

delegates of the Peace gathering that he would himself call a convention of the Nations to deal with pending international questions in the spirit of the Hague Conference. He is to be commended, too, for his admirably chosen words on that occasion, which breathed the spirit of amity, and evidenced a latent apprehension of the value of peace.

It is to be hoped that when the second Peace Conference convenes that the delegates will deal more largely with the fundamentals of their problem than with such questions as the prohibition of dum-dum bullets and fire balloons. Such prohibitions are important as far as they go, but they do not touch the essential matters that are a perpetual menace to the peace of Europe. Russia and Japan are engaged to-day in an exhausting struggle that might have been avoided had the question in dispute been impartially considered by a Congress of Nations, and the claims of both governments reviewed in detail. For it is impossible not to sympathize with Russia in her need of an ice-free port, and this could have been accorded to her by a pact of the nations which should at the same time have assured to Japan the immunity of Korea and all the rights that are properly hers in Manchuria. It is not at all unlikely that if the spirit which gave birth to the Hague Conference had been permitted to grow, that both Japan and Russia would have accepted without resort to arms such guarantees as the governments of the nations might have extended. These guarantees would have been respected by both governments when backed by that strong public sentiment which really exists in favor of peace, and which would have allayed that irritation occasioned among the people of each country by contemplating the other in the attitude of the aggressor.

It is not, of course, to be hoped that the members of the Conference will be in the mood to consider the secret springs of war, for the diplomatic correspondence that precedes these conflicts contains no intimation of them. But nearly all wars, and most certainly all wars of conquest, have their origin in land gambling. Governments are urged to war by private interests, more or less intimately directing the secret springs of action, and playing upon the mingled motives of the impulsive and unthinking masses. These privileged interests are always there, but always in the background, rarely emerging from their concealment. These private interests are invariably those that seek concessions in the shape of landed privileges. Thus the Russian war party, whose influence with the Czar and his counsellors was the strongest and most intimate, included those who sought and received the Imperial charter under which the Yalu Timber Company was organized. It was this baleful power, and not Russia's legitimate aspirations in Manchuria, that hastened the conflict with Japan.

And again in the recent British incursion into Thibet the same secret springs of action are disclosed in an innocent looking paragraph in the ninth article of the Convention in which it is stipulated that "no foreign power shall be permitted to construct roads or railways, or erect telegraphs or open mines anywhere in Thibet." The accomplishment of this practical annexation of the mineral resources and land values in the form of railroads and telegraphs of the country, was the real purpose which sent Col. Younghusband into Thibet, and, not, as was said, because of the interests of trade and civilization. Civilization is not advanced by punitive expeditions of this kind, and trade is best encouraged by amity.

Britain's war with the South African Republics had its origin in the same sinister beginnings. "We were unfortunate in building our country over a gold mine," Kruger is reported to have said with bitterness but in truth. How true it was the British subject of the Transvaal who toils in the mines is now finding out when brought face to face with the labor of imported Chinese coolies. Again it was a chartered company organized to gamble in the natural resources of the country (and not the disabilities of the Uitlanders) that borrowing the ear of the facile colonial secretary set in motion the engines of war.

And the conclusion of the whole argument (and it would be well if the friends of peace would realize it) is that the end of war is in sight when the natural resources of every country become the inheritance of all the people and cease to be the pawns of the gambler's chess-board.

OLIVER T. TROWBRIDGE, AUTHOR
OF "BI-SOCIALISM."

Oliver T. Trowbridge, (see frontispiece) was born at North Salem, Indiana, in 1860. It happened that Warren Worth Bailey, owner and editor of the *Johnstown, Pa., Democrat*, was born about four miles from the same place. Apparently there is, or was, something about the place that kindled a love for freedom, for more staunch supporters or more stubborn defenders of liberty than these do not live. The parents of the two boys were well acquainted before and during the War of the Rebellion.

In the year 1869 the Trowbridge family moved to a farm in Champagne County, Illinois, where the boy enjoyed, or suffered, the lot common in that day to the prairie life of Central Illinois. It was in the following year, 1870, that he first noticed the sweep of emigration to the West. One covered wagon (or "prairie schooner") followed another, in a seemingly endless procession, carrying family after family to the then frontier of Kansas and other states. As these ships of the prairie crawled their slow way past his home and past thousands of acres of the most fertile soil in the United

States, covered with wild grass, at that time untouched by the hand of civilized man—some of it within a mile of his home—the boy wondered to what might be due the mighty movement. What could be the attraction? What did these people seek?

