NIER NEXT MAN TO SEEK THE POLE States He's to **Fitted Out** Speaks-Says He Glaimed Al the Northern Land in Sight for Canada.

WA, Oct. 17.-Canada is to north pole expedition of her nd Captain Bernier, with the Arctic is to carry it out. That effect announced by Sir Wilfrid at the conclusion of an illumaddress by the Arctic's comdelivered before two hundred s of the Ottawa Nation Club heon on Saturday afternoon. and and ruddy Arctic mariner, lling how he had faithfully cart his commission to plant the flag on all the known islands Arctic ocean to the north of the n mainland, and had claimed ada "in detail and by the ' every bit of land right up ole, declared that when he had chance to make the northwest last summer in the Arctic and must simply obey orders like sailor and turn back after g Melville and Banks Islands ame to his eyes because the nent had not allowed him a ore "latitude."

## PROUD OF BERNIER.

lifrid, speaking a little later. , amid cheers, that Canada ud of Captain Bernier, who laurels so modestly. "And if," d, "he will undertake the job will give him all the latilongitude he wants. We shall to take the good ship Arctic crew and all the stores necescarry the British flag as far he can and bring back all the data he can gather. I hope be able to start out next with no restrictions in his combut the general order to Canadian jurisdiction over all thern seas. It has happened that what we have supposed to ing but barrenness has proved ich in mineral wealth or other resources. We will give him commission unfettered by re-He may go to the pole, or the pole, wherever there are be claimed or useful observabe made, and no one is better r such a tack."

in Bernier told his story in ristic manner. It was flavored ches of humor, nautical

Although Deploring Existing Conditions Russia's Philosopher Takes Optimistic Views of a Future Founded on the Law of Love,

WILL BE CHRISTIAN BOTH IN MOTIVE AND METHOD

THE NEWS ST. JOHN, N. B. FRIDAY OCTOBER 22, 1909

WORLD WIDE REVOLUTION IS INEVITABLE, BUT IT

traded, they considered creatures of a lower race, and when the subjected and poor believed that the powerful and rich were really a peculiar kind of men, ordained by God himself to rule over them, just as for them themselves He had foreordained a life of subjection and poverty. Such a life was possible in the

THREE

Christian world, so long as it never entered the heads either of rulers or of the ruled, to doubt the Catholic, Orthodox-Greek, or Lutheran religions, which were called Christian, though they allowed not merely complete inequatility byut downright slavery, considered the killing of human beings permissible and even laudable, and when people believed so firmly in this artificial religion that it was not necessary to defend it either by conscious fraud or by force.

This went on for centuries, but the t.me came when all that made such a life possible began to cramble away till at last the people of the whole world, and especially of Christendom, became more or less clearly conscious that not they alone-Germans, French, Japanese and Russians-live in the world, and not they alone want to safeguard the welfare of their nation, and, therefore, all war, is not merely ruinous to the masses .who receive n. advantages, but only get privations from it, but is also quite unreasonable.

Besides this, the people of our time have become more or less clearly conscious that the taxes taken from them are not used for their good, but are, for the most part, spent on things harmful to them: on wars, and on the luxuries of their rulers; that wealth is not something granted from above, as they formally believed, but is the fruit of a whole chain of deceptions, extortions, and deeds of violence practiced on the laboring people. In the depths of their souls the powerful and rich in our time know this, but not havin gthe courage to give up their position, either by rude violence, fraud, or concessions , they try to næintain it.

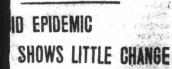
So now, when, besides being divided into different nationalities, (some held in subjection and anxious to withhold freedom,) men are also everywhere divided into two hostile and embittered classes - the workers. defrauded, humiliated, and conscious I the infistice of their position, and the rulers and the rich, also conscious of the injustice of their position, but vet anxious to retain it at any cost.

ors and a sailor-like mak-ht of differences and hard-He noted that there had been ditions to the Arctic. For this which completed the taking n of all the land in sight the n government had given him a forty men, a fine little craft, ts of stores." The first mission Arctic last summer had been to ores for Dr. Cook. Thereby sailors had only been paying on the debt owing to Amerilors for help and rescue given ish expeditions in the north. cribed the route of the Arctic the northern archipelago to quarters at Melville Island. arrived there he found an et of water apparently leadthrough the north-west pas-But he had to obey instructions chance to win glory was d to his duty as a sailor. At Island he found evidence to at American whalers had been in Canadian waters. The cairn ds left by McLure had been ed. He advised the governtake steps to efficiently patrol aters and preserve their imvaluable fisheries for Can-

limate of these Arctic islands, was wonderful. Vegetation ch richer than was generally and he brought back from Island, six specimens of

ox were numerous, and for me there were foxes, seals and Canadians had a great natural there," he said; "if you hunt that is the place. I can up there and back in two

reference to the polar trips of nd Cook, the Captain said that ugh they might have seen new ey did not take possession of know Dr. Cook well," he and the last time I saw him him to claim any land in claimed the whole thing da. If there are undiscovered there, we'll have to go and British flag on them. When ny declaration claiming all the n and unseen, some of the ed one eye. When they heard statement about seeing new hey closed both eyes.'



