

BERNIER NEXT MAN TO SEEK THE POLE

er States He's to be Fitted Out

er Speaks—Says He Claimed All the Northern Land in Sight for Canada.

AWA, Oct. 17.—Canada is to send a north pole expedition to the Arctic to carry it out. That effect announced by Sir Wilfrid Laurier at the conclusion of an illustrious address by the Arctic's commander delivered before two hundred members of the Ottawa Nation Club on Saturday afternoon.

PROUD OF BERNIER.

Wilfrid, speaking a little later, amid cheers, that Canada proud of Captain Bernier, who is laurels so modestly. "And it," he said, "he will undertake the job we will give him all the latitude longitude he wants. We shall take the good ship, and the crew and all the stores necessary to carry the British flag as far as he can and bring back all the data he can gather. I hope to be able to start out next week with no restrictions in his command. Canadian jurisdiction over the northern seas. It has happened that what we have supposed to be barrenness has proved rich in mineral wealth or other resources. We will give him a commission unfettered by restraints. He may go to the pole, or the pole, wherever there are to be claimed or useful observations made, and no one is better or such a task."

NO EPIDEMIC SHOWS LITTLE CHANGE

VER, N. B., Oct. 18.—There is change in the typhoid situation. No new cases have been reported during the past few days and it is claimed that the epidemic is now over.

YORK, Oct. 17.—Mrs. Mary E. M., a writer of children's books, committed suicide at her home on York St. some time last week. Her friends know of no motive for the suicide. She was sixty years

WORLD WIDE REVOLUTION IS INEVITABLE, BUT IT WILL BE CHRISTIAN BOTH IN MOTIVE AND METHOD

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

THE INEVITABLE REVOLUTION. (By Leo Tolstoy.)

"The Kingdom of God is within us, and is attained by effort."

"There are none so deaf as those who won't hear."—Proverb.

PREFACE.

I know that many, many people, especially 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 not yet tired of it?" they will say.

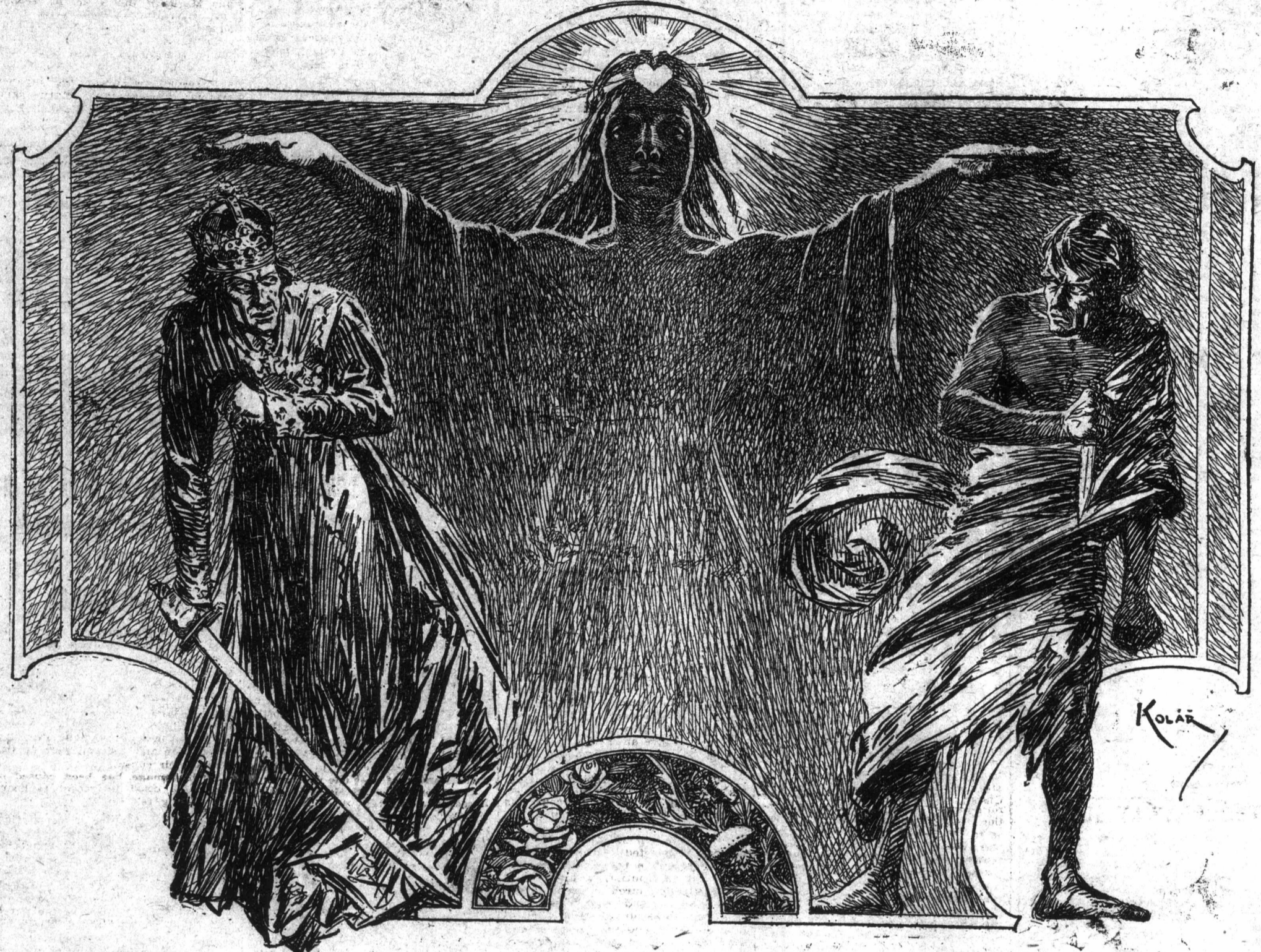
I know that will be so. Firstly, for people who call themselves learned, and whose learning shows as well as what I say; secondly, for people carried away by their activity as rulers or revolutionaries, whom my article will present with the dilemma of acknowledging as absurd either the things they have been and are doing and for the sake 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 heads, to adopt opinions professed by the majority of those among whom they live and which justify the positions they hold.

