

of vastly more importance, his examination of witnesses is such as to bring out the state of mind of the men now at the head of industrial affairs. The testimony of employers and employes, of managers and strikers, taken in various parts of the country, is of interest, and has its value; but the testimony given by the great men of affairs in the East transcends in importance all that has been given before in this country. Men who are on a strike, or who manage big corporations during labor conflicts, may color their testimony in a way to make it useless as a source of real information. But if the public can become acquainted with the philosophy of the moneyed men of the country, if it can get at their real conception of life, it will know absolutely what has taken place on the field of action. The Catholic Church does not employ priests who teach Protestantism; nor do the heads of the Protestant churches employ ministers to teach Catholicism. Get a man's fundamental conception of life, and you will know what his subordinates are doing. It is for this that Mr. Walsh, and those acting with him, are most deserving of the public at large.

Suppose, however, that Mr. Walsh had had a different philosophy. What if his philosophy had been that of Mr. Rockefeller, or Mr. Sage? This valuable testimony would not then have appeared; and we should have been dependent upon the jumbled and contradictory evidence given by persons whose minds were aflame from the passions of the immediate conflict. And nothing that has ever been done to reach the captains of industry has had such a modifying effect as will the printing of the testimony now being taken. When they see in print their conception of social affairs, beside the conceptions of men and women who have glimpsed the new order, and know that the public sees it, they will be forced to attempt a defense of an indefensible position. That means their speedy overthrow. For, while a man may cling to an error in secret, or among others who are victims of the same error, he cannot do so in the face of a questioning world. The apparently irrelevant questions put to John D. Rockefeller, Jr., will lay bare the canker at the heart of the Colorado mining trouble; and Mr. Rockefeller's defense of his course will lead him and others to a realization of the truth.

s. c.



Getting the Other's Point of View.

The spectacle of a singularly gentle and harmless man, protected by a special guard when he

appeared as a witness before the Industrial Commission, comes as a shock to our sense of personal liberty. But had John D. Rockefeller, Jr., shown the same spirit at the beginning of the Colorado mining trouble that he now displays, there would have been no occasion for the special guard. He now says that if a formulated statement of the trouble is presented to him he will give it careful consideration. Better even than that, however, is the fact that he has already met for friendly discussion some of the principal persons connected with the Colorado struggle. Particularly striking was his invitation to "Mother" Jones to a meeting in his office, in order that each might be brought to appreciate the other's point of view.



This is not the position that he took at the beginning of the trouble. He then waived all responsibility, saying that he had put in charge able men in whom he had faith, and upon whom he relied for fair dealing to all. He posed then as a man standing at any cost for American liberty, as willing, indeed, to sacrifice his whole financial investment, rather than yield the right of any man to work for whom he pleased, upon such terms as he might choose. And he continued to shirk all responsibility while a state government was broken down by predatory interests, men and women murdered, and untold suffering caused.



If Mr. Rockefeller wishes to see himself as some others see him, he should contrast his position with that of "Mother" Jones. This old lady has devoted her life to the miners. Having no money, she could give only service; and not all the militia of West Virginia or of Colorado could keep her from giving that service. When she enters a courtroom she needs no special guard to protect her. She needs no guard at all. For there is not a man, rich or poor, good or bad, wise or foolish, who would do aught to harm her. Mr. Rockefeller, on the contrary, is the possessor of vast wealth. He is kindly disposed. He has given much money toward what he believes to be the good of society. He has also given much service. And yet he finds it necessary to keep special guards about his office, about his home, and even in a court where he goes to testify, lest some man should so far forget himself as to do him violence. Why this difference? It is not that "Mother" Jones has a kinder heart than Mr. Rockefeller. Or that she gives more for the betterment of society than he gives. It is due to the different attitude of each toward society. Mr. Rockefeller ac-

