

of something into something better, so it takes much and more time for a State, a national or a world community to do so. This is natural, and for the best. Nothing that is to endure can spring to maturity in a night—nor in a week, a year or even a decade. Rapid growth and maturity are followed by early decline and short life. If world-democracy could be attained in a year, it would be forgotten in a few years. Nature provides time in which to do things; gives man the desire to accomplish; gives him a yearning for the democracy of Brotherhood; gives him means for working out the salvation of Brotherhood. Mark the oak. It has plenty of time in which to grow, and all that Nature asks of the acorn is that it get "on the job" and keep at it.

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### BROTHER AGAINST BROTHER.

Andrew Carnegie has been criticized for giving ten million dollars to an International Peace Fund—not because his intentions were not good but on the ground that the gift was misdirected. His critics say that donations, however large, to suppress evils can accomplish nothing unless they are used to remove the fundamental cause of the evils, and that the way to abolish war is to establish just economic conditions; and that unjust economic conditions can be abolished by international free trade and by giving labor access to natural opportunities. In other words, free trade and Singletax will abolish war and keep it abolished; and, therefore, if Mr. Carnegie is in earnest, he will give ten millions for free trade and Singletax in order to put his peace movement on a firm foundation.

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That's one right way of looking at it. But isn't there another right way?

The public mind has often been derailed, when on the main line of correct thought, by war scares, rumors of and preparations for war and by war itself. Under the cover of war scares and of war, governments have committed many dark and evil deeds, knowing that the people were too much interested in watching the fireworks and saying "Ah-h-h-h-!" to pay any attention to the expert gentlemen who were picking the public pocket. A fight in a crowd, even a dog fight on the street, is the opportunity of the pickpocket.

The man who has his pocket picked is the man who is too busy thinking of something else to look after his pocket. So the people who are robbed of their liberties, or of certain rights, are the people whose attention is fixed upon something else.

If all the scrappy Powers can be tangled up in

a peace movement and put under bonds to keep the peace, naturally the world's attention will be turned away from war scares, war rumors, and "preparedness for war," and will be turned to and concentrated upon political and economic conditions. Wasn't our present "system" of Protection fastened to us when we were busy with the Civil War?

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If it be true—and it seems true—that political and economic peace will result in the abolition of war, isn't it equally true that the abolition of war will result in political and economic peace? That is, assuming that political peace in advance of actual economic peace is possible.

Every nation that puts itself into a peace pact, or under bonds to keep the peace, means the removal of one disturbing factor in the attempt to bring about political and economic peace. So, for every war scare trimmed out and every war-scarer muzzled, there is so much more time for the people to give to sane political and economic thought. And what is needed is that the people shall have time to think, and peaceful opportunity to think, of methods of improving their individual and composite conditions. After all, perhaps, it isn't thinking that hurts the head, but the attempt to think under distracting conditions.

The world is about ripe for the great peace movement of democracy—for the Peace of Brotherhood. We have learned to trim our nails and cut our claws; we have acquired a taste for the better groomed condition, and with our scratching and tearing implements well pruned we are not in good condition for disfiguring our brothers; so we resort to other methods of settling or adjusting our personal disagreements. Decrease of individual conflict has increased the Brotherhood feeling, and at the same time we have learned, or are learning, that any interference with the natural rights of man and men is merely war with different weapons.

I do not pretend to read Mr. Carnegie's mind—and there is no record that any mind reader ever tackled the mind of a Scot. It is impossible to say what triumphant democratic thought was in his mind when he gave ten million dollars for an International Peace Fund.

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Those of us who desire political and economic justice above all else sometimes get a mist on our spectacles, and that mist sometimes interferes with clear vision. We see the one way to do a certain thing. The man who has advanced no farther than geometry sees but one way to solve the "pons

asinorum" problem; but if he'll turn to trigonometry he'll find a shorter and easier way.

It is believed, and said, that political and economic peace will usher in the era of Brotherhood of Man. But isn't it true that the world-wide democratic movement is but an expression of the desire for and the belief in the Brotherhood of Man? And isn't it true that the desire for and belief in that Brotherhood is the force that is turning the thoughts of men to ways and means of political and economic peace? Are we not coming to believe, more and more, that the Brotherhood way is the natural way, and that we must follow the natural social and moral law in order to attain it?

