

he, with them, comprehended the new commandment, belonging to the resurrectionary order, given by the Christ—"A new commandment I give unto you, that ye love one another."



"STRONG OF HEART."

One of the last messages of Tom L. Johnson was: "Tell the boys to be strong of heart."

**He who lived the faith superbly, safe at last from storm and stress,
Finds release from weary marches, finds surcease from battle-press;
Give him of the passing moments, one,—for love can do no less!**

**He was human! He had failings! Rose the buoyant man we knew,
Strong above them to the Duty that its load insistent threw
On the shoulders of the Leader who dared rise and trust the True.**

**Aye! the load he bore was heavy, and the foe he met was strong;
Ranged its eager ranks about him; howled the rabble, jeered the throng,—
Calm the man's supreme insistence that the Right outweighs the Wrong!**

**So he comes to us sword-shattered from the field of fallen Gain,
Broken, in our service dying, fails the heart without a stain,
And the vanquished is the Victor!
..... lives again!**

—Hugh J. Hughes in *Farm, Stock & Home*.



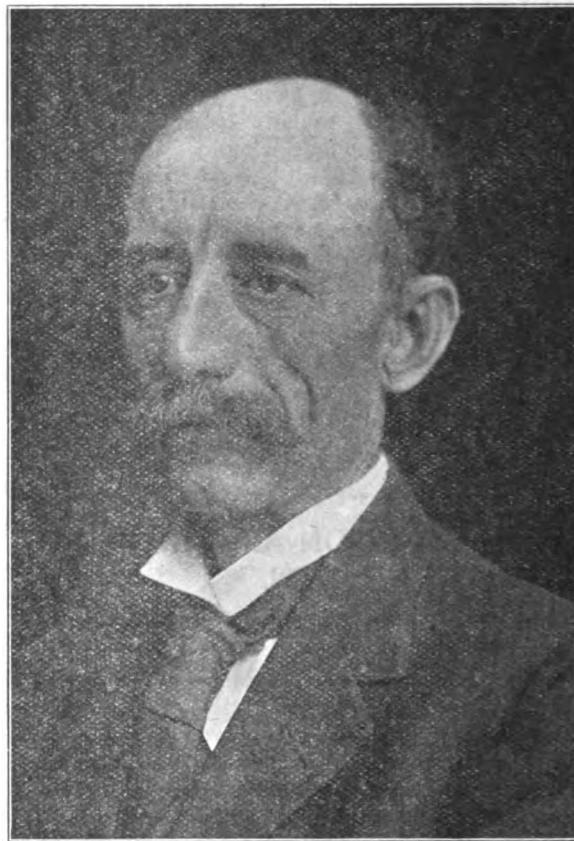
J. J. PASTORIZA.*

Another of the numerous Single Tax advocates who have come into the public service because they represent this growing principle of social progress, is J. J. Pastoriza, of Houston, Texas. Mr. Pastoriza made a strenuous primary campaign of twenty days for one of the four commissionerships of the commission-governed city of Houston, and at the primary on the 28th of February he received 3,587 votes—a majority of 866 over the then Commissioner against whom his campaign was distinctly made. The election did not take place until April 10, when Mr. Pastoriza was formally elected by 2,494—being only 32 votes less than the only higher candidate and about 2,200 votes more than his only competitor, the Socialist candidate. He is called a "plutocrat" by the Socialists and a "Socialist" by the plutocratic interests.

Mr. Pastoriza became a Henry George convert at the time of Mr. George's death while leading the campaign of democratic Democracy for Mayor of Greater New York in 1897. From that day to this

he has been ceaselessly active in propagating the idea.

A propaganda object-lesson of his designing has become famous nationally. He bought a site out in the woods near Houston a few years ago and erected on it the "Single Tax Log Cabin." Meetings have long been held there frequently for single tax discussion, but the significance of the investment developed when the locality became a choice residential neighborhood in the city. The cabin lot, worth only \$500 at the time the cabin was built, is now worth \$5,000. It is a modest demon-



stration of the George doctrine that the financial advantages of community growth are sopped up as with a sponge by land values.

To Mr. Pastoriza the city of Houston is indebted for such progress along Single Tax lines as has been made there—the separate assessment of land values and improvement values for taxing purposes, and a tendency to check tax burdens on the latter and increase them on the former. Although not elected Commissioner on a Single Tax platform, and having no intention of using the office in efforts to make impossible jumps in the direction of limiting taxation to land values, Mr. Pastoriza has made no secret of his views, nor is he likely to ignore legitimate opportunities for commanding them to public approval.

