till.

The False Promises

Lenin and his Communists promised the Russians what, of all things, they most desired, land of their own on which to live secure.

The people, believing these promises, hailed as saviors the men who came conquering them. The promise was not kept. The Russians have only changed landlords. They find the Communist state as oppressive a landlord as ever the grand dukes were.

The Communist promise served only to lure the people into the Communist trap. Wherever men are landless, that trap waits to serve the Communists. Vinoba would destroy the trap.

Had the peasants of Russia owned the land they tilled, Russia would have been the last of nations instead of the first to fall a prey to the Communists.

Then to China came the Communists with their false promises.

In China, too, the people were insecure. They suffered from bad government, and, as in Russia, they were barred away, tens of millions of them, from the land.

Had China been well and justly governed, with a fair division of the land, the Communists would have had no more chance in China than they have in the United States, where they have no chance at all.

As it was, the Chinese fell for the Communist promises. Now they are in the trap.

Next is India.

The crowded people of India are poor. Fifty million of its peasants are landless. There is much land, but the fifty million have no part in it. Come now the Communists promising the Indians what of all things they most desire, a share of the land from which their living must be made.

A Barefoot Conqueror

Comes afoot in India now this old man planning peaceful defeat for the Communists. The heart of kindness confronts the heart of hate. Vinoba would remove the tinder with which the Communist fire is set. He would have land for the landless and without violence or even politics. So he would backfire against the Communists.

The land, Vinoba says, is given, like the water and the air, by God. All men are entitled by nature to that share of it which they need and will rightly use. Let the holders of the great estates think of these landless as their children, their heirs. Let them share with the landless peasant the land by which to live.

That done, they need have no fear of the Communists.

A strange spectacle! The India which, with Mahatma Gandhi, won independence by moral force, does not laugh at the simple Vinoba as the rest of us might do. It reveres him, instead; and thus far enough land for two and a half of India's 50 million dispossessed has been bestowed as he requests.

Barefoot, the old man (they call him a saint in India) walks on, appealing for the rest.

Some of us fight fire by violence, spreading it; others, by removing the fuel on which it feeds, quenching it.

—WALTER LOCKE.