But I know that who think for themselves and are as yet unspoiled by the heap of empty, pseudo knowledge which in our day is called science, will be with me. I know this because for people who think for themselves, as well as for the vast majority of laboring men, the folly and immorality of causing themselves useless suffering are daily becoming more and more evident. The former of these people 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 which causes these sufferings.

As far back as we know the social life of man, we know that besides family, tribal, and commercial relations there has also been, together with the subjection of the many to one or several rulers. This subjection of some by others of the majority by the minority—was so general in all nations, and had existed so long, that all men, both those in power over the many and those who were subjected to them, considered such an arrangement of life inevitable, natural, and the only one possible for social human existence. The rulers considered that, being ordained by God Himself to have power over the people, they ought to use their power in the most just way to secure a quiet, peaceful, and happy life for their subjects.

These views, expressed by the rulers, and also in the religious teachings of the oldest and most numerous part of mankind; in the religious books of the Mohammedan, the Shoo King, and the laws of Manu. The subjects considered that such an arrangement of life was ordained 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 authority like themselves.

Such was the condition of human life based on force; and humanity lived in that way for ages. It was so in India, in China, in Greece, in Rome, in the Middle Ages, and (however objectionable it may be to the human conscience) it was so in the modern world, both in Europe and in men up to now. Both in Europe and in the modern world, the law of force has been the law of life, and continues to live now, without, for the most part, admitting any possibility of any other means of life.



And yet, in all the religious teachings of the ancient world; in Brahminism, Buddhism, Taoism, and Confucianism, as well as in the teachings of the Greek and Roman ages, alongside of the doctrine of force, another teaching was always present in the Christian world, and became more and more evident as men became more and more developed mentally. In the other, larger, non-Christian half of the human race, in Egypt, India, and China (I do not speak of the Mohammedan world, which lives according to teaching that grew out of Christianity), in Brahminism, Buddhism, Confucianism, and Taoism, where the law of force was also proclaimed to men living according to it, the law of love, the contradiction between the two incompatible theories was not so sharp or so strong as in Christianity. But though in the religious teachings of the ancient world, and in the teachings of the Mohammedan world, and in the teachings of the old, outlived principle of violence for the law of love, which for various sides is entering men's consciousness.

