

meeting? Here he can surround his house with a large yard and station some one at the gate to keep out intruders, but he may begin to doubt his ability to secure an exclusive lease of one of the "many mansions"—what then? Yes, what then?

The approach of death has made many a man ponder, and it may be that Rockefeller has reached the pondering period. His recent donations indicate that he is beginning to put his affairs in shape for the inevitable change. But he can not find peace by continuing his exploitation and then giving a percentage of his ill-gotten gains to subsidize colleges and churches. Repentance must come first. If he is a Bible student he might find some instructive reading in the sixth chapter of Micah: "Wherewith shall I come before the Lord and bow myself before the high God? Shall I come before Him with burnt offerings, with calves of a year old?"

"Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil. Shall I give my first born for my transgression, the fruit of my body for the sin of my soul?"

"He hath showed thee, O man, what is good; and what doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God."

If Mr. Rockefeller reads the chapter a little farther he will find other verses which may strike him as personal:

"For the rich men thereof are full of violence, and the inhabitants thereof have spoken lies and their tongue is deceitful in their mouth.

"Therefore also will I make thee sick in smiting thee, in making thee desolate because of thy sins.

" \* \* \* That I should make thee a desolation, and the inhabitants thereof an hissing; therefore ye shall bear the reproach of my people."

Nothing would be more calculated to bring Mr. Rockefeller to repentance than a refusal by Christians to help him to spend the proceeds of his "rivers of oil." Even the discussion of the subject has worked upon his mind and brought him glimpses of the sentiment of the public.

If he is at last led to see the wickedness of his trust methods and reforms he may prove a powerful factor in the overthrow of the trusts. But is he willing to try the recipe: "To do justly, to love mercy and to walk humbly?"

#### TARIFF REVISION AGITATION

The tariff revision convention recently held at Chicago was very significant. It was attended almost entirely by republicans and many of these republicans are prominent in their party. Governor Cummins was easily the leading spirit in the convention and he presented the Iowa idea with great force and earnestness.

The resolutions adopted by the convention have been printed in *The Commoner*, but the importance of the gathering is to be found, not so much in the resolutions or in the legislation suggested, as in the fact that the delegates were willing to admit the imperfections of the Dingley law and recognize the necessity for reciprocal trade. The standpatters seem to assume that we can sell to every one and buy of no one. Absurd as this doctrine is it has had many supporters. The recognition by republicans of a different doctrine is a most hopeful sign. As the *Chicago Record-Herald* suggests the tariff revisionists have a fight before them but it is to be hoped that they have the courage of their convictions. With Cummins leading a tariff revision fight and LaFollette leading an anti-railroad fight and Rosewater leading a fight for the popular election of senators, the next republican national convention promises to be almost as interesting as a democratic convention. Who will doubt now that democratic principles are being vindicated?

#### TAFT TO FILIPINOS

Secretary Taft tells the Filipinos that our nation has no desire to extend its territory by conquest but that having taken charge of the Philippine islands the nation's purpose is to fit the Filipinos for self-government. If this means that the Filipinos are to have independence it is approaching the democratic position. There is, however, an important difference, namely, that the democrats assume a sufficient capacity for self-government as a starting point while the republicans think that it is something that has to be developed or cultivated by aliens. That there are degrees of capacity in nations is obvious as there are degrees of self-restraint in individuals but the doctrine that some are en-

tirely incapable and need alien government is the basis for all the exploitation that is going on throughout the world. If we are in duty bound to govern the Filipinos because we are far ahead of them in capacity for self-government, how can the gap between them and us be closed unless they make more rapid growth than we do in capacity for self-government? If we must govern them until they catch up with us the promise of self-government is a delusion. If we assume that they are capable of governing themselves then, having overthrown the Spanish government, we need only stay there long enough to help them to establish a form of government and then leave them to administer it. This was the policy followed in Cuba and Cuba is governing herself very satisfactorily. If, however, the republicans distinguish between self-government and independence and propose to hold the islands permanently as a colony then their position is an attack on our theory of government, for a colony is inconsistent with the basic principles of a republic.

All reasonable things rest on reason and the reasons which underlie a republic can not be reconciled with the reasons which support a colonial system. A republic rests upon the doctrine that governments derive their just powers from the consent of the governed, while colonies are governed on the theory that might makes right.

The republican leaders refuse to discuss the principles involved in an imperial policy because those principles are indefensible.

#### "ENOUGH"

The newspapers are now discussing the statement made by Mr. Otto Young when he retired from "The Fair," to the effect that he had enough money and did not care to increase his wealth. As his profits from The Fair amounted to over twelve millions during the last nineteen years he doubtless has saved a sum sufficient to make him comfortable during the remainder of his life, but the question raised by the discussion is an interesting one. How much is enough?