He learned that the caravans he saw were but a fraction of a host, for by nearly every road across the State like droves were moving. He was impressed, but found no answer to the half-formed thought. Like most students who have passed the age of ten, he failed to observe that the emigrant is not seeking for, but fleeing from, a power—one that is felt rather than perceived.

Under this impulse the boy began to think as best he could within the circle of his limited experience, and some three years later he discovered that books had been written on a subject called political economy—a term that hitherto he had not known. The driest of these he eagerly devoured, and soon learned that the so-called conflict between capital and labor was the expression of an abused concept. He has not found it necessary to depart from the statement he formulated at that time, namely, "Naturally there is, and logically, there can be no conflict between capital and labor."

Trowbridge remained on the farm until twenty-two years of age, but varied this honorable industry by teaching school during the winters after he arrived at the age of eighteen. Subsequently he attended the Illinois State Normal University, graduating from that institution in 1885. During the latter year he was married to Alice C. McCormick, daughter of Professor Henry McCormick, vice-president of the State Normal University. Afterwards he was superintendent of City School, at Lacon, Illinois, for three years, during which time he studied law. Mr. Trowbridge practiced law in Chicago for eight years, and removed to Bloomington, Illinois, in 1896, where he has continued a large and remunerative practice of the law up to the present time. After this year it is his hope and expectation to devote a large part of his time to studying and writing on economic and philosophical questions. His taste and his natural and acquired equipments in these directions give strong promise of valuable results.

It was in the year 1883 that Trowbridge first read "Progress and Poverty," which he says is "an original work of great power and clearness, in which was first elaborated the doctrine of taxing ground for public revenue."

This work, the criticism it received, his previous reading on economic matters, and his native taste, all conspired to induce him to undertake the labor of producing a work on economics. Ten years elapsed before this undertaking was completed, but the book appeared in 1893 under the title of "Bisocialism: the Reign of the Man at the Margin." This work has challenged the

attention of the serious and capable. It will not have much effect on others. After reading it one gentleman said, "His ideas are so hard and set." This gentleman evidently preferred what is soft and loose. Bark defaulters would prefer that sort of bookkeeping—they need it in their business. Another critic wrote: "I cannot see that it adds anything to the learning of economic literature," and yet it is probably impossible to find elsewhere in print the theory of interest set forth in "Bisocialism."

Many other points might be cited, but a review of his work is not here intended. To those who read it, however, there will be revealed a strong, patient, moderate, yet stern nature.

While Mr. Trowbridge has been, and is, a successful lawyer, while no failure has marred his career, still the growth of the inward life has always proved more attractive to him than the glory of outward achievement.

TOUR OF JOHN Z. WHITE.

John Z. White began his eastern trip with a dinner at Cleveland, Ohio, at which there gathered a number of our friends who are making arrangements for a series of meetings some time during the coming winter. Single Tax men here as elsewhere are anxious to discover the best method of carrying the good news to their friends and neighbors. How can we popularize the doctrines of Henry George? The only reply to this question is to point to the work of George himself—agitate, proclaim the truth. Is your life worth more than his? Thomas Jefferson said something to the effect that all history proves that mankind will continue to suffer under the burdens that oppress him so long as those burdens are endurable, rather than indulge the effort necessary to be rid of them. There comes a time, however, when they will bear no longer. When that time arrives they will make changes, and those changes will be wise, or otherwise, according to the degree of knowledge the people possess. The time for agitation and education, therefore, is the period preceding the time of change—with us that time is "now." "Now, now is the accepted time; now is the day of salvation." For it does not require a prophet to foretell a change of some sort in the not distant future.

The Chautauqua at Findley Lake, New York, was visited and an address on the Single Tax was the cause of quite a discussion. One good farmer said, "Well, you have given us something to think about, anyway." We have some good friends at this point, but most of the crowds at these gatherings prefer amusement. The fact that fundamental economics are admitted as subjects of discussion, and that the discussion can be carried on without animosity is cause for congratulation. That this was