So things went on for centuries. But the time came when, in spite of all the efforts of the rulers and their helpers, the truth that the law of love is the highest law of human life, and that, therefore, violence, incompatible with love cannot be the highest law of life—a truth so natural to an innate man's spiritual nature, and that was expressed more or less clearly in all religious teachings and especially so in Christianity—entered men's consciousness. The consciousness of men, and in our day the majority of men have become more or less conscious of it. As it is impossible to extinguish a fire by smothering it with shavings, so, when once it had kindled in human consciousness, it was impossible to stifle the truth so clearly expressed in all religious teachings, and so near to the hearts of men, that the unity natural to man is unity based on love and not on force.

And this truth, not directly expressed, but stated in various propositions and demands that were its outcome

of love in its full meaning, already feel the impossibility of continuing to live according to the old law of force, and seek a basis for their mutual intercourse more accordant with the spiritual growth of humanity.

And there is only one such basis, and that is announced thousands of years ago by the world's best men.

Violence, the former basis of unity among men, now no longer implies people with the blind confidence it used to, but on the contrary appears as something repugnant to their consciences.

The majority of men now feel more or less vividly the necessity of arranging life on other bases than on violence. But the old customs, traditions, education, habits, and especially the arrangement of life, are all such that men desirous of doing things demanded by the laws of love do them by means of violence; that is to say, they employ means directly opposed to the law of love, in the name of which they act.

Thus, in our time, in the name of love and for the good of the people, 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 prisons, fortresses, exile-systems, and executions. In the name of love and the highest welfare, not of one, but of all nations, diplomats arrange their alliances and congresses, resting on ever-increasing and ever more elaborately armed armies. In the name of love wealthy men, having gathered and related wealth, thanks to laws enforced by violence, arrange all sorts of philanthropic institutions, the security of which is again guarded by violence.

That is done everywhere. The great, unnoticed evil of violence is perpetrated for the sake of things which appear good, and are intentionally 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

more and more, and has become incomparably worse than that of men in ancient times. It has grown worse, because the means of violence have increased a hundredfold, and the increase in the means of violence has increased the evil done by violence.

However cruel and inhuman the Neroes and John the Terribles may have been, they had not the means of acting upon people that the Napoleons and Bismarcks with their wars, and the English Parliaments with their repression of Hindus, now have, or our Russian Schlessenburgs, hard labor, and exiles. There were in olden times Solovki the Robbers, and Pugatcheffs but 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 general seizure of land there is now, nor was there such difficulty in obtaining the necessities 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, just 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 their present means of communication, armaments, and the degradation of the masses) has reached the highest degree of destitution, and their irritation against the rich and powerful is also 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 ever more and more impossible for the life of men, rulers or ruled, to continue in its present condition. This is vividly felt by the former as well as the latter. Life was possible, with its division into dozens of hostile States, with their Empires, Kings, armies, and diplomats, and their seizure of the fruits of the people's toil for armaments and the maintenance 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 not to devote labor and life to the defense of one's people and its rulers, but that this was inevitable, and as natural as to eat, marry, and breathe.

Such a life was possible when men believed 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, while the common people, the "villains" those who worked with their hands or

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 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 inequality but 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 time came when all that made such a life possible began to crumble 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 no 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, but is the result of their own labor, 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 having the courage to give up their position, either by rule violence, fraud, or concessions they try to maintain 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 of the injustice of their position, and the rulers and the rich, also conscious of the injustice of their position, but yet anxious to retain it at any cost, and both for the attainment of their aims are ready to commit, and actually are committing the greatest crimes—frauds, robberies, spying, murders, executions, and executions—the condition of humanity has evidently become such as cannot long continue.

It is true, there still are people who wish to assure themselves and the workers that for the establishment of a new order in which evil will not exist and all will be happy, just one more convincing defense of the existing injustice, one more beautiful theory, 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 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 it, 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 outgrown, he would be brought, willingly or unwillingly, if not by his reason, then by his suffering, to live comfortably with his age.

It is the same with human societies as with individuals. 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 of an individual in the life 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 activity 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 reasonings to justify this continuation in a way of life no longer natural to him; so also humanity, clinging by natural inertia to a previous and now outgrown arrangement of life, justifies that delay to itself by fictitious reasonings which, in the case of humanity, always 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 more general, or more harmful in its results, than the one which assumes that human consciousness (that which finds expression in teachings about the meaning of life, and about the guidance for conduct toward heaven, and that are called religions) can stand still, and remain unaltered, at all periods of human life.

It is this superstition—causing human societies to live according to religious and scientific teachings which always lag behind humanity's continually developing consciousness—that has always been one of the chief sources of those misfortunes which have

(Continued on Page Four)