VER, N. B., Oct. 18-There is inge in the typhoid situation o new cases have been reportg the past few days and it is that the epidemic is now

analysis of the water showed was practically the cause of nic an effort is being made it. Barrels of lime have been the reservoir and the water allowed to run through the underground passage for r is now being dug. The work lone under the instruction of of Marysville, and Dr. the Dominion

YORK, Oct. 17 .- Mrs. Mary S. 1, a writer of mitted suicide at her ho eck, N. Y., some time last ler friends know of no motive icide. She was sixty years

ence. The rulers considered that, be ing created by God Himself to have power over the people, they ought to try to use their power in the best way to secure a quiet, peaceful, and happy life for their subjects. This was often expressed by the sages, and was also in the religious teachings of the oldest and most numerous part of mankind; in the religious bocks of China and India, the Shoo King, and the laws of Manu. The subjects considered that such an arrangement of life was foreordained by God and inevitable, and therefore they submitted meekly to power and upheld it in order to enjoy as much freedom of intercourse as possible with other subjects who were under author-

THE INEVITABLE REVOLUTION

"The Kingdom of God is within us

"There are none so deaf as those who

PREFACE

I know that many, many people, es-

pecially the so-called educated, having glanced at this article of mine and

seen what it is about, will shrug their

shoulders, smile contemptuously, and

not read any further. "It is the same old Non-Resistance. \* \* How is it he is

I know that will be so: Firstly, for people who call themselves learned,

and whose learning dees not accord

with what I say; secondly, for peo-ple carried away by their activity

as rulers or revolutionaries, whom my article will present with the di-

either the things they have been and

are doing and for the sawe of which

they have sacrificed so much, or what I am now saying. It will be the same

for many so-called educated people

who in the most important questions

of life are accustomed, without using

their own heads, to adopt opinions professed by the majority of those

among whom they live and which jus-

But I know that all who think for

themselves and are as yet unspoiled

by the heap of empty, pseudo know-

ledge which in our day is called sci-

ence, will be with me. I know this be-

cause for people who think for them-selves, as well as for the vast major-

ity of laboring men, the folly and im-moralty of causing themselves useless

suffering are daily becoming more and

more evident. The former as well as the latter can in our time no longer

help acknowledging the simple and now glaring truth, that to improve life

it is only necessary to stop doing that

As far back as we know the social

life of man, we know that besides fam-

ily, tribal, and commercial relations

men were also bound together by the

subjection of the many to one or sev-

eral rulers. This subjection of some by others—of the majority by the minority—was so general to all na-tions, and had existed so long, that all mon both there in proceeding that

men, both those in power over the

many and those who submitted to them, considered such an arrangement

of life inevitable, natural, and the only

one possible for social human exist-

which causes these sufferings.

tify the positions they hold.

mma of acknowledging as absurd

not yet tired of it?" they will say.

and is attained by effort."

won't hear."-Proverb.

(By Leo Tolstoy.)

Such was the condition of human life | life; and Church teaching, that grew based on force; and humanity lived in that way for ages. It was so in India, in China, in Greece, in Rome, and in Mediaeval Europe, and (however objec-tionable it may be to the human con-sciousness of our times) so it contin-ues the form the maximum formation of the second state of the maximum formation of the second state of the second stat ues to be for the majority of men up eign to it, that violence, evidently into now. Both in Europe and in the compatible with true Christianity, be-East, subjects and rulers have lived gan to be looked upon both by the for ages, and continue to live now, rulers and by the ruled, not only as without, for the most part, admitting not foreign to the Christian law of the possibility of any other means of love, but as quie law ful and accorunicn except force. And yet, in all the religious teachings dant with it.