cepts present industrial and social conventions as just. He does not question the laws that enable him to amass a great fortune while compelling working men and women to live upon a pittance. Yet, seeing that this is a fact, he is willing to temper his power by giving of his fortune to supplement their meager earnings. "Mother" Jones, however, denies the righteousness of these laws. She insists that the workers shall have what they earn. And when the workers have their full earnings it will not be necessary for men of great fortune to aid them with charity. This is why men have kindly thoughts for "Mother" Jones; and why some men have bitter thoughts toward Mr. Rockefeller. Is his fortune worth the price? Is it worth being the son of the richest man in the world to surrender the privilege of going freely up and down the land, unprotected and unmolested? It is not charity that the people ask of Mr. Rockefeller. It is not almsgiving that will obtain him a place among real men. He may give away every cent of the vast fortune he controls, and yet be hated by the race. It is not charity, but justice, that will give him the security enjoyed by "Mother" Jones, and that will secure to him a place like hers in the hearts of all right thinking men and women. Seldom does a man have such an opportunity for service. S. C.



An Essential Point Omitted.

"Mother" Jones and the younger Rockefeller, meeting for the first time, find each other to be ordinary human beings. And "Mother" Jones is philosopher enough to see that Rockefeller is as much a victim of an unjust social system as any tramp, beggar or criminal. She spoke truly enough in remarking:

The young man means the best he knows how. But him raised in luxury, how could he know anything about real things? It isn't his fault, though—the raising he got is the cause of it. I see now the young man has been misrepresented. He's frank and he's open and he wants to do right, I think. For one I'm going to reverse what I've been saying about him.

And John D. Rockefeller, Jr., is reported to have been equally enlightened. He is said to have declared after the meeting:

I assured her that I believed that as a matter of principle the things of which she complained were wrong. Of course, there should be free speech, free assemblage, independent stores, public schools, and all that. We found that on all matters which we discussed we were in agreement.



But unfortunately there is no record that they

discussed essential and fundamental matters. Mr. Rockefeller, with all his wealth, lacks the power to grant his employes freedom. The most he can do is to refrain voluntarily from interference with free speech, free assemblage and other rights to which they are entitled. But a right held on sufferance only is no right at all. Mr. Rockefeller may change his mind, or control of his property may pass into other hands. There can be no state of freedom or justice in Colorado or elsewhere while the conditions last which empower men like Rockefeller to give or withhold from others, as they may see fit, the rights that are morally theirs. Perhaps the most serious defect in young Rockefeller's education is the failure to teach him that true liberty can not be dependent for existence on the consent of any man, or any group of men, however wealthy or powerful they may be. Controlling valuable natural resources, Mr. Rockefeller is able to control the men who must live thereon. It is only by changing the system that makes such control possible that social justice can be secured. Some efforts to do this in an orderly and lawful way have been made in Colorado and have met with the strongest resistance from such interests as Rockefeller's. Until he sees his way clear to reverse his position on this policy Mr. Rockefeller can not be helpful in bringing about justice anywhere. And there are no indications that such a course appeals to him. Had "Mother" Jones discussed that—as well she might—would Mr. Rockefeller still have said "On all matters we discussed we were in agreement"? S. D.



Protection Admitted to be a Fraud.

That the protective tariff does not benefit labor, but does increase prices of commodities is a statement not often found in standpat organs. So the following unintentional confession from Charles P. Taft's paper, the Cincinnati Times-Star of January 27, is noteworthy:

An immigration law that would protect labor itself as tariff laws protect the products of labor, would do more for the American who works with his hands, and for his children, than all the philanthropists, all the muckrakers, all the parlor Socialists combined.

So it is clear that tariff laws only "protect the products of labor," that is, the manufacturer. It is also clear that the rise in prices due to the tariff must be enormous, for the Times-Star clearly wants to impart the impression that similar protection to labor would do a tremendous amount for "the American who works with his hands." Consequently all the statements of protectionist organs for the past fifty years assuring the laborer