Isn't that the source of the warmth and moisture, acting upon proper soil conditions, that are germinating or sprouting the seeds of popular government—"responsible representative government," as Governor Woodrow Wilson says—and that have caused the plant to blossom here and there? And isn't the same thing true of the seed planted by Henry George, which could not possibly germinate and spring to life in a world of warfare?

Then is not this the psychological moment for peace pacts between the professional Sluggers of the earth, the "strong arm" men who have set Brother against Brother? Freedom from war is an element of liberty. We shall have clearer thought when our ears are less distracted by the throbbing of war drums and when our eyes have a rest from the ghost-dancing of warriors. Reducing the output of war scares and de-Hobsonizing the press will enable us to make calm preparation for the necessary operation of sticking the taxation lancet into the economic tumors called "swollen fortunes" and thus letting out the purulent money which is the anti-social pus of a malignant abscess.

"All things," even Carnegie, "work together for good."

W. G. EGGLESTON.

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## EDITORIAL CORRESPONDENCE

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### GUSTAV R. WEIKERT.

Detroit, Sept. 13.

The cause of Direct Legislation in Michigan has lost a hard and effective worker and a gallant champion in the death of Gustav R. Weikert, who has just passed away, aged 66 years. He was a most efficient enthusiast in his chosen reform field. No sacrifice was too great for him to make if by any chance it would advance the people's rule. He had faith in the people—a true democrat. For many years he was the moving spirit in such organizations as the Michigan Progressive Voters' League and the Detroit Henry George Association, and his recreation con-

sisted in the main in supplying voters with literature bearing on the initiative, the referendum and the recall.

Mr. Weikert was a draftsman in the employ of the Detroit Electric Lighting Commission, a municipal enterprise engaged in the business of lighting the thoroughfares of the city at the general cost of the taxpayers. He had under his charge important data, and he was as faithful to the city in his work as he was to the cause of direct legislation.

While viewing life from the materialistic standpoint, in the main, he was far from being irreligious. Rather his religion took the direction of love for his fellowman, instead of regard for a creed. And while he believed that property had rights, he held that the necessities of the human being—the right to an equal opportunity with other human beings to an equal chance for obtaining a livelihood—were paramount to all property rights not based on labor.

Frederick F. Ingram, in his remarks at the Detroit Crematorium, where the body was incinerated, voiced the sentiments of Mr. Weikert's comrades when he said:

In intensity of purpose he was a John the Baptist, a Peter the Hermit. Though he was not always understood, he was always respected. Himself indifferent to the accumulation of property, he enjoyed the confidence of many who make that the chief aim in life. Though not a member of any labor organization, his influence with the sons of toil was great. Always in controversy with those who believed in the rule of the few—the rule of "the best people"—he was usually able to make his plea for democracy, the rule of the common people, interesting even to them.

Mr. Weikert slowly starved to death. For eight weeks before the end came, no food passed his lips. With full possession of his mental faculties while the cancerous growth racked him with pain, his only regret was that he could not live a little longer in order to do more for direct legislation. His time was always at the service of The Cause; and he scrimped himself financially in order that he might do his part in raising the needed funds to carry on the work.

Gustav R. Weikert, a Swiss by nationality, a citizen of the world by preference, a lover of liberty and righteousness, a champion of equal opportunities, an enemy of privilege, is now but a memory; but it is a memory that will long survive in this community.

JUDSON GRESELL.

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## GOOD USE OF THE INITIATIVE IN MAINE.

Skowhegan, Me., Sept. 14.

The Maine Republican State convention of 1896 adopted a platform containing a plank in favor of direct primaries. The Republican legislature the following year flatly repudiated the platform promise. The subject came before the legislative session of 1909 and was there referred to the session of 1911. Its friends then began to realize that their only hope lay in organized effort.

In December, 1909, the address of State-Master Stetson to the annual session of the Grange contained a ringing appeal for a direct primary law, and while the effect of that was still in the air, interested citizens met in Augusta and organized the Direct