

demolishing the "manufactured to order" arguments of Herbert Spencer, whether replying to the Duke of Argyll or answering the far-reaching but untenable statements of Pope Leo, there was ever the broad, humanitarian spirit of fairness, of justice for all men, high and low, rich or poor. He blamed not men, but conditions and precedents; he attacked not men, but systems, and recognizing that selfishness is inherent in us all, he acknowledged an Astor or Vanderbilt to be as much a victim of circumstances as the poorest man in the land. He opposed war, stood for peace, and pleaded for liberty, freedom and opportunity for all men in all climes. Art and literature, science and invention, statesmanship, education and enlightenment—these were the heights toward which he would have led us all.

He hoped and prayed and pleaded and believed that—

There should come from out this noise of strife and groaning,

A broader and a juster brotherhood,  
A deep equality of aim, postponing  
All selfish seeking to the general good.

There shall come a time when each shall to another

Be as Christ would have him, brother unto brother.

There shall come a time when brotherhoods grow stronger

Than the narrow bounds which now distract the world;

When the cannons roar and trumpets blare no longer,

And ironclad rusts and battle-flags are furled;

When the bars of creed and speech and race, which sever,

Shall be fused in one humanity forever."

When the world once knows and comprehends the mighty purposes set in motion by Henry George, nations will cease to wage wars for conquest and subjection—they will be actuated by higher motives than the sale of rum and gunpowder and opium, and the conquering of continents for commerce and spoliation. The energies of men will be devoted to the amelioration of mankind, not its enslavement. For—

Were half the power that fills the earth with terror,

Were half the wealth bestowed on camps and courts,

Given to redeem the human mind from error,  
There were no need for arsenals and forts.

The warrior's name would be a name abhorred,

And every nation that should lift again  
Its hand against a brother, on its forehead  
Would wear forever more the curse of Cain.

While the world pays homage and builds monuments to its conquering chieftains and war heroes, I prefer rather to treasure in the hearts of man the memory of one who had no ambition but to do good and be just; no aspiration but "to mark out the path and

clear the way up which all the nations of the earth must come in God's appointed time," and who "dared for a great cause to fight, to suffer, if need be to die."

Speak, History. Who are life's victors?

Unroll thy long annals and say,  
Are they those whom the world calls the victors,

Who won the success of the day?

The martyrs, or Nero? The Spartans

Who fell at Thermopyla's tryst,  
Or the Persians and Xerxes? His judges,  
Or Socrates? Pilate, or Christ?

Changing only the terms I make his own language at once the measure of his life's work and his epitaph.

"He sought the law and justice. And, his nobler nature developed, there arose the desire, higher yet, that even he might somehow aid in making life better and brighter, in destroying want and sin, sorrow and shame. He turned his back upon the feast and renounced the place of power; he left to others to accumulate wealth, to gratify pleasant tastes, to bask themselves in the warm sunshine of the brief day. He worked for those he never saw nor could see; for a fame, or maybe for a scant justice, that could only come long after the clods had rattled upon his coffin lid. He toiled in the advance, where it was cold, and there was little cheer from men, and the stones were sharp and the brambles thick. Amid the scoffs and sneers that stabbed like knives, he builded for the future; he cut the trail that progressive humanity might hereafter broaden into a high-road. Into higher and grander spheres his desire mounted and beckoned, and a star that rose in the east led him on."

This is the height and breadth and depth of his mighty purpose, which, let us hope, will grow and blossom till established justice and equality shall be the heritage of all men through all the lengthened years.

Among other speakers were Judge E. D. Benson, Geo. F. Cotterill, E. W. Way, Harry W. Stern, and Rev. Mr. Simmons. We regret that we have not space for these, since all of them are worthy of permanent preservation.

Large meetings were held in Philadelphia, in San Francisco, in Cincinnati, in New Orleans and other cities. Mention of these will be found in our News department. Wherever the faithful were gathered, there, if there were but two who could meet, the anniversary of the day which saw the birth of the prophet of a better time was not allowed to pass without some appropriate sign.

#### FRANK H. WARREN.

Frank H. Warren, whose portrait appears elsewhere, was born in Sarina, Ont., September 3, 1864, and five years later went with his parents to East Saginaw, Mich., where, for seven years, he received a common school education. He removed from here to Windsor, Ont., with his parents in 1876, and a year later went to live with a doctor in Reading,

Mich., who promised him an education for his services. But after a year with the medicine man, Warren decided that he did not want to be a doctor and returned home.