*See *The Public*, current volume, page 242

His campaign was carried on largely by means of newspaper advertising. In this way he told the people of Houston just why he had become a candidate and what he intended to do if elected. When accused of being "a crank and a Single Taxer," he used some of his advertising space to explain:

Now, a crank is a man who has advanced ideas, not yet understood by all. Yes, I am a Single Taxer, and I will not lose any sleep over the votes that I don't get on that account. Mayor H. B. Rice [re-elected] has told me more than once that he thought the single tax was all right. J. Z. Gaston [Mr. Pastoriza's predecessor whom he defeated at the primaries] had told me the same thing. Both of these gentlemen have told me that they were adopting the principles of the single tax as near as they legally could in that it was the policy of the city of Houston, under their management, not to tax buildings at anything near their value, and to almost totally exempt personal property from taxation. Now, all that the Single Tax means is to exempt entirely from taxation improvements upon land and personal property—so you see I am not such a vicious crank after all. The Constitution of Texas will not allow the adoption of the Single Tax, so don't worry. I can do nothing to give the people the benefits which would flow from its adoption no matter how much I might desire it.

In the primary campaign Mr. Pastoriza arranged for a public meeting to which he invited all the candidates for Commissioner besides himself, to take part, reserving for himself fifteen minutes at the opening and the same length of time at the close. No one accepted the invitation, but he held his meeting, with a large attendance, and it was one of the influences that elected him.

He was born in 1857, came to Houston in 1858, lost both parents by yellow fever in 1859, became an iron moulder's apprentice in 1874, business manager of the only daily paper in Houston in 1878, proprietor of a Houston job printing establishment in 1879, allied himself with the George movement in 1897, retired from business with a moderate competency in 1906, and has traveled extensively since then in Europe as a student of municipal government. He has the unlimited confidence of the people of Houston for ability and integrity, and the respect of all but grafters and land speculators. They know he cannot be bought off nor be used as a cat's paw.

Being a fundamental democrat—a Single Tax man for that reason—Mr. Pastoriza is quite naturally an advocate of the Initiative, Referendum and Recall. Since his election, replying to the objection of a Texas politician that it is not democratic, he wrote as follows to the Houston Post:

I advocate it because I think it pure democracy. Now, who is correct? The aforesaid politician fails to define his democracy. If he did—why, he might be right from his point of view. I will define my brand of democracy, and leave it to my readers to decide whether or not I am right in advocating the Initiative, Referendum and Recall, because I believe it

democratic and because I believe that we have arrived at a point in our political existence when we need more democracy than we have had in the past, and that this reform will give it to us. I believe that when that great democrat said democracy was a government of, for and by the people he really meant what he said. For the benefit of the layman who scribbles for the press without studying his question I say that I think this definition of democracy means that, while the people are willing to elect representatives with power to enact laws, they reserve to themselves the power to regulate their representatives' actions by forcing the enactment of such laws as they want, if their representatives refuse to enact them. This act is called the Initiative. That looks democratic, don't it? It's the people ruling themselves. Second, the people want to reserve the right to veto any bill or law which they consider vicious, that has already been passed by their representatives. This is called the Referendum. The people give our Governor the power to veto a law. Now, if the people have the right to confer this great power on our Governor, by what democratic reasoning can you deny the people the right to exercise this same power themselves? Who will advocate that a free people shall tie their hands and again be bondsmen by giving to their rulers all their powers of self-government without retaining the whip handle. Third, the people want to reserve the right, which all employers of men possess, to discharge at any time any one of their representatives (employees) when he fails to do his duty, as the people, their employers, see it and not as he sees it himself. I can not but believe that the man who objects to this kind of democratic government is a man who prefers a monarchy to a democracy; particularly if he can be the monarch.

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HENRY GEORGE, JR.'S, MAIDEN SPEECH IN CONGRESS.

In Committee of the Whole on the Canadian Reciprocity Bill, as Reported in the Congressional Record of April 18, 1911, at Page 331.

Mr. Underwood. I yield 30 minutes to the gentleman from New York [Mr. George].

Mr. George. Mr. Chairman, mindful of the custom of this House to regard a new Member as a political accident, I rise with humility to address myself to the question of Canadian reciprocity.

In coming here, I came with a mandate of a great constituency to help reduce the high cost of living, and I regard this bill as the first step in that direction. I came here, Mr. Chairman, from a district normally Republican. I came here as a Democrat, but elected, or helped in the election, by, I compute, 10,000 Republican votes, so that I may be regarded as a kind of eclectic in politics.

The question is, What has the tariff to do with the high cost of living? Out of the mouths of the fathers of Republicanism I think we can answer, for, if I remember correctly, Mr. Blaine, Mr.