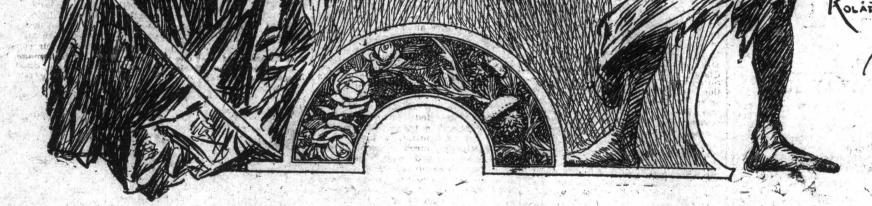
Men lived, submitting to violence and of the ancient world: in Brahminism, committing it, and yet professed the Buddhism, Taoism, and Confucianism, as well as in the teachings of the Greek and Roman sages, alongside of the confirmation of the power of those who rule by force, another teaching who rule by force, another teaching was always expressed in varicus ways: the teaching that mutual love is the best means of uniting men, since it gives them the greatest blessedness. That thought has been variously ex-pressed, and with various degrees of clearness, in the different Eastern ing that grew out of Christianity), clearness, in the different Eastern ing that grew out of Christianity), teachings; but 1900 years ago it was in Brahminism, Buddhism, Confucian-expressed with striking clearness and ism, and Taoism, where the law of definiteness in Christianity. Christian-ity, showed men not merely that love is a means of human intercourse which gives happiness, but also that is a means of human intercourse which gives happiness, but also that love is the highest law of life, and that, therefore, the law of love is in-compatible with the former order of things founded on violence. the contradiction betwen the two in-compatible theories was not so sharp or so strong as in Christianity. But though in the religious teachings of the East, India and China, the incom-

things founded on violence. The chief significance of Christianity, and its distinction from all former teachings that preached love, lay in the fact that, having proclaimed the law of lowe to be the betteen the law ork on the lower the teachings that preached love, lay in the fact that, having proclaimed the law of lower to be the betteen the law ork on the lower the teachings that preached love, lay in the fact that, having proclaimed the law of love to be the highest law of life, and one admitting of no excep-tions but always obligatory, it indicat-ed those customary divergences from the law of love to be the highest law of tions but always obligatory, it indicat-ed those customary divergences from the law of love which, together with an acknowledgment of the beneficence from various sides is entering men's

of love, had been tolerated in the old crder of life, founded on the power (supported by violence) of the rulers. (supported by violence) of the rules, trated ) Under the old order of life, violence, trated ) including killing in self-defense or in more, defence of one's neighbors or of one's bases. trated human consciousness more and more, yet life continued on its old

country or in punishment of crime, etc., was a necessary condition of so-cial life. country or in punishment of crime, etc., was a necessary condition of so-cial life. But Christianity, making love the highest law of life, regarding all men as equals, preaching the foregiveness of every offense, injury, or deed of vio-lence, and the return of good for evil, could never in any case allow the vio-lence of one man to another, which always has death itself as a last re-source. So that Christianity, in its true meaning, acknowledging love as the fundamental law of life, directly which was at the base of the whole former system of life. So things went on for centuries.

Such was and is the chief significance of Christianity. But those who shavings, so, when once it had kindled accepted Christianity, having for ages in human consciousness, it was imlived under a complex governmental system resting on force, when they adopted Christianity, not understanding its full import, or partly underthat the unity natural to man is unity standing, but trying to hide it from themselves and others, accepted only as much of Christianity as was not contrary to their established way of



than elsewhere this truth appeared in seek a basis for their mutual inter-demands for the equality of citizens course more accordant with the spirit-(though only those of one and the same State) for the abaliticn of slav-ery, the acknowledgment of the rights of women, as well as in the teachings of Socialism, Communism, and Anar-chism. And this truth has and is manifesting itself in all sorts of unions and ent sects. Christian as well as Mohamfree themselves from subjection to it. In the Christian world, and the Mo-

something foreign to human nature. All the pecple of the world, though law of love, in the name of which they they 🔄 ot yet acknowledge the law act.

appeared everywhere more, and more frequently, seeking application in life. Thus, in the Christian world sconer the continuing to live according to the old law of force, and

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Violence, the former basis of unity among men, now no longer inspires Peace Congressess and in many differ- people with the blind confidence it used to, but on the contrary appears medan, which flatly deny violence, and as something repugnant to their consciences.

The majority of men now feel more In the Christian world, and the Mo-hammedan, which is akin to it, this truth entered more clearly into the consciousness of men; but in the Far East also it was unceasingly doing its work, so that even in India and China (where violence is allowed by the re-ligious lawy violence, and in India caste, already appear in our times as something foreign to human nature.

Thus, in our time, in the name cf love and for the good of the people, comparably werse then that of men in Revolutionists, Communists, and Anarchists perpetrate their destructions and murders. In the name of love, too, and again for the good of the people the Governments arrange their ons, fortresses, exile-systems, and executions. In the name of love and the highest welfare, not of one, but of all have been, they had not the means of nations, diplomatists arrange their, alliances and congresses, resting on everincreasing and ever more elaborately armed armies. In the name of love wealthy men, having gathered and re tained wealth, thanks to laws enforced

by violence, arrange all sorts of phil-anthropic institutions, the security of which is again guarded by violence. That is done everywhete. The great, unnoticed evil of violence s perpetrated for the sake of things which appear good and are intention ally paraded in that light. And, as must needs be the case, this not only fails to improve our condition, but makes it worse. Therefore the condition of men in our time deteriorates

