

ple of Vancouver themselves approve the present system; but the example of Vancouver is being cited far and wide throughout the country, and a good many of the landlord class are beginning to fear that the municipal Singletax is but "the thin end of the wedge." Therefore, they are taking counsel together as to what may be done to stop the present trend of affairs, which is really going against them faster than any of us a couple of years ago dared hope.

The Interests do not object to superficial applications of the singletax principle; but now that the people in large numbers are beginning to apprehend its logical conclusion, we may look for a big fight.

I am certain that the progress which we have made so far cannot easily be lost. Indeed, I believe that nothing can stop our onward march. But rest assured we are going to have a bigger fight in this country within the next five years to retain what we have, and get more of what we want, than we have had in the past. The Interests are beginning to think they have been acquiescent too long, and I believe from present indications that they will soon be thoroughly well aroused. They are importing professors of political economy of the old school to stem the tide.

ROBERT L. SCOTT.



THE MELTING POT IN PITTSBURGH.

Pittsburgh, Pa., Feb. 5.

The report of the Pittsburg Civic Commission on Taxation* is not the only indication that the civic conscience of the Smoky City is aroused.



The Men and Religion Forward Movement closed an eight-day campaign in this city last night. Although not noticed by the city press, the most sensational and significant incident of the week's campaign was the denunciation of Congressman Dalzell by Raymond Robins from the pulpit of the First Presbyterian church for his efforts towards defeating the Esch bill.

It is a significant fact that Robins was permitted to deliver from this pulpit his eloquent and logical plea for the right of labor to organize. Of all the churches in Pittsburgh, it is the last in which one acquainted with conditions here would expect to hear from its pulpit a defense and eulogy of organized labor. It is doubtful if there is an influential member of this congregation who is not a thorough believer in an ultra protective tariff and a staunch defender of plutocracy and imperialism. For nearly forty years the maternal grandfather of the late Justice Shiras was its pastor, and from its organization it has been chiefly supported by beneficiaries of unearned wealth.

So far as Pittsburgh is concerned in the Men and Religion Forward Movement Robins was the stellar attraction. The opening meeting on Sunday afternoon, January 28, was held in the Exposition Auditorium, which seats between three and four thousand. Over four thousand men were crowded into the auditorium and several hundred were turned away. More than two-thirds of this vast audience

was of men past forty years of age. The entire audience was made up of male adults.

In its report of the opening meeting the Gazette Times said: "When the speaker first graphically dwelt on the evil days that threaten the country, it seemed to many that his words savored of Socialism. They allowed this thought to be dispelled when he, in a cogent appeal, sought the awakening of the Christian Church from its state of dormancy and its entry into the fight for the nation's welfare armed with the Gospel of Jesus Christ."



On Monday forenoon Robins addressed several hundred ministers in the First Presbyterian church. During this address he said: "There are now voices speaking in this country—speaking the doctrine of division, of class struggle, of the materialistic conception of history—with proposals to remedy present social ills, 97 per cent of which is indictment and three per cent constructive." At the conclusion of this address the Chairman announced that an opportunity would be given for asking questions. A clergyman asked if the speaker referred to Socialism when speaking of those whose remedy was 97 per cent indictment and three per cent constructive. Upon receiving an affirmative reply, the questioner challenged Robins to a debate on Socialism and a spirited colloquy then ensued for several minutes.

The significance of this episode and other similar ones at meetings held by Robins here, is the evidence of the strong foothold Socialism has taken among evangelical ministers in this section of the State.



Robins' final talk here was made Friday evening in the Fourth United Presbyterian church, at the conclusion of which he hurried to catch a train to carry him west to Wichita, Kan., where he was to open a meeting of the Men and Religion Forward Movement on Sunday, the 4th.



The week preceding Robins' visit to Pittsburgh, Peter Witt, Street Railway Commissioner of Cleveland under Mayor Baker, addressed the Young Men's Democratic Club of Pittsburgh. He scored revenue tariffs as well as protective tariffs. In introducing Mr. Witt the toastmaster, Mr. B. B. McGinnis, said: "We have with us tonight the Railway Commissioner of Cleveland. He is a Democrat, and one who does not hesitate to say just what he thinks regardless of the consequences. He is big intellectually, but what endears him to those who know him is that his heart is as big as his head. He is known in his home city as the diamond in the rough, but we who have learned of his real worth regard him as a diamond well cut and polished. There is not a newsboy, not a slum dweller, not an honest toiler in Cleveland but loves him, and on the other hand there is not a greedy corporation or selfish plutocrat in that same city but hates him and fears him."

