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"I have no mockings or arguments. I witness and wait."

THE BROTHERHOOD OF WORK.

All work is government. This is the secret of power. We control circumstances, we control ourselves, and we control Nature by our labour. Whether our exertion taxes muscle or brain, or whether it involve the expenditure of the tremendous forces of Will, which hold together universes, worlds, nations, and bodies of all kinds, the process is the domination of inferior by superior intelligence. Fortunate individuals find themselves in harmony with the system in which they are at once called upon to rule and to serve. No system can endure which does not provide for both functions. This is the law of balance, and God inverts Himself in creation to give it effect.

Artificial development has disturbed the harmony of our civilization. Equilibrium can only be restored by those upon whom it falls bearing bravely and strongly the extra pressure of the over-balanced mass. They will presently discover the law by whose decree it is fated that each who bears an oppressive load, does so in strictest justice, he himself having been the disturbing cause in the past, and he only therefore having the duty and the privilege to restore the original poise and peace. Each of us has passed through millions of years of evolution, and it is unnecessary that all the details of the past should be present to our consciousness so long as we understand the principles whose application will make us free. It is an economy of nature to relieve us of the suffering a knowledge of all the errors we have ever committed would certainly impose.

In this light our work or duty, whatever it be, becomes the means by which the very Spirit of Law, the Power of God, enters into us, and through us makes itself manifest in life. The eternal energies become visible in us, and as we guide them wisely, bless others and create wider channels for our own activities.

A distinction is drawn, correctly enough, between the use value and the exchange value of any article of commerce. A table has its use value for certain purposes, and its money value if you wish to purchase one. But a fallacious application of this idea is often made in the case of labour. It is said by some that one value of a man's labour is indicated by the wage he gets for it, and the other value is indicated by the money value of the things he produces, or helps in manufacturing. The error is clearly in confusing the commercial or money value with the intrinsic value. The use value of labour is two-sided. A man's use to his superiors, whether to Nature as a whole, or to individuals, is rewarded by support or maintenance. A man's use to his inferiors is rewarded by gratitude sometimes, but it is more frequently unrecognized outwardly. The reward from superiors is objective, to put it in another way; that from inferiors is subjective. The intrinsic value of a man's work is only to be discovered in its effects upon himself, his character, his development. These are the wages he pays himself, which are under his own control, and of which no one can deprive him. The other