

Back of this conflagration, however, are other causes. Europe has too long been an armed camp, surging with military preparations, vociferous with braggadocia and appeals to the baser instincts of men by conscienceless rulers and followers of the military trade, to escape the consequences of the bursting of these horrible engendered forces. In the preparation of this witches brew the cauldron must sooner or later have boiled over. How can people go on supplying their rulers with the tools of war, and expect to escape the consequences, with military men all eager to seek an opportunity for trying them out? The thing was too much to hope that the inevitable outburst could be long postponed. This is why to those who look no further the immediate cause of the war seems so absurdly inadequate to the portentous outburst.

But we must look still further than this if we would seek the real cause of the war and the solution of the problem of peace. The Single Taxer alone of all men knows the answer. Those who would pierce the heart of the strange riddle of war must seek it in our philosophy. It is not merely that civilization is yet in its barbaric stage, and that such conflicts must exist until we arrive at a higher stage. This is true, but it is not the whole truth. For not only must a true civilization dispense with war, but we shall not have begun a true civilization until we have learned to do without it. Civilization will only begin when the nations begin to disarm. And they will not begin to disarm, nor will a real civilization have begun, until men secure their rights to this earth of ours.

War is but a phase of economic slavery. The cause of wars are the masses of the disinherited. Men are the property of governments and the lords of privilege, who do with them pretty much as they please. But when men perceive their rights as Single Taxers perceive them, even as many Socialists perceive them, they can never again be moved to the killing of men having like rights. From that day on, vast armies can never again be moved across the frontiers of any other people.

Men who know their own rights in the soil of the earth, men to whom at last the words "Rights of Men" are no longer an empty phrase, will respect the like rights of others.

This, then, and only this, will mark the end of all wars, and the crazy piling of armaments on armaments. The only cure for war is democracy and the economic freedom that only democracy can bring. And the end of this war will mark its beginnings.

THE Seattle School board has decreed that the children shall not debate the Single Tax. And this at a time when the whole State is discussing it. (See Bimonthly News Letter in this issue.)

It would be interesting to know what manner of men compose this remarkable board. If in their opinion the Single Tax is a fallacy then the fullest discussion need not be feared, but if it is economically sound then to forbid discussion is the surest way to provoke it. In either case the school board must be an interesting lot of antique specimens.

ALABAMA appears to be thoroughly aroused as to the necessity of tax reform. As a result of a meeting comprising about five hundred citizens which was held in the parlors of the Cawthon Hotel at Mobile, the Mobile County Tax League was formed and Mr. E. Q. Norton was made field representative to tour the State. The *Mobile Item* will support this movement and will print in its Sunday issues articles on the Tax Reform Movement from the pen of Mr. Norton.

WHAT SHOULD BE OUR ATTITUDE TOWARD THE SOCIALISTS?

Mr. Bolton Hall, on the occasion of the recent public reception to Hon. George Fowlds, made an earnest plea for a change of attitude toward our friends the Socialists. Coming from perhaps the foremost advocate among us of the philosophy of individualism, the plea merits more than

passing consideration. Is the cause of social regeneration helped or hindered by our attitude of open or veiled hostility? Is it not possible to maintain more sympathetic relations with the earnest body of men calling themselves Socialists? Is there not even a possibility of cooperation for practical purposes within limits determined only by differing conceptions as to the ideal form of industrial society? In such a cooperation would there be any need for the sacrifice of any of the most cherished convictions?

Single Taxers and Socialists differ in this, and the difference is fundamental as a social concept: The former hold that there are natural laws of distribution and competition; that when left unhindered these laws are sufficient to establish the fullest equality and freedom of the worker; that in the language of Karl Marx, the basis of capitalism is the expropriation of the worker from the soil. Socialists, on the other hand, with a diagnosis that seems to us superficial, propose a remedy that appears remote and impracticable and from our point of view unnecessary even if practical. These two social concepts of Single Taxers and Socialists are, it must be admitted, irreconcilable.

But, in spite of this, there are certain steps regarded by both groups of reformers as necessary to the attainment of their ends. The Cooperative Commonwealth of the Socialist may indeed be the goal toward which the nations travel. If so, what more necessary step to its attainment than the taking of that *commonwealth*—land values—for cooperative purposes? And it may be said that Socialists are coming rapidly to perceive this. Many of their State platforms have incorporated the demand for the Single Tax. In California and elsewhere they have shown a tendency to cooperate with us.

Shall we not meet them more than half way? Surely there are bases for cooperation. In a war-torn world Socialists and Single Taxers are almost alone in their antagonism to the war spirit to which a weak-kneed liberalism is too often subservient. They are alone, too, in cherishing a social

ideal as a religion, and though the ideals differ, there is in this a ground for kinship. We who can travel so far together may, without sacrificing a jot or tittle of our principles, make use for a part of the journey of the same conveyance.

NEW YORK'S RECEPTION TO HON. GEORGE FOWLDS.

Over one hundred Single Tax men and women sat down on the night of July 31 at the Fifth Avenue Restaurant to a dinner in honor of George Fowlds, New Zealand's Ex-Minister of Education and world famed apostle of the Single Tax faith.

Mr. William Lustgarten acted as toastmaster, and made an eloquent and feeling reference to the shadow of the great conflict that hung over Europe. In all of this darkness Single Tax men and women are the bearers of the true torch. He then called on Hon. John J. Murphy who delivered the address of welcome on behalf of the New York State Single Tax League.

Mr. Murphy said in part:

Mr. Fowlds' name has become a household word. He is not a New Zealander. He comes from a country to which we owe a greater debt of gratitude than we do even to New Zealand—I mean Scotland. If there is a land values movement in England it is due to Scotland and Scotchmen. Why when a Single Tax meeting is held in London you have to look around for an Englishman! Referring to a twenty minute speech made by Mr. Fowlds in England to which he had listened, Mr. Murphy said, he had never heard the subject so well presented. Mr. Murphy spoke of his own experience during his trip abroad with Messrs. Lustgarten, Doblin and Weymann, of the dinner given by the American visitors to Frederick Verinder in recognition of the latter's thirty years' service to the cause. He announced Mr. Fowlds' return for the election in December and expressed the hope that we might one day know him as Premier of New Zealand.

Mr. F. C. Leubuscher spoke in a jocular vein. He welcomed the guest in the name of the Manhattan Single Tax Club, "the