/ Golstoy at Eighty-one.

more and more, and has become

ancient times. It has grown worse, because the means of violence have in-creased a hundredfold, and the increase in the means of violence has increased the evil done by violence. However cruel and inhuman the Neros and John the Terribles may acting upon people that the Napoleons and Bizmarks with their wars and the English Parliaments with their repression of Hindus, now have, or our Russian Schlusselburgs, hard labor, and exiles. There were in olden times So- be brought, willingly or unwillingly, if lovey the Robbers, and Pougatchefs

tut there was not those means of murder—bombs and dynamite—which make it possible for one weak man to kill hundreds. In ancient times some were the slaves of others, but there was not the gen aereruesizi mf mmm was not the general seizure of land there is now, nor was there such difficulty in obtaining the necessaries of life, and therefore there was not that. desperate condition in which millions of our unemployed now find themselves-a position far worse than that

formerly endured by the slaves. Today the workmen seek slavery and endure suffering because they cannot find a master owner. In our days, jpst because it is not acknowledged that violence causes evil, and because this evil is hidden behind good intentions, the condition of the of the working masses (especially with the present means of communication, armaments, and the deprivation of the masses) has reached the highest degree of destitution, and their irritation against the rich and powerful the

consciousness of the insecurity of their position has reached its highest point, as well as their fear of and ill-will toward the working people. .It is becoming even more and more

impossible for the life of men, rulers or ruled, to continue in its present condition. This is vividly felt by the of hostile States, with their Emperors, Kings, armies, and diplomatists, and their seizure of the fruits of the people's toil for armaments and the maintainance of armies, so long as each nation naively imagined that it alone was a real nation. that all the others were enemies and barbarians, and that it was not only laudable to devote labor and life to the defense of one's people and its rulers, but that this was

nevitable, and as natural as to eat, to marry, and to breathe. Such a life was possible when men elieved poverty and riches to be conditions foreordained by God, and when the powerful and rich never doubted the lawfulness of their position, but in their souls, before God, were sincerely proud of it, 'considering themselves

to be a chosen, peculiar kind of men, has always been one of the chief sourwhile the common people, the "villeins" those who worked with their hands or

and both for the attainment of their aims are ready to commit, and actually are committing the greatest crimes -frauds, robberies, spying, murders, extlesions, and executions-the condition of humanity has evidently become such as cannot long continue.

It is true, there still are people who with to assure themselves and the virkers that for the establishment of a new order in which evil will not exist and all will be happy,, just one nere convincing defense of the existing injustice, one more beautiful theor; as to the arrangement of life in the future, or just one more effort life that was natural to our ancestors a thousand years before our era, but which cannot now satisfy our spiritual demands. The reason is, that we, who more or less clearly realize love as the basis which, replacing force, can and must unite men, still employ that force which united men in old times, but is no longer suited to us, is contrary to our consciousness, and therefore not only fails to unite, but now even separates mankind.

Could an old man be happy, or rather, could he help being unhappy, if he wished to live the life of a youth; or a grown-up man, if he wished to live the life of a child? However much a man might try to continue to live the life of an age he had cutgrown, he would not by his reason, then by his suffer-

and with mankind as a whole, if in its life it is guided not by a consciousness suitable to its growth, but by one it has long outgrown. And that is what is happening to mankind in our time. We do not, and cannot, know the conditions of birth, origin, or disappearance, either of an individual or of

mankind, but within the limits of time attainable by us we know quite surely that the life of mankind has always been, and still is, subject to the same law of gradual growth 'and development to which the life of an individual is subject.

As we see in the life of each individual that the main direction of his ac-tivity is guided by his understanding of the meaning of life, that is, by his conscious or unconscious religious view of life, so we see the same in the life of the whole of mankind.

And as it is natural and almost inevitable that an individual's progress should be hindered by the fact that, being accustomed to the habits of a stage he has already outgrown, he is reluctant and dilatory in abandoning them, and often giving himself up to pursuits suitable to his former state, intentionally tries by fictitious reasoning's to justify this continuation in a way of life no longer natural to him: so also humanity, clinging by natural former as well as the latter. Life was possible, with its division into dozens worn arrangement of life, justifies that delay to itself by fictitious reasonings which, in the case of humanity, al-ways take the form of pseudo-religious

beliefs, and equally false "scientific' theories. There are many superstitions which cause men to suffer but there is none

mcre general, or more harmful in its results, than the one which assures men that human consciousness (that which finds expression in teachings about the meaning of life, and about the guidance for conduct flowing theze from, and that are called religions) can stand still, and remain maltered,

at all periods of human.life. It is this superstition-causing human societies to live according to re-ligicus and scientific teachings which always lag behind humanity's continually developing consciousness that ces of those misfortunes which have (Contiued on Page Four.)