About this time the Ku Klux outrages in the South, together with the Negro exodus to Kansas, drew his attention to the deplorable condition of his race in the South, and at the age of fifteen he set out to inform himself of the true state of affairs.

For four years Warren traveled through nearly every one of the slave States, informing himself continually of Negro conditions, and met with varied experiences. As often as he entered a plantation the Negroes were always anxious to answer his questions, and clustered about him in large numbers. Often would he be ordered off the premises, and on three occasions violence was used. For resenting an insult at the hands of Gov. McEnery, of Louisiana, in 1882, Warren narrowly escaped lynching, and only a ruse defeated the purpose of the New Orleans mob. His industrial career was begun in Saginaw as a newsboy, and he successively learned the trades of plasterer, painter, waiter and barber.

Upon returning from the South in 1884, Warren entered into an unfortunate matrimonial alliance, and five years later removed to Mackinac Island. He was divorced from his first wife and remarried in 1898. He is now actively engaged in preparing to found a single tax colony in Africa, with American Negroes, and, believing a knowledge of law essential, is now junior student of Detroit College of Law. He became acquainted with the George philosophy in 1890, when Edward Osgood Brown, of Chicago, sent him the Standard. He has ever since been an active single taxer.

#### JOHN J. McCANN.

Again we are called upon to chronicle the death of a faithful and beloved member of our cause, John J. McCann, of St. Louis, who died at Eureka Springs, Arkansas, on Tuesday, Sept. 10. The funeral services took place at St. Malachi's Church in St. Louis. The pallbearers were W. J. Atkinson, Frank K. Ryan, John A. Peck, W. H. Priesmeyer, J. W. Donnell, M. A. Lindsay, Thomas Kiloren and Doctor W. P. Hill. Father Randall delivered a short address upon Mr. McCann, describing his devotion to principle and to his work.

John J. McCann was 52 years old, and his death was hastened by his incarceration in the workhouse last summer, whither he was sentenced for six months for his refusal to pay a tax of \$25 on his business of real estate dealer. McCann contended that the tax was unjust and went to the workhouse in defense of his principle.

He was released after six weeks' imprisonment, but with health badly impaired. All this summer he was in a critical condition, and he was sent to Eureka Springs as a last hope.

He was buried in Calvary Cemetery. Our brother leaves a father, mother, brother, and seven sisters.

His work in St. Louis has been the means of adding over \$237,000 to the revenue of the city, but it has no doubt had more important results than that, since it has called the attention of the people of Missouri to the unjust tax burdens under which they suffer.

Of his services in the great cause there is little need to speak, since their value was widely recognized. His own strong, noble, self-sacrificing life is his best eulogy. He died a martyr to our faith, for it is given to a few to die for it. Let it be said of him, as Heine said of himself, desiring that the words should serve as the epitaph for his tomb, "He was a brave soldier in the war for human freedom."

#### MORTGAGE TAXATION.

The *St. Paul Globe*, in an editorial on mortgage taxation, makes an argument which is sufficiently enlightened and so uncommon as to be worthy of notice. It says:

"Mortgages, which are for all purposes realty, should not escape their just burden, for the protection vouchsafed the security is enjoyed by the mortgage estate. But, says one, this would mean double taxation. Not at all. Deduct from the value of the property the amount of the mortgage and assess the balance to the holder of the fee. Then assess the mortgage as if it were realty. This would avoid double taxation and compel the owner of the mortgage to pay his tax where his property enjoys the protection of the law.

"The money lender says if his mortgage estate be taxed he will raise his rate of interest. Well, what of it? That is a purely business matter between the borrower and the lender. Missouri and California have both a system of mortgage taxation in vogue, and up to date there has been no special disarrangement of the economical universe. Neither did capital fold its tents like the Arabs and quietly steal away, as some confidently asserted it would."

This plan has had a thorough trial in California. The California constitution of 1879 provided for the taxation of the mortgage where the land is situated, and for the deduction of the amount of the mortgage on the assessed value of the real property. It provided further that the mortgagor and mortgagee should make no contract for the payment of the tax by the mortgagor.

The result has been very carefully investigated by Prof. Carl C. Phlen. Prof. Phlen says that the tax is regularly shifted to the debtor, together with a little something more, about one-fourth to one-half of one per cent. to insure the lender against a possible loss by a change in the tax rate. Moreover, the tax is heavier than on other property because mortgaged property is more sharply assessed. When an assessor assesses mortgaged property at the same rate as unmortgaged property, which is about 60 per cent. of the true value, and a deduction