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## EDITORIAL

### The Vanity of Riches.

What profiteth it a man to give hundreds of millions in charity, and beget hatred in the hearts of his neighbors?

S. C.



### Still Sowing the Wind.

The Colorado war seems to be over, for the time being. But the cause which brought it on is still at work and there seems to have been no thought of an effort by the legislature to do away with it. As was to be expected the old Bourbon policy of indicting labor leaders is being pursued, while the perpetrators of the Ludlow massacre are not molested. Bye and bye when trouble breaks out again will the Bourbons wonder why? Or will they attribute it all to "agitators"?

S. D.



### Protecting a State Against Itself.

In notifying Governor Ammons that Federal troops cannot remain in Colorado indefinitely, President Wilson has called attention to the shameful neglect of the State government to provide against provocation of future disorder. If the State insists on upholding monopoly, it must not depend on Federal bayonets to permanently protect it from the consequences of such ignorance and folly. It is bad enough that conditions exist in the State which drove peaceful workers to desperation and brought on a civil war. It is infinitely worse that neither Governor nor legislature can be made to see the need of radical changes in such conditions. It is certainly not a function of the federal government to protect a State, or those in control of its government from the consequences of their own injustice, blindness and folly. It has already cost Colorado one million dollars to protect certain corporations in monopolizing its resources. The cost of this will be largely defrayed by taxes levied on the labor and labor products of people who had nothing to do with the trouble, except, as

they may by their votes have upheld monopolistic conditions. Congress would set a good example if it were to insist that the expense of maintaining federal troops be borne by the corporations, whose monopoly holdings are being protected.

S. D.



### St. Clare or Legree.

The condition of the Colorado miners, and their struggle for better conditions, brings to mind the plight of Mrs. Stowe's Uncle Tom, and his two masters, Augustine St. Clare and Simon Legree. As a slave in the luxurious home of the gentle planter, Uncle Tom fared sumptuously, was clothed with authority, and enjoyed many liberties; but, when he passed into the hands of Simon Legree, he came under the control of a master who believed it the best economic policy to work his "niggers" to death, and buy fresh ones. In either case, however, Tom was a slave, and subject to all the evils, actual and potential, of the accursed institution. But it was the Legrees, and not the St. Clares, who were the real friends of the slave; for it was the brutality of the slave driver that quickened the conscience of the world.



The plight of the working men in the mining regions is not unlike that of Uncle Tom. They are asking for better living conditions. The demand is such a reasonable one that the greater part of the public is disposed to censure the mine owners for refusing the request. Some critics have been disposed to say harsh things of Mr. Rockefeller for not yielding, at least to the extent of arbitrating the differences. But workmen are to be congratulated upon the fact that, however generous Mr. Rockefeller may be in matters of charity, he demands his pound of flesh when it comes to business. Were he to yield, were he to offer to the men the generous terms that he can afford, his example would encourage others to yield a little, and the net result in the end would be the strengthening of the hold of Privilege. Had Uncle Tom succeeded in his efforts to convert Simon Legree to Christianity, slavery would not have been abolished when it was.



The question involved in the Colorado dispute lies deeper than the refusal of an owner to arbitrate. It lies in the laws of the country that put the control of the bounties of nature into the hands of any man, or any set of men. That the law—and the law is but the will of the people of the country—should clothe any man with power

to deny another man access to the earth, or, permitting access, should charge for it, grows daily more intolerable; and just to the degree that Pharaoh's heart is hardened, and the oppression of labor increased, to that degree will the hour of real deliverance be hastened. One would suppose that the giving of the land that belongs to the people to one man in order that he may exact toll from other men for the privilege of using it, would be an idea so monstrous as to be crushed by its own weight. But it needs the brutality of a Legree to awaken the people to a consciousness of their wrongs.

S. C.



### More Progress in Mexicanization.

"Killed while trying to escape," is one explanation offered for the death of three Colorado strikers while held prisoners by the militia. Hitherto none but barbarous Mexicans have been permitted to offer that story as an explanation of such occurrences.

S. D.



### Forgetting the Golden Rule.

Queer ideas of justice must be harbored by Magistrate Campbell of New York, who passed on the case of Mr. Bouck White. It appears from all accounts that Mr. White did nothing more than attempt to ask a question of John D. Rockefeller's pastor, Dr. Cornelius Woelfkin, at the opening of church services. Presumably the question related to a practical application of the doctrine which Dr. Woelfkin advocates in public addresses. Mr. White had written to the pastor telling him of his intention. Had Dr. Woelfkin replied or given Mr. White any notice that the question would not be allowed there might have been some justification for what subsequently happened. But receiving no answer Mr. White seems to have had ground for believing that, however unwelcome his proposed action might be, he had tacit permission to proceed. Having made no effort to discourage Mr. White's attempt, Dr. Woelfkin and the authorities of his church owed him morally, though not legally, the opportunity when he appeared to at least depart in peace. Instead, he was made the victim of an unjustified brutal assault, the more cowardly and inexcusable in view of the fact that he appears to have been misled into unintentionally putting himself in an illegal position. The presence of plain clothes policemen in the church makes it difficult to believe that an opportunity to use them was entirely unexpected. Like the Tannenbaum case, this affair reflects no credit on either the church officials