

the populace repeated with greater emphasis the song of the Hutchinson family:

"Uncle Sam is rich enough
To give us all a farm."

HYMAN LEVINE.

REFERENCES

1. The history of civilization records but few instances where army officers were not landowners. Note the preponderance of the landed aristocracy on the general staffs at the beginning of the present world war.
2. The upper houses of Parliament in most European countries are composed of large landowners. Even in the United States there are property qualifications for voters.
3. Advertisement of a real estate company, in New York, 1913.
4. The plural system of voting in vogue in most Continental countries effectually nullifies the votes of the propertyless.
5. Scott Nearing, lecture on "Poverty."
6. Report of the Senate Vice Committee, State of Illinois, 1916.
7. Inoted in Gelettis, *Social Redemption*, by Severy.
8. Arthur Bullard, *The Diplomacy of the Great War*, 1916. Louis B. Boudin, *Socialism and War*. Scott Nearing, Debate on "Preparedness," Chicago, April 16, 1916.
9. Louis Wallis, *Sociological Study of the Bible, the Struggle for Justice*.
10. Adolph Damaschke, *Land Reform in Rome*.
11. Vladimir G. Simkovitch, *Marxism vs. Socialism*.
12. Oliver J. Thatcher, *Ideas that Have Influenced Civilization. Original Documents*.
13. In the Russian Revolution of 1905, the Labor Groups demanded "that local governments should have the right to declare the land common property, and to distribute the landlord's estate."—Bliss, *Encyclopedia of Social Reform*.
14. Guitierrez de Lara. *Mexico: Its Struggle for Freedom*. Interview with Emiliano Zapata in *N. Y. World*, 1914: "I am fighting for the people of Mexico against the aristocrats. I want to give them back the land that has been stolen from them. They have been robbed for a long time, and you Americans have robbed them."
15. Woodrow Wilson. *Speeches on Preparedness*, in New York, St. Louis, Milwaukee, etc. *The New Freedom*. Inaugural Address, 1903. Speech in Philadelphia, May 10, 1914.
16. E. B. Greene, *Provincial America*.
17. J. S. Tyler, *England in America*.
18. Ridpath, *History of the United States*.
19. *Ibid.*
20. *Historians' History of the World*. Volume on U. S.
21. A. B. Hart, *National Ideals Historically Traced*.
22. *Ibid.*
23. E. B. Greene, *Provincial America*.
24. *Ibid.*
25. *Ibid.*
26. Wiley Rines, *The United States*.
27. A. C. McLaughlin, *The Confederation and the Constitution*.
28. Ridpath. *History of the United States*.
29. J. S. Basset, *The Federalist System*.
30. A. C. McLaughlin, *The Confederation and the Constitution*.
31. *The Public*. April 21, 1916.
32. Wiley Rines, *The United States*.
33. J. S. Basset, *The Federalist System*.
34. E. J. Turner, *Rise of the New West*.
35. *Ibid.*
36. U. MacDonald, *Jacksonian Democracy*.
37. J. S. Basset, *The Federalist System*.
38. D. S. Muzzey, *American History*.
39. Wiley-Rines, *The United States*.
40. Wiley-Rines.
41. Wiley-Rines, *The United States*.

Charles Bowdoin Fillebrown

CHARLES BOWDOIN FILLEBROWN, who died at his home in Brookline, Massachusetts, on the second day of December, 1917, at the age of seventy-five, bequeathed a distinctive and fragrant memory not only to the disciples of Henry George, but to a wider and more inclusive circle.

It was my good fortune to know him, and to observe his unusual propagandist methods, during my student days of the nineties' It was customary for me to accompany my father to the dinners and public meetings of the Massachusetts Single Tax League of which Mr. Fillebrown was then the guiding spirit. To these meetings he induced to come not only what Dr. Butler of Columbia is pleased to call the "academic Bolsheviks," but more particularly the orthodox and conservative professors of economics, the great body of tax officials and assessors and many substantial merchants and bankers. Most of these guests regarded the Georgian philosophy with apathetic indifference or with feelings fluctuating between mere tolerance and cold aversion. On these occasions Mr. Fillebrown, looking the able and successful merchant that he was, seemed a veritable well-spring of sincere cordiality and considerate thoughtfulness. Of good stature, distinguished in appearance, with particularly fine and kindly eyes, he was the ideal host, never permitting an uncharitable word to escape his lips either in private conversation or public discourse. Avoiding every controversial attitude, he courteously laid before his guests a palatable opportunity to enjoy or partake of an open and frank discussion of the great land question together with the co-related subject, taxation. He was insistent merely upon one point, namely, that all discourse and debate should be amicable, gracious and without undue heat. By such methods he undoubtedly succeeded in spreading the gospel of the Single Tax in quarters hitherto inhospitable if not actively hostile.

Years of intelligent effort he devoted to organizing and financing—largely from his own purse—such public activities in behalf of tax reform, and succeeded not only in keeping alive the local league, but in giving it a new and definite tone and direction.

