

# INDUSTRIAL FREEDOM

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## Political Sermon From a Scriptural Text.

SUBJECT: FIRMNESS OF PURPOSE.

Text: But as for me and my house, we will serve the Lord—Joshua xxiv.15.

Joshua was about to die. His was a varied history. Sixty-four years before he had left Egypt under the leadership of Moses. With his own eyes had he witnessed the miraculous deliverance of Israel's hosts and the utter destruction of Pharaoh at the Red Sea. He had stood at the foot of the Mount and heard the thunderings of Sinai when Moses went up to meet the Lord. He, with his own hands, had gathered the manna in the wilderness and had drank of the waters of Horeb. He had also witnessed the ravages of the serpents of fire as thousands of his people fell for their disobedience. In fact, he had attended the funeral obsequies of every Israelite who had left Egypt with him save his faithful companion Caleb, including the death of Moses himself, who died in sight of the promised land.

At the death of Moses Joshua was chosen the leader of Israel, and it was he who led them across the Jordan and into the "land that flowed with milk and honey." Joshua's career was about to end, but before his death he "gathered all the tribes of Israel to Shechem, and called for the elders of Israel, and for their heads, and for their judges, and for their officers; and they presented themselves before God." Although only about a quarter of a century had passed since their triumphant entrance into Canaan, the children of Israel had forgotten the mighty works of God, and some of them had gone off and were serving "the gods which their fathers had served that were on the other side of the flood," while others were serving "the gods of the Ammonites." Old Joshua was much grieved at this state of affairs, and he entreated them to "fear the Lord and serve him in sincerity and in truth; and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the Lord. And if it seem evil unto you to serve the Lord, choose ye this day whom ye will serve, whether the gods which your fathers served that were on the other side of the flood, or the gods of the Ammonites in whose land ye dwell. But as for me and my house, we will serve the Lord."

The lesson that we desire to draw from the above is that of firmness of purpose. The story in which Joshua was a prominent character, whether a divine history or a fiction of the human fancy, portrays the character and life of a firm old man. His ruling passion was strong, even in death. Believing, as he did, that he was right, he tenaciously stuck to it to the end. Although all Israel had deserted him and his God and had gone off after other gods, we hear his feeble old voice, just before it was silenced in death, after trying to dissuade them from the error of their way, declaring "But for me and my house, we will serve the Lord." Might did not make right with Joshua any more than it does now, nor were questions of morality settled by majorities. It was the same spirit that inspired the statement expressed by a modern statesman when he declared that he "would rather be right than to be president."

The Bible history is full of such heroes. Many centuries before Joshua, Noah had stood the jeers and sneers of a multitude while he preached righteousness and built the ark. Converts were few. In fact, he made none. His hearers, if he had any, were all firm believers in the doctrine that questions of fact could be decided by numbers. They wanted to go with the crowd; and so they did. It was not until "the windows of heaven had been opened and the fountains of the great deep were broken up" that they realized the awful truth of their situation. It was then too late. Noah was right, but he had no following. His whole career was in harmony with our text, a living example of the words, "But as for me and my house, we will serve the Lord."

Passing by many prominent characters in the Bible history we come to

that of Jesus. He was the son of an humble carpenter, and though cradled in a manger he preached a new doctrine. He upset many of the old theories and promulgated new ones. He abrogated the law of "an eye for an eye and a tooth for a tooth" and substituted one of forbearance and love. Single-handed and alone he "went into his father's house" and drove out the money changers, who he declared had converted a house of prayer into a den of thieves. His only following was that of twelve lowly disciples, one of whom proved a traitor. He found fault with the condition in which he found things. He was a "calamity howler" of the most pronounced order. He attempted to better things, but he only succeeded in founding "a sect that was everywhere spoken against," and was finally nailed to a Roman cross by a lot of political heelers who feared that his doctrines would lead to a ruction in their party, and that the post-offices in Jerusalem might pass into the hands of the followers of the meek and lowly.

Jesus, the reformer of nineteen hundred years ago, was not a crowning success. He taught the golden rule. He taught his disciples to love one another, but judging from his following he was a dismal failure. In matters of finance he was equally unsuccessful, for at the age of 33 years we hear him declaring that "the foxes have holes and the birds of the air have nests, but the son of man hath not where to lay his head." A tramp? Yes, a tramp that could not pass through Salt Lake City today without getting into the "cooler" on the charge of vagrancy. He did not even have a box car to sleep in. Yet he "went about doing good," and although mistreated from the first day of his ministry to the day of his crucifixion, yet above the rustle of the Roman soldiery, the clanking of the spears and shields, and the jargon of those who cast lots for his vesture, we hear the same forgiving voice calling on his Father to "forgive them for they know not what they do." He had a firmness of purpose. He sacrificed it with his life and sealed it with his blood. He, like many others, was ridiculed all his life and had a monument reared to his memory after his death.

