

that it may be brought about gradually. It may be that the great change we advocate should come about suddenly lest a worse thing befall us.

**W**HY will men be so timorous of achieving the great and true through travail and trouble? Why should they shrink from the minor difficulties in effecting a change in conditions that will restore the balance of the world? We are talking now to a man who knows, and we do not have to lecture. He knows all this as well as any reader of *LAND AND FREEDOM*. Besides, he is a man of vision with an outlook on the world that transcends the ordinary man's gift of seeing. How with such mental and spiritual equipment can he think as he does?

**I**F the change we advocate is rejected, there are two ways open in the path that must be trod by civilization—revolution or chaos. If apathy and social prejudice now make difficult or impossible the necessary change; if outgrown institutions enlist in their support the influence of the learned and powerful, the sanction of organized religion, and the voice of a subsidized press, it is not more than has happened to protect, defend and favor every hoary superstition which the demands for a fuller life have sought to overthrow.

## The Land Question in India

**I**N several districts of Bombay, too, where an intensive political campaign has recently been carried on, the villager has begun to question the justice of the taxation system (with regard to land rather than salt, the latter duty being a selected object of attack and no real grievance) and to adopt methods of passive resistance. Similarly in Oudh, the region lying in the center of the great northern plain, the payment of rent to landlords is being refused. But elsewhere, with rare local exceptions, the peasant remains quiescent and is occupied with other than political thoughts. \* \* \*

The Indian peasant ordinarily owns from three to twenty acres. In some provinces the tenant class is larger, but only in the south of India is the landless man, often a pariah or outcast, a major problem: The tenant's holding also will be of the same size, and his status is not necessarily below that of the peasant owner; but owners predominate, and, except in tracts favored with canal irrigation, draw a bare subsistence from a tired soil. \* \* \*

No scheme for the reform of the landlord can be produced in a few moments. A growing section of liberal opinion is in favor of his expropriation, with or without compensation.—"The Indian Village and the Indian Unrest," by C. F. Strickland in *Foreign Affairs*.

**L**ET no one imagine that he has no influence. Whoever he may be, the man who thinks becomes a light and a power.—HENRY GEORGE.

## Outwitting Communism

(BROADCAST BY FRANKLIN WENTWORTH OVER YANKEE NETWORK FROM BOSTON RADIO STATION WAAB)

**A** GOOD many Americans are sick of official investigations, fact-finding projects and analyses of economic conditions. Even among radicals there is a growing impatience with, if not contempt for, the members of their fraternity who are still using the space afforded them in current periodicals to suggest that things in human society are awry. It would seem that this sort of economic writing has reached its logical limit, and further indulging in it will not advance us much. What we wish to be shown is what we may do. In what direction or along what path shall we travel? What is the desirable goal? And why is it desirable? If we can decide these questions even theoretically we may at least head in a hopeful direction, and thus perhaps find a first effective step.

### RUSSIAN EXPERIMENT THRILLS MASSES

The present Russian experiment is attracting the good will of thousands who do not really favor communism because it reflects some sort of relief from present world wide stagnation and despair. The fact that the Russians are temporarily on limited food rations appears no serious drawback to those who think of hardships endured by our Pilgrim fathers and the pioneers who settled our great West, who were also inspired by the notion that they were building a future desirable civilization. The uneasiness that comes from the fact that the theory of society projected and so far evolved by the Soviets does not appeal to us, is constantly modified by reports of good things accomplished, and by the rather helpless conviction that there is a very real likelihood of a collective society of some sort displacing our present *laissez-faire* order, to which our children will be obliged to conform, if not ourselves.

The masses of the people in every nation are being thrilled by the accomplishment in Russia of certain objectives the Western nations have aspired to but have not been able to achieve. There are many earnest souls, for example, concerned with the millions of people in the United States who are unable even to read official instructions for hygienic living, but we have never been able to launch any really collective effort to abolish this illiteracy. A loosely organized nation cannot perhaps hope to do this most effectively except when at war. War is obviously communistic. In war we sacrifice individuals for the common good and derive inspiration from it. The Russians are doing this in the cause of peace.

### IMPATIENT FOR BETTER SOCIAL ORDER

Great economic changes have not always been clear to the one or two generations entangled in them, because of the time element involved. We are now moving rapidly, however, that we should be able to foretell and, if wise enough, to readjust our lives to seemingly inevitable