Several measures may be employed. The man who cares only for himself and has only himself to care for finds that a comparatively small sum will be enough. If he takes an enlightened view of his own well-being he finds that his body does better on simple food than upon that which is high priced. His clothing account need not be larger—in fact, if he consults only his own physical comfort he will prefer a moderate income to a large one. He can with a few thousand dollars buy an annuity which will give him a sufficient income during life.

If he has a family, "enough" requires a larger definition. It requires twice as much to buy an annuity for himself and wife as to buy one for himself, and if he has children their education and establishment in life require further expenditure. Just how much a child should be helped is a question that can not be settled by any arbitrary formula—much depends upon the child. It is safe to say, however, that parental affection is such that the child is apt to have the benefit of the doubt, and often the indulgence is so great that the child is weakened rather than strengthened for life's work. But no one should confine his sympathy to the members of his own family. Educational, religious and charitable enterprises appeal to all of us and are entitled to support. Not only do they claim a part of our yearly income, but they ought not to be forgotten when, in anticipation of death, we give directions for the distribution of our estates.

A man's will is a pretty good index of his character for his real self is here most clearly portrayed. The man who leaves a large estate and confines his bequests to his relatives betrays a lack of interest in the humanities and benevolences—in other words, a lack of the spirit of brotherhood.

But there is a limit to the amount which a man should desire, even when he finds pleasure in giving, for there is a limit to the amount that a man can make honestly even when he devotes all of his time to money making, and no man should devote all of his time to accumulation. The world calls for personal services as well as for benevolent contributions. The state, society and the church, all call for service and the person who can ignore these demands for the sake of money making is not likely to make a benevolent use of the money made. There is one line that can be drawn without danger of mistake. Whenever one has as much money as he can wisely use he has enough, and there is no doubt that one has too much—whether he has much or little—when he becomes the servant

rather than the master of his possessions. But even the wise use of money made will not excuse complete absorption in money making. Just as no father can afford to neglect his children in order to make money for them, so no citizen can afford to neglect public interests while he lives in order to leave money to the public when he dies.

There is a crying demand today for unselfish public service. The country needs men of heart and brain who will place a limit on their acquisitions—who after securing a competency will devote themselves to the betterment of social, economic and political conditions. The most fruitful cause of graft is to be found in the fact that political activity and office holding are left too largely to those who are in politics for the money they can make out of it. The surest way to purify politics is for all the people to give some time, not only to the study of political questions but to attendance upon primaries and conventions and elections. There is enough honesty among the people whenever it is expressed but at present reforms come by spasms rather than by persistent and consistent effort. The man who leaves to his children the blessings of a good government leaves them something more valuable, and more permanent than a fortune, and the man who gives time, thought and heart-energy to the problems of the day is more helpfully generous than the man who chases the dollar day and night and then reluctantly surrenders his hoard to the custody of the public when death releases his grip upon it.

It is to be hoped that an increasing number of the well-to-do will say "enough" and then devote themselves to altruistic effort.

#### THE POWER OF PERSISTENCE

The prominence of Mr. Segius Witte, the head of Russia's peace commission, has brought out the story of his rise. He was born in southern Russia, of Dutch ancestry, and graduated from the University of Odessa. Beginning at the bottom of the railway service he worked his way up to his present position. He has risen above the dukes and members of the aristocracy until he stands next to the czar in political influence. How did he do it? When a young man he read the writings of Frederick List and conceived the idea of applying to Russia the railroad scheme that List worked out for America and Germany. The railroad development of his native land was the dream of Witte's life and his persistence in carrying it out has given him the great distinction which he enjoys.

The results of persistent effort are often credited to ability, but there is no ability that yields a larger dividend than the ability to do hard work. This is a form of genius which can be cultivated and no other form of genius can be relied upon.

It is astonishing what patient, persevering effort can accomplish. The great work of the world has been done by those who attempted the seemingly impossible and refused to be discouraged. A negro preacher once illustrated faith by saying "If the Lord tells me to butt my head through a stone wall, I butt—that is my part. Going through the wall is the Lord's part." As "constant dropping wears away the stone," so constant attack at last breaks the wall.

At New Ulm, Minn., there is a beautiful monument erected to Hermann, one of the earliest of the German warriors. It cost more than \$30,000 and is admired by all who behold it. It was conceived by a German of that little city named Julius Berndt. He devoted years to the advocacy of the plan and at last saw his plan carried out.

Persistent effort is the out-growth of faith. Only those who believe will labor. The farmer must have faith in the soil and the seasons and in his skill; the toiler must have faith in his brain, his muscle and his machinery. The young man must have faith in his strength and purpose and the reformer must have faith in mankind. Faith and then work—constant and persistent.

#### HERE IS A CHANCE

At Shelbyville, Ill., a few public spirited individuals have built a swimming-pool for the boys. It is about thirty feet wide by one hundred long and has sides and bottom made of concrete. It only cost about five hundred dollars. Here is a chance for some friend of the boys in every city to render a real service. What a vast amount of comfort such a pool would bring to the boys of any community? Who does not remember the boyhood delights of the swimming pool?