Let us get closer home. One hundred and twenty-five years ago there were great questions that confronted the people of this country. We were then under the English government. Great wrongs were being committed and the people were made to undergo great injustice. Certain bold men attempted to get redress for wrongs committed. That was found to be impracticable and not attended with any good results. There were a few who were bold enough to declare that nothing short of a complete separation of the ties that bound us to the mother country would solve the vexed problem or give relief. Such utterances were treason, and those who made them were treated as traitors. We see one man rising above all the rest and declaring "These are times that try men's souls." But, in spite of all these obstacles, he declaring the "world to be his country, to do good his religion." Thomas Paine wrote "The Crisis." Others read it. A nucleus was formed around which the more feeble flocked; the war was waged, peace was sought and granted, and the original thirteen colonies were declared "free and independent states." All the result of one man having the courage of his convictions; who was nerved by a firm purpose. Washington, Jefferson, Adams, and every signer of the Declaration of Independence; yes, the valiant soldiers who died on the field of battle, or passed a living death at Valley Forge, were each actuated by the same spirit that led old Joshua to say "But as for me and my house, we will serve the Lord."

Nearly a hundred years later, we find 4,000,000 human beings bound with the chains of slavery. They were dark of skin and simple in mind, but human beings withal. From the pulpit was preached the doctrine, "Servants, obey your masters." The press openly favored it or tacitly endorsed it. The public generally approved it. It was popular to oppose it. Many, no doubt, could see the wrong, but few indeed dared say so. We see William

Lloyd Garrison dragged through the streets of Boston for expressing his sentiments upon the subject. Others were served in the same manner. Mrs. Harriet Beecher Stowe penned Uncle Tom's Cabin. The world was shaken. Ossawatimie John Brown was hung at Harper's Ferry for treason. Then again followed "times that tried men's souls." The country was deluged in blood for four long years. Right triumphed. Peace was declared, and the four million slaves became four million American citizens "endowed by nature with certain inalienable rights, among which are life, liberty and the pursuit of happiness." To whom belongs the credit and glory of this achievement? Shall we give glory to Grant, to Sherman, to Sheridan and others who won renown on the field of battle? Yes, but not all the glory, for the greater share belongs to the Garrisons, the Channings, the Browns and the Stowes. Those are they "who come up out of great tribulations;" men and women who had a firm purpose; men and women who could have joined old Joshua's sweet refrain, "But as for me and my house, we will serve the Lord."

The time has come when the people need another Joshua to stand up and demand that "they choose this day whom they shall serve." The people are homeless. The voice of the oppressor and the cry of the oppressed is heard in the land. The great public utilities of the country that should bless the people are being used to rob them. The government is in the hands of men who pilfer from those they are sworn to protect. Corruption runs rampant throughout the country. "Right is forever on the scaffold and wrong on the throne." The spirit of '76 seems to have taken its flight to return no more. Here and there we find a faithful Joshua who stands out almost alone, fighting for the right, while the masses of humanity are going off after strange gods, following the crowd, with no singleness of purpose, hurrahing for the man who whips. Like Noah, like Joshua of old, like Jesus, like Paine, like Garrison, these modern Joshuas are not popular; their following is small. The people are cowards. They would rather be popular than to be right. They would like to have others bear the burden and heat of the day, while they come in at the eleventh hour and reap the rewards. They don't want to throw their votes away. They prefer to save their votes and get what they don't want. These pigmies make us tired. Give us men who have attained their full stature; men who, knowing the right, dare maintain it; men who have minds of their own; men who have brains to think and the courage to act; men who in spirit can join with Joshua of old, and declare from the house tops and the market places, "But as for me and my house, we will serve the Lord."—[Living Issues.]

### DON'T SHIRK.

I know not whence I came,  
I know not whither I go,  
But the fact stands clear  
That I am here  
In this world of pleasure and woe;  
And out of the mist and murk  
Another truth shines plain—  
It is in my power  
Each day and hour  
To add to its joy or pain.

I know that the earth exists,  
It is none of my business why.  
I cannot find out  
What it's all about—  
I would but waste time to try  
My life is a brief, brief thing,  
I am here for a little space,  
And while I stay  
I would like, if I may,  
To brighten and better the place.

