

of this country for perjury. It is needless for me to remind you that such a procedure will cause people to withdraw their funds from the banks, which will create a panic, cause a general run upon the banks, and in effect destroy our city. All that I have to do is to announce that I am going to tax all the cash in Houston, and the people who know me know that I will leave no stone unturned to do it.

Next I will employ a force to take an inventory of the household furniture in every residence in Houston and assess it at full value (less \$250, which is exempted by law).

Next I will require every merchant in Houston to furnish me with an inventory taken in January, and I will assess his merchandise at its full value.

I have a complete list of sales of real estate made within the past two years, all of record in this office, and I will use this as a basis and assess every piece of land in the City of Houston at its full value computed according to the sales actually made and recorded in the court house; and the courts of the country will sustain me in this act.

I will search the records of Harris County and get a complete list of all the mortgages of record and assess them according to law, notwithstanding I am personally opposed to this form of double taxation; because you know as well as I do that mortgages are secured upon land which is already taxed.

I recently have had offered me a list of citizens of Houston who own stocks and bonds in corporations, upon the payment of \$1 per name. I refused it because I do not want to add another burden to our people. But if I am forced to I will get this list and I will assess every person in Houston who owns stocks and bonds in corporations up to the full value of his holdings; the law will also sustain me in this.

In other words, if the people of Houston are so very particular as to carrying out the taxation laws of the country to the letter, they never have had a Tax Commissioner who is better qualified to do it than I am.

Then after I have done that, I fear the trouble will not be over, because there are a great many people in Houston who prefer the modified tax plan, known as the Houston Plan of Taxation, and you will realize that no matter how hard I try I will yet be unable to comply with the law literally, so they themselves, I am advised, will resort to the courts, and thus we will have no end of litigation.

In addition to that I will exercise my right as a taxpayer of Harris County and I will enjoin Harris County from collecting its taxes, if such a thing can be done legally, because the assessments in Harris County are ten times as unequal as those in the City of Houston and I have the evidence in my office to prove it.



As a result of the above proceeding this is the condition which will exist:

The City of Houston will be destroyed commercially and the one or two hundred men who own over one-half of the wealth of Houston will go into bankruptcy. And instead of having a city which is being talked about and praised by the press of this country from New York to California, you will have a city from which its inhabitants will flee as though it had been stricken by the plague; and the very men

who have initiated the suggested proceeding will find that their land values, which are now great, will be depreciated, and owing to the fact of the lessening in the population of Houston there will be absolutely no purchasers for it. This condition of course will destroy our city and this result can be charged up to less than twenty-five men in Houston who do not understand the subject of taxation, economics or municipal government.

I am constrained to write you this letter so that you may see exactly the predicament we shall be placed in, if certain taxpayers object to having their lands assessed at the same per cent of value as those of the people in other parts of the city. I don't think you want this condition to be brought about, certainly I do not, because I will be destroyed financially with the other land owners of Houston.

There is this difference between me and the average man. I am willing to lose all of my wealth in order to demonstrate that the principles which I advocate are based upon justice and have for their purpose the building up of the greatest city in the South. I have lost all desire to accumulate wealth, and as long as I have my health it will be no trouble for me to secure the necessities of life. The wealthy men of this community should read history again. If they would, they would understand that no country can long exist, or no form of government can be continuous unless justice is dealt out to all alike.

Yours very truly,

J. J. PASTORIZA,
Land and Tax Commissioner.

INCIDENTAL SUGGESTIONS

WHEN WILL WE GET OFF THEIR BACKS?

New York City, March 28.

Here, in this city of five millions of people, several hundred unemployed men—mostly of the Industrial Workers of the World—cold, miserable, ragged and a-hungered, dragged through the snow-slush of the streets of New York demanding work at full pay or bread as their right without thanks to anybody. In utter violation of the common conception of the rights of property, in utter disregard of the "sanctity of the Organized Church," with entire lack of what is called "patriotism," in utter irreverence for the memory, the dignity and the character of The Father of His Country, this mob of the homeless and landless, this rabble of unemployed, invaded the churches of the Imperial City demanding bread.

The mob upon invitation entered even old St. Paul's church, sacred to the worship of God and to the service of the Prince of Peace, bearing in its structure the treasured Washington pew. For this is the church that Washington attended and here is unchanged the identical pew in which Washington worshiped while he was first President and New York was the capital of the United States.

The tatterdemallions came here invited to eat the bread of charity; but they mocked the dispensers of charity, made grimaces at them and railed, saying: 'This hand-out is ours, not yours, to give; we, not you, produced it—we, the workers of the world. You hand back to us a crumb from the loaf that our work

produced and that you took from us, giving us nothing in return but the crumbs of a poor living. Now, in your silly self-pride of charity, you expect us to be grateful to you, Monseignor, for giving to us that which is our own. We refuse to be grateful to you. We laugh at your miscalled charity." It is said that a charity-food-filled tramp actually rested and lolled for a time in the Washington pew. We have well established ideas of propriety. That was certainly improper. It amounted nearly to an outrage.