Witt spoke with unusual force and from start to finish carried the audience with him. When he mentioned the name of his departed leader, Tom Johnson, the audience of over two hundred rose to its feet

*See current volume, page 105.

and gave three rousing cheers to the memory of Cleveland's dead mayor.

Witt was followed by Hon. W. H. Berry, ex-State Treasurer and candidate for Governor on the Keystone ticket in 1910, and H. H. Wilson, of Beaver, Democratic candidate for Congress in the district comprising the counties of Beaver, Lawrence and Washington.



A conference of Singletaxers of Western Pennsylvania was held in the assembly rooms of Jenkins Arcade on January 23. Chas. R. Eckert of Beaver, presiding. Robert L. Devine of Erie made a stirring address on the progress of the Singletax in the United States. L. S. Dickey of Chicago spoke of the movement in Canada. Other addresses were made by C. B. Power of Fayette City and Hon. W. H. Berry.



John Z. White addressed the Hungry Club of Pittsburgh at noon, Monday, February 5th, his subject being Free Trade.



James R. Brown of New York will debate with Mr. Merrick, Editor of Justice, a Pittsburgh Socialist Weekly paper, at the Lyceum Theater on Sunday afternoon, February 19. Subject: Resolved, That Socialism is the only economic policy that will give to the laborer the full product of his toil.

D. S. LUTHER.

INCIDENTAL SUGGESTIONS

ART.

New York, Jan. 16.

I was interested in Mr. Dillard's article on "Art and the People."* It has not been my experience to find that people working for economic change have convictions about aesthetics or vice versa. If the economist and the artist were really clear-sighted, they could see that they, each in their way, could be working for the greatest art, the greatest economy of all, "the art of living." As it is now, they are like workmen who, having made a wonderful tool, have forgotten what they meant to do with it.

The exclusive view of the artist, as well as that of the economist, has separated them into classes of thinkers, each with a different purpose for life. I think, though I am an artist myself, that the artists as a class are responsible for this aloofness of feeling. They have made somewhat of a mystery of their profession. Like the priests among the old Egyptians, and elsewhere, they have kept their religion to themselves, and given out a mythology to the people.

But ideals are changing. We have realized that religion is common to all, we can realize that the feeling for aesthetics is not the possession of the exclusive few. We shall soon know that every normal man or woman is an artist, that he or she must be subnormal who is not. For to be an artist simply means that one must have the power to express one's

feelings, in a manner, of course, to make them understood. The medium of expression or the kind of feeling expressed, is not limited. Art should not be exclusively associated with any special medium or kind of feeling. Beauty may be expressed in paint or word, anger in gesture or word. Tolstoy tells in his book on "What is Art?" of the boy who, coming from the forest, tells of how he was afraid of a wolf. He makes his listeners realize the fear he himself has felt. Tolstoy calls this boy an artist, and he was one because he made his fear understood. The feeling of fear so really possessed him that for that moment it subordinated all other feelings, and he expressed it simply and directly. What one really feels one can express simply and directly.

There can never be a true revival of art, until art is grounded in the feelings of us all. Then it will not be necessary to keep it in cold storage in our museums. I do not say do away with them; they are the most democratic phase of it that we have. But I do say that when art becomes associated with life in every way and in all forms, it will not be necessary to make such academic effort to preserve it. In the good times to come our museums will be valuable for historical reference, and I believe that is all. But until those good days come I think with Mr. Dillard we could hold on to more beauty than we now do, even under our present state of muddled economics. We might keep the fires alive and even warm up by them occasionally while we are reorganizing on a sound economic basis. It is cold and hard work sometimes.

Perhaps if we as individuals appreciated aesthetic pleasures more keenly, we would become more sensitive to the appropriate vulgarity of our present mode of living. We might then push on all the harder the relatively more fundamental work on the economic side. If we could realize what life might be when harmony exists in its structure as well as in its surface ornament, we would make haste even if slowly.

AMY MALI HICKS.



THE ALDRICH SCHEME.

Indianapolis, Ind.

What purports to be an interview of Mr. Aldrich by Mr. Babson appears in the Saturday Evening Post of December 23, 1911. Except in a few particulars, it is substantially a repetition of what Mr. Aldrich had said in speeches in Indianapolis and a score or more of other places and in periodicals. There are a few statements, however, which I have not before observed, that make a rift in the cloud of confusion and let in a glimmer of light worth considering.



Mr. Aldrich realizes that there will be a widespread fear that his proposed National Reserve Association will be controlled by selfish interests inimical to the welfare of the government and the people. It is very important that any such fear should be allayed, so, after outlining the proposed organization, he is made to say: "I defy any man, however wealthy he may be, or any association of men, ever to get control of this organization, with its three

*See The Public of January 12, page 28.