The trouble, I think, with us all  
Is lack of high conceit;  
If each man thought  
He was sent to the spot  
To make it a bit more sweet,  
How soon we would gladden the world,  
How easy right all wrong,  
If nobody shirked  
And each one worked  
To help his fellows along.  
—Ella Wheeler Wilcox in Lucifer.

Lincoln said: "Let us have faith that right makes might, and in that faith let us, to the end, dare do our duty as we understand it."

An equal distribution of property is the foundation of the republic.  
—[Noah Webster.]

## Socialism From a Metaphysical Point of View

### ALTRUISM AS A FACTOR IN EVOLUTION.

BY W. C. B. RANDOLPH.

Evolution may be defined as that grand sweep of all things from primal and invisible causes to the adequate consequences—from the germ to the full grown organism, from the simple to the compound or complex. As the objective world presents to our vision a pleasing variety of objects in all conceivable and even inconceivable combinations, so is it also in the world of causes or forces. Evolution is carried forward by millions of causes, in the man, but as the largest fractions a thing can be divided into are halves, thus it is that the evolution forces in their largest differences, are divided into two—individualistic and collective or altruistic.

Evolution seems to be a process of the abstract or impersonal becoming concrete or personal, at one part of its grand career and then for the concrete and impersonal to again become abstract and impersonal—plus individuality and immortality, thus gained for all its parts.

This is the Great Wheel of Nature, a circle constantly revolving and returning unto its source. Ideas and principles have a tendency to become as we say real, that we realize or use them when they evolve themselves onto our plane of existence as institutions, laws, customs, machines, devices, etc.

But that part of evolution just now referred to as ideas becoming objectified, is the result of the conscious effort of intelligent humanity to picture forth in living forms the forces of evolution as they are felt by individual intelligence. We, as thinking entities, putting our ideas into practice, building, inventing, etc., are doing nothing different to that which is done on what we may call the unconscious—to us—planes of nature.

At the beginning of a system of worlds the whole plan of the work begun is projected in detail by Divine Ideation into the most subtle order of matter first, and then presses on into all forms of matter with which that particular scheme of evolution is to deal.

And as soon as thinking entities are evolved, their own thought power and individual choice of the quality of their acts becomes a factor in the accelerating or retarding of evolution. Now the first half of evolution from the general to the particular, is carried on mainly by what may be termed the great individualizing force which tends always to get ideas, forces and principles to say and feel "I am." The abstract is to become the concrete—concrete only means gotten together, organized. Number in the abstract becomes a definite figure—an integer, etc. This "I am" force tends toward the center—it is the process of receiving, not giving. It means thinking and doing for one's self in order to become a self. As a man thinketh, so is he. Human thought is staggered by such an expression as this—a principle, by thinking of itself, becomes what it was not before, a "Self." But that is probably very near the facts.

With the object of bringing forth selves, it is obvious that evolution will be best promoted by acts that are in their very nature selfish. Acts of this character, at that stage of evolution, will be considered "good" just because they promote that part of the general evolutionary scheme. All those acts and desires which are universal and sacrificial, will be "bad" for that stage of progress, as they point backward on the road from which the impersonal force has proceeded, rather than toward its immediate aim, that is, it is a hindrance to the work then going on.

This plan of evolving the separate and individual out of the general and then back to the impersonal is several times repeated, and with all varieties of life, so that we find an infinite variety of lives and all possible stages of progress on the same globe at the same time. As we might express it, one class of entities goes down toward individuality and another

er class going upward toward the universal. This is a fact in nature that has been mostly overlooked by our materialist friends.

They see the war going on in the lower forms of life, and as we ourselves are a part of nature, they conclude that we, too, must evolve by warring on each other. The law of the survival of the fittest is a real law, but is only met with in a wave of evolution that is sweeping down toward individuality, as is the case with all forms of life with which man is now surrounded, at least on the physical plane. This individualizing force, as important as it is, is not left to work alone, even in the first half of evolution. While it is unquestionably the dominant force, and the one most apparent and obvious at that time, yet it always requires at least two forces to carry on the unfolding of life and form. That other force is altruistic. In the downward arc of the evolutionary circle, there is just enough of the altruistic or Christ principle in force to keep the selfish force from playing the devil with the whole business, if I may use the rough but accurate expression.

This altruistic principle is in evidence in all those animals and even plants that herd, flock or cluster, coming together for better protection to the individual and for more formidable offensive operations. The survival of a fittest is sometimes secured by his own individual prowess, but most generally by aid of the very opposite principle of altruism by which he associates with his kind and gets and gives increasing help as numbers increase.

An individual animal that has survived his kind in single combat will go down before a herd of his own inferiors.