In the background of this demonstration of miserable discontent, this rapidly growing terror, this excrement of the Independent (?) Workers of the World, is Jane Rolston, a realization of the "Red Virgin" of Jack London's novel, "The Iron Heel," quiet, undemonstrative, but intelligently determinate and relentlessly executive. She reminds us of that woman, Madame De Farge, and of that other woman, The Vengeance, in Dicken's "Tale of Two Cities"; those two possessed women of the French Revolution; women possessed of an intense hatred for the privileged despoilers of womanly virtue, the privileged despoilers of the production of the worker's hard labor by those who live in the sweat of other men's brows; by those who "covet fields and seize them, and houses and take them away," and women, to violate them. These two quiet women calmly directed vengeance; they knitted the grounds of conviction and their orders of execution into their stocking-leg record of a terrible history. They knitted, and counted the stitches as heads dropped.

Let me dissect and analyze this shock to my sensibilities, to my reverence, my patriotic respect for the Father of his Country, by the outrage inflicted, by this demonstration of the unemployed who threatened to throw their old shoes into the machinery of our civilization and upset it. I heartily disapprove such unintelligent conduct, and desire to discourage it.

There is much to admire in both the character and conduct of the first President. Yet progressive and progressing democracy has evolved a clearer perception of personal rights and social duties, during the hundred and fourteen years since Washington passed away. His conception of a republic of free men, confused by his personal ownership of slaves; his idea of political, legal and social equality confused with the customs, fashions, military-milinery, ruffles, frills, side-arms and other class-regalia of his time would make a comical procession now, as representative of equal freedom, social fraternity and equal opportunity if paraded before the opened eyes of the Republic today. Nevertheless, ceremonies and forms so tenaciously stick, that courtliness and dignity command more respect from us yet than do intelligence and unselfishness. By courtliness I mean the manners of the courtiers of the king; by dignity I mean that studied self-control and calm firmness expressing power to command. True, royal authority is quite out of fashion all over the world; other authority, as hard, and more cunning, has displaced it. Monarchs are less governors than governed, but the forms and the manners of the court, the trumpery insignia of royalty, are as fashionable as ever; and democratic republicans of "free America" ape the manners and class distinction of the court quite as much as do old world peoples—particularly in our dear New York. And I

discover that these unemployed, disrespectful tatterdemalions have simply disturbed my dignity—my respectable courtliness.

Is it new or peculiar that out of the pathos and misery of the unrequited toilers often springs the brute passion that displaces reason, overthrows civilization and relegates man again to the brute? And may it not be Nature's revenge for our refusal to do her bidding and be just? I must repeat my conviction, and urge you to keep it in mind: Natural Justice is kind and never cruel. But let us not forget that Justice will not forever tolerate in her way barriers devised by men that separate hungry men from natural opportunities which God has provided for all mankind to use, to produce and enjoy the comforts and luxuries of a full and happy manly life.

We must be just before we can deserve respect for generosity. The poor will mock us until we practice righteousness.

E. STILLMAN DOUBLEDAY.



SOUTHEY'S LONDON.

Cleveland, Ohio.

Robert Southey was born in 1774 and died in 1843, at the age of 69 years. Sir Thomas More was born in 1478 and was beheaded by Henry VIII in 1535, at the age of 57 years. Both of these men were exceptional in character. Southey in his "Colloques on Society"—as now named, but at first entitled "Sir Thomas More, or Colloques on the Progress and Prospects of Society"—makes Sir Thomas More, or his ghost, to say in 1824: "Look at the populace of London, and ask yourself what security there is that the same blind fury which broke out in your childhood against the Roman Catholics, may not be incited against the government, in one of those opportunities which accident is perpetually offering to the desperate villains which your laws serve rather to protect than to punish! . . . London is the heart of your commercial system, but it is also the hot-bed of corruption. It is at once the center of wealth and the sink of misery. . . . Despotism loves large cities." "Great struggles are yet to come, and great tribulations will accompany them. There will be a contest between impiety and religion; the former everywhere is gathering strength and wherever it breaks loose the foundations of human society will be shaken." "Another danger is the growth of your manufacturing system . . . competition and rivalry. . . . A great and increasing population, exposed at all times by the fluctuations of trade to suffer the severest privations in the midst of a rich and luxurious society."

GEORGIE T. ROBERTSON.



The London Times at 2 cents would have relieved Tennyson of one of the minor annoyances of his daily life. Lady Taylor once took a friend to see the poet and was rather coldly received. On Lady Taylor rallying him on his manner, he said: "Madam, I am a poor man, and as I can't afford to buy The Times I have it from the stationer. He charges me 2 cents for it, which entitles me to keep it an hour. Why will people select just that hour to come and call on me?"