

Bryan down twice. Gave him the coldest kind of a cold shoulder both times, but say, John, the other shoulder was almighty warm; yes, sree, it was all the time, and now he's the fashion. Who'd a' thought it? King Edward noticed him, and immediately the church people tumbled. Good churchmen who have been bowin' down before the brass legs and clay feet of Platt, Depew, Cullom & Co., lookin' furtively over their shoulders for fear Bryan 'd get 'em, noticed the king's touch and dared. Bang! Bryan's the man! He's discovered! He's been a Christian all this time! "Lo! Here's a new knight of the Cross, without fear and without reproach! A Chevalier Bayard among the wild 'anarchists' of the Democratic party! Here's a fellow that's been upholdin' the banner of Christ against all comers for ten years—one down and t'other come on, and we hadn't noticed him, never clapped a hand. His banner is dusty, and it read like 'anarchy,' and it is, was, and always will be 'anarchy,' and get its bearer into disrepute when rigidly upheld; for it's the Sermon on the Mount, the old, old Sermon, the great old Sermon. We hadn't noticed it before. Lend a hand, brothers, and a voice! Hurrah, for the Knight of the Beatitudes! Hurrah for the intrepid follower of the Master! Hurrah for Bryan!" That's a tide, John, in the stream of the coming hour. Whether it carries Bryan to the White House or not, I dunno. One thing is sure—the uplift will leave a lot of rotten old political hulks high and dry, a nuisance in the smell of Heaven.

UNCLE SAM.

* * *

ADDRESS OF THE NIAGARA MOVEMENT, TO THE COUNTRY.

Issued by the Second Annual Convention of the "Niagara Movement" of American Negroes, in Session at Harper's Ferry, West Va., Aug. 16-19, 1906 (p. 491).

The men of the Niagara Movement coming from the toil of the year's hard work and pausing a moment from the earning of their daily bread turn toward the nation and again ask in the name of ten million the privilege of a hearing. In the past year the work of the Negro-hater has flourished in the land. Step by step the defenders of the rights of American citizens have retreated. The work of stealing the black man's ballot has progressed and the fifty and more representatives of stolen votes still sit in the nation's capital. Discrimination in travel and public accommodation has so spread that some of our weaker brethren are actually afraid to thunder against color discrimination as such and are simply whispering for ordinary decencies.

Against this the Niagara Movement eternally protests. We will not be satisfied to take one jot or tittle less than our full manhood rights. We claim for ourselves every single right that belongs to a free-born American, political, civil and social; and until we get these rights we will never cease to protest and assail the ears of America. The battle we wage is not for ourselves alone but for all true Americans. It is a fight for ideals, lest this, our common fatherland, false to its founding, become in truth the land of the thief and the home of the Slave—a by-

word and a hissing among the nations for its sounding pretensions and pitiful accomplishment.

Never before in the modern age has a great and civilized folk threatened to adopt so cowardly a creed in the treatment of its fellow-citizens born and bred on its soil. Stripped of verbiage and subterfuge and in its naked nastiness the new American creed says: Fear to let black men even try to rise lest they become the equals of the white. And this is the land that professes to follow Jesus Christ. The blasphemy of such a course is only matched by its cowardice.

In detail our demands are clear and unequivocal. First, we would vote; with the right to vote goes everything: Freedom, manhood, the honor of your wives, the chastity of your daughters, the right to work, and the chance to rise. And let no man listen to those who deny this.

We want full manhood suffrage, and we want it now, henceforth and forever.

Second. We want discrimination in public accommodation to cease. Separation in railway and street cars, based simply on race and color, is un-American, undemocratic, and silly. We protest against all such discrimination.

Third. We claim the right of freemen to walk, talk, and be with them that wish to be with us. No man has a right to choose another man's friends, and to attempt to do so is an impudent interference with the most fundamental human privilege.

Fourth. We want the laws enforced against rich as well as poor, against Capitalist as well as Laborer, against white as well as black. We are not more lawless than the white race, we are more often arrested, convicted and mobbed. We want justice even for criminals and outlaws. We want the Constitution of the country enforced. We want Congress to take charge of Congressional elections. We want the Fourteenth amendment carried out to the letter and every State disfranchised in Congress which attempts to disfranchise its rightful voters. We want the Fifteenth amendment enforced and no State allowed to base its franchise simply on color.

The failure of the Republican party in Congress at the session just closed to redeem its pledge of 1904 with reference to suffrage conditions at the South seems a plain, deliberate, and premeditated breach of promise, and stamps that party as guilty of obtaining votes under false pretense.

Fifth. We want our children educated. The school system in the country districts of the South is a disgrace and in few towns and cities are the Negro schools what they ought to be. We want the national government to step in and wipe out illiteracy in the South. Either the United States will destroy ignorance or ignorance will destroy the United States.

And when we call for education we mean real education. We believe in work. We ourselves are workers, but work is not necessarily education. Education is the development of power and ideal. We want our children trained as intelligent human beings should be, and we will fight for all time against any proposal to educate black boys and girls simply as servants and underlings, or simply for the use of other people. They have a right to know, to think, to aspire.