His most striking outward characteristic was his perfect urbanity. Unselfish he was, and courageous, patient and intelligently industrious. But withal he embellished every action and every purpose with a gracious courtesy and kindly solicitude. Coming from a man of profound earnestness and intense persistency this trait was the measure of his mastered and balanced self-control.

After resigning the presidency of the Massachusetts Single Tax League he devoted his leisure and means to a unique work of publicity in behalf of the Single Tax ideal. His "Single Tax Catechism," running through ten editions, is a primer of precise and accurate definitions of the terms relating to the subject of taxation. This little booklet was assiduously distributed among students, educators, officials and groups of thinking people, and has proved to be a distinctly helpful and valuable piece of literary pro-

paganda. His books on taxation were distributed in like channels, and are individual and thoughtful volumes disclosing his particular angle of approach to a vital subject.

In his later years Mr. Fillebrown was conscious of a lack of sympathy with much of the effort attempted by his fellow Single Taxers. His intense desire to make converts by constant conciliation, and through avoidance of sharp issues was neither natural nor practical for most temperaments, and he deplored the critical and aggressive note of challenge issuing from the lips of many fellow disciples, especially when such criticism was levelled at the heads of college professors whom he had sought with such infinite pains to cultivate and conciliate.

During his last years he held somewhat aloof, and seemed content to sit like Coleridge upon his hill—a sage and a preceptor—ready ever to instruct and teach, and to exchange ideas with those who sought him out; happy to reiterate his faith in the creed of love and patience and gentle forbearance; devoted to the service of enlightening not so much those who had already caught glimpses of the illuminated beauties of truth, but rather those for whom the obscuring clouds had not yet parted.

WILLIAM LLOYD GARRISON.

The Way of Salvation— An Economic Peace

I. FUNDAMENTAL JUSTICE

HARMONY among men, whether social or international, cannot exist and endure unless founded on justice. Conflict is the consequence of injustice, but "righteousness and peace have kissed each other!" In an unjust society every man must be a master, or must seek one; in an unjust world every State must be either masterful or fearful. A temple of civilization can be built on no other foundation than that of justice.

With what is fundamental justice concerned? Obviously with the relations of men in matters concerning fundamental needs—those of food, clothing, shelter. Fundamental justice is justice in economic relations.

An international status making for good will and harmony must afford to all nations equality in economic rights.

The pacifist, the international lawyer, the statesman, overlooking the necessity of the economic basis of peace, is to be compared to an architect who, planning a superb building, should lose sight of the need for it of a solid concrete foundation. Their work is worthless. Their edifices would crumble, even before completion.

2. FREE TRADE—PEACEMAKER AND PEACE-KEEPER

Richard Cobden said: Free Trade is the best peacemaker. We make bold to say: Free Trade is the peacemaker, the only permanent peacemaker.

Illusory is the hope to suppress wars through the suppression or limitation of armies and navies, through "freedom of the seas," through "World Courts," or "Leagues

to Enforce Peace." It is necessary to create international security before suppressing armaments. Before establishing tribunals to judge offenders against international rights and morals it is necessary to define and adopt the principles of such rights and morals. Before "enforcing peace" we must accept the conditions making for a just and worthy peace.

In this age of expanding industrial and commercial development, the primary condition of international justice, morality and security is: International equality of opportunities and rights for economic activities and welfare. This requires the adoption of an international policy practically tending to freedom of trade. In this freedom only may we seek and find the means of permanently pacifying the world. Surely the regime of economic relations is not the only international question, but it is the basic one, demanding first attention, first solution. Only through its solution according to truth and freedom, may we hope to bring about the international good-will and good faith indispensable to a fair examination and settlement of the other questions.

3. PAST FAILURES: PRESENT DUTY

If Germany and the United States, following Great Britain's example for more than sixty years, had become free trade, an alliance of these nations would have been probable more than thirty years ago. Perhaps, after some hesitation, France would have joined them. The whole world would have been controlled and administered by these great progressive peoples allied for good and progress. They would have attracted all other peoples to the ways of liberty, democracy and peace. Humanity would have refused the lead of "empire builders," on the road back to barbarism. The world would have avoided present international trouble, as well as probable future trouble with the Yellow World, misled for fifty years by our bad example.

Probably the only remaining chance of salvation for civilization lies in the preservation by England, and the adoption by Germany, France and the United States, of a policy of international economic freedom and morality.

4. THE TREATY OF ECONOMIC PEACE: ARTICLE FIRST

No solution of the international problem, no international security, no durable peace, no permanent liberation of smaller nations, no freedom of the seas, no disarmament, no safety for democracy, can be hoped for except through the general adoption of a policy of international economic justice and morality based on freedom of economic intercourse and services.

To bring permanent peace within sight, we propose as Article First of the peace treaty:

Germany to reduce at once her customs barriers, say, to 50 per cent. of present height; Great Britain to remain free-trade; all nations to adopt for the future a policy of freer trade, ultimately completely free; all colonies of the world to be opened in freedom and equality to the commerce of all nations.

HENRI LAMBERT