Of course the altruism that obtains among animals can only deserve small praise in comparison with the reality as it would appear in all its beatific fullness as exemplified by intelligent conscious beings on the altruistic planes of being.

In the evolution of life on any globe, that which is going on at any one time is but a repetition of what has been done before and what will be done again. Take an example—a class at one grade of school studies reading, spelling, writing, arithmetic, etc., and yet when promoted to a higher grade still pursues the old studies, among some other new ones, but this time these old studies are gone into more thoroughly and profoundly.

This is exactly the plan nature adopts. Entities appear on a globe in their most universal aspect, proceed toward the individualizing point, to the degree it is to be attained on that globe at that time, and then evolve thus much of individuality back toward divinity, and then after a rest, beginning again at the new point of the universal, a little in advance of the previous beginning and again becoming individualized, a little more thoroughly than was previously done, and so on ad infinitum. Now man is the highest being so far as we are informed, that is evolving by means of the physical conditions provided by this earth, and it is said by those who are in position to observe accurately, that he has reached and just passed the middle point in the downward curve of the circle of evolution.

He is now on the up grade, beginning to again unfold the universal in himself; and so the law of progress now for him is altruism, as the main force, with just enough of the self-principle to steady him and build into himself as an individual the wisdom to be extracted from his altruistic experiences.

When the turning point is reached in man it is found that he becomes unsuccessfully involved in all sorts of complications with his kind, waxes poor as to the many, too rich as to the few. By degrees the wisest ones, generally the unnoticed, discover that there is something radically wrong with the so-called wise sayings that have been guides for act on for untold ages. These wise ones see that especially business maxims do not work out as they have been expected to or as they used to, and by a careful analysis of their terms, and a better knowledge of the nature of man—especially his higher nature, all taken

into consideration with the character of his changing material conditions, they find that even if they were once true they certainly can be true no longer.

The vast majority of people today have one set of rules to guide them in religious and individual private conduct, and another set totally different in character to guide them in business. This is a curious phenomenon. The reason for it, I think, is this: Ideas get hold of us on our mortal make up, and are something for us to think about long before we attempt to do them, or to put it another way, evolution proceeds from the subtle to the palpable, from the invisible to the visible. In our business we are still going on the ethics found good on the downward arc. That is on the physical plane, and the new ideas of altruism have not as yet filtered down from the mental plane to be put in practice or objectified.

Religion and morals are thus set to one side of the philosophy of life and business on the other. They are antagonistic. Business cannot be carried on by religion, and as we must live and that by other than religious methods, and also as religion is seen to be a necessity in another way, they must be separated. Thus is business made devilish and religion abortive. "Business is business," says the Christian merchant, as he cuts the wages of his hired men in order to compete with a shrewd and unscrupulous rival. "Business is business," sings the money lender as he evicts a sick widow who owes him a month's rent. "Trade is trade," says the speculator, as he circulates a false report calculated to make him money on his stocks and bonds. "I must have a living," says the pulpiteer, as he eases the consciences of his wealthy patrons by polished sermons on the weaknesses of the flesh and the atoning grace of a vicarious Saviour.

All these people may be very conscientious, really believing that they come as near fulfilling the law of Christ as it is given for man to do here below.

They only need to know that we have passed the turning point, and the way to progress and consequently individual and general success and happiness is now in altruism.

Contrary to the almost universal opinion, altruism, instead of killing industry, must most enormously increase it. It is not that the Christ principle is antagonistic to business, per se, but only antagonistic to the kind of business we have evolved on the downward road. All systems of industry and commerce and the laws of nations and social customs, are products of the individualistic era, and so tenacious of life are they that they have intruded themselves into what should be the altruistic regime, and as any other thing in nature that has fulfilled its purpose, to still linger around, causes misery. But nature knows this quite well, and an over-aged system is allowed to remain only to kick the dust-lards into their senses.

Profound thinkers, hundreds of years ago, accurately predicted the results that would follow from the selfish business methods of the downward half of evolution, but it is only the very few that can discern by mental vision the path of future generations; most of us must tread on the thorns so as to be brought to know that we are sowing thistles.

An exceedingly interesting phenomenon is the fact that those rules, plans of action and laws instituted under the downward regime for the welfare of the individual, fail of any satisfactory result, although the reasons in their favor seem perfectly flawless.

"Look out for No. 1." This is meant in such a way that we might properly add "and the devil take the rest of you." Now this is a maxim that is clearly individualistic. Nothing seems so certain as that if we would only act out that principle, each and every one would be successful, and indeed at a time when it was applicable it did bless all.

There was a time when each one's wants were supplied by his own unaided efforts; and such primitive beings can actually carry out that maxim.

(To be Continued.)