These are some of the chief things which we want. How shall we get them? By voting where we may vote; by persistent, unceasing agitation; by hammering at the truth; by sacrifice and work.

We do not believe in violence, neither in the despised violence of the raid, nor the lauded violence of the soldier, nor the barbarous violence of the mob; but we do believe in John Brown, in that incarnate spirit of justice, that hatred of a lie, that willingness to sacrifice money, reputation, and life itself on the altar of right. And here on the scene of John Brown's martyrdom we reconsecrate ourselves, our honor, our property to the final emancipation of the race which John Brown died to make free.

Our enemies, triumphant for the present, are fighting the stars in their courses. Justice and humanity must prevail. We live to tell these dark brothers of ours—scattered in counsel, wavering and weak—that no bribe of money or notoriety, no promise of wealth or fame, is worth the surrender of a people's manhood or the loss of a man's self-respect. We refuse to surrender the leadership of this race to cowards and trucklers. We are men; we will be treated as men. On this rock we have planted our banners. We will never give up, though the trump of doom find us still fighting.

And we shall win. The past promised it, the present foretells it. Thank God for John Brown! Thank God for Garrison and Douglass! Sumner and Phillips, Nat Turner and Robert Gould Shaw, and all the hallowed dead who died for freedom! Thank God for all those to-day, few though their voices be, who have not forgotten the divine brotherhood of all men white and black, rich and poor, fortunate and unfortunate.

We appeal to the young men and women of this nation, to those whose nostrils are not yet befouled by greed and snobbery and racial narrowness: Stand up for the right, prove yourselves worthy of your heritage, and whether born North or South dare to treat men as men. Cannot the nation that has absorbed ten million foreigners into its political life without catastrophe, absorb ten million Negro Americans into that same political life at less cost than their unjust and illegal exclusion will involve?

Courage, brothers! The battle for humanity is not lost or losing. All across the skies sit signs of promise. The Slav is rising in his might, the yellow millions are tasting liberty, the black Africans are writhing toward the light, and everywhere the laborer, with ballot in his hand, is voting open the gates of Opportunity and Peace. The morning breaks over blood-stained hills. We must not falter, we may not shrink. Above are the everlasting stars.

* * *

THE EDMONTON EXPERIMENT IN TAXATION.

A "Staff Special" Letter Written from Edmonton, Alberta Province, Canada, July 28, 1906, to the Cleveland Plain Dealer, by W. S. Couch.

This is probably the only town in the world with single tax. If there is another one Mayor Johnson alone knows about it. Edmonton is also a municipal ownership town. The public utilities now owned include waterworks, electric light and power

plant and a telephone system. Next year the city will build a street railway system, which it will own and operate.

Edmonton is unique in other ways. It is the northernmost point in Canada reached by a railroad. Here the steel horse stops and dog sleds take up his burden to carry on into the Peace river country and to the Yukon. Do you remember how your youthful study of Canadian geography ended with Fort Saskatchewan? Beyond that was the north pole. The pioneer has made more work for the geography man. Edmonton is beyond Fort Saskatchewan and yet Edmonton has weeks in winter when the ground is bare. It is true that such thaws are usually followed by a dive of the mercury to 20 or 30 degrees below, but the official records show that such cold snaps are of short duration.

Edmonton, although the "farthest north," is rather the center of a thrifty farming district than a jumping-off place. It is a farming district, too, that looks for all the world like Ohio, with fertile fenced fields diversified by frequent bits of timber. You travel north from Winnipeg farther than the distance between Washington and Chicago, traversing miles of flat prairie country dotted with raw, new frontier towns, and suddenly come upon this contrast that is Edmonton and the Edmonton district.

As the country looks like Ohio, so the town might be Lorain or Ashtabula as far as appearances go. This is territory that one has always supposed to be the joint property of the Hudson Bay Co. and bow-legged polar bears. But this surprise is not greater than the discovery of the single tax system in operation. It is curious to contemplate the radical departures in economics by the colonies of staid old England. Australia has been making remarkable experiments for years. Canada and the Canadians show similar indifference to names and conventions of government.

When they want to do something up here they do it, serenely indifferent to the horror of the schools and of older civilizations. So Edmonton did not adopt single tax because its people were disciples of Henry George. The town was threatened with a boom, when the municipal charter was granted. The city fathers wished to restrain the land speculators at least, and to discourage them, if possible. They decided that taxing unimproved town lots at the rate charged against the same property improved would compel the speculators to build on their lots. Consequently, today, if one corner lot occupied by an office building is valued at \$5,000 the vacant lot on the opposite corner is assessed at the same valuation.

But, being indifferent to the theory of Henry George, and intent alone on carrying out their purposes, the Edmonton people added a modification of their own to this land system of taxation. Strictly speaking they do not have "single" tax in Edmonton. There is a double tax, a second tax after the one on land values. Edmonton taxes what it is pleased to call "business" on a basis of the floor space occupied. If you object to the Edmonton citizen that this is a departure from the pure single tax system, he says: "Well, what of it? Don't care anything about single tax. We are trying to solve