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East Oregonian

SATURDAY, MARCH 2, 1901.

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EMPIRE BUILDING.

There lies before the inland Empire one of the most important eras in its history. The industrial conditions have arrived at that stage, where radical steps must be made and great changes inaugurated. The haphazard method of doing things has outlived its usefulness. The sharp competition in industrial lines has made it necessary that the greatest possible yield must come from every effort and investment. Farms of one thousand acres must be divided up, the degree of excellence in their cultivation increased, and the adaptation of crops made a special and exhaustive study.

Mines must be worked on a systematic and paying basis. Brains and business methods must go hand in hand with investments. The large herds of stock on our exhausted foothill ranges must be decreased in size and improved in quality. Some regenerating system must be applied to our ranges. The wear of years must be rewarded by a season of rest and recuperation. We must look upon our state as a perpetual home for our posterity, and lay some wise and judicious plans to preserve its great resources. Ranges must be fenced and given rest. Grasses must be rooted again in the foothills so long abused. Railway branches must be extended into the vast belts of timber which lie adjacent to their main lines. A legitimate system of improvement in business details and in increasing the facilities for public service must come, to keep pace with the age. All these questions are to be settled by the residents of the great inland Empire of the west. Before them lies an opening era of prosperity and progress. They are blessed with unrivaled opportunities. Nature has cast about them her choicest gems. Everywhere they turn, a natural gateway to wealth lies open before them; if they but accept the conditions of it, which impose upon them the exercise of due intelligence, economy, thrift and patience. Let us unite for business.

If there is a step which must be taken to insure the full measure of success, it is the uniting of the great states of the West in a uniformity of purpose. We can make markets, open highways, and keep up activity by a union of forces. Every hamlet, city, town, county, state and citizen in the inland Empire must join together in one purpose. It must be universal, and it will succeed. The empire we build will stand as a monument to Western ability.

THE SUBSIDY GRANT.

The great ship-subsidy grant has been defeated, before the present session of congress at least. It has been left to die on the calendar. Mark Hanna's great power has failed to materialize for once. The job was killed by the vigor of a few democratic senators, who rendered a great service to their country. At first they were inclined to allow the republicans to pass the subsidy bill, with an idea that they would thereby hang a stone around their neck. But they awoke to the fact that to allow the government to be robbed of \$150,000,000 to defeat the republican party before the country was poor statesmanship, if not poor generalship, so they rallied and fought and defeated the bill and the tribe of Hanna, who make "politics a business," is routed.

At best the ship-subsidy measure was one of loot and false pretense. It proposed to tax 75,000,000 of people for a few hundred. It proposed to take money from the worker to give it to the manipulator; from those who earned it to give it to those who had

through obedience, the supremacy of conscience, the law of love, service and self-sacrifice, and the hope of personal immortality as the recovery out of the mistakes and sins of the life that now is.

The theologians no longer hold that the bible is a book of astronomy, or chemistry, or physiology. They do not think that the essentials of the Christian faith are determined by the question whether the earth was made in six days or in six million years, or upon the problem whether man was made instantaneously out of a clot or whether God fashioned his body slowly by leading it up through ten thousand animal processes.

Theology and science strike hands and are reconciled in the person of Romanes, co-worker with Herbert Spencer, who ended his career a professed Christian as well as in the teachings of Professor John Fiske, who believes in the personality of God, in the immortality of man and in the reality of the religious life as the logical end and fruit of the great process of evolution. While the editors of religious newspapers, the professors in colleges and theological seminaries, with few exceptions, use the principle of evolution as the method of explaining the rise of the arts, literature, the growth of law and liberty and of morals.

The basis upon which the reconciliation has come is very simple. The scientist and the theologian alike believe in the solidarity of the universe, and therefore in the unity of the sciences. Since theology is a science, it must be in harmony with all the other sciences. It finds that harmony in adopting the one scientific method that is used in every other realm—physical, vegetable, animal and spiritual. That method is the principle that every effect has its adequate cause in something that has gone before. Back of all matter and force, therefore, stands an infinite world named God. The scientist and the religious teacher alike hold the universe as the infinite will rushing into external form. By reason of His majesty and beauty He is partly known and partly unknown, surrounded by clouds and darkness. But each new wisdom and knowledge in man causes a new range of the divine excellence to rush into sight. The mortal teacher and the scientist behold the Creator as pouring form and beauty into all things that are.

There is, first of all, a nebulous form, without form, and flinging off its outer rings; these rings cool into planetary systems; the rude earth puts on a thousand outer crusts; a glacier plunges craggy rocks into dust for soil; in vision hour they behold the Source of all life as breathing His life into matter dead hitherto. They hear this divine voice commanding the soil to ascend toward shrub and tree; animals also join the struggle upward process. At last off is swept the face of our father-mountain. This low, savage man is slowly schooled by heat and cold, by hunger and thirst. Taught by a thousand emergencies, the savage throws away his war club and fashions it into a handle. Imitating the bee, hiving its sweets, the rude man finds and fills his granary. He turns the forked stick into a steam plough. His hollow log becomes a ship, his bark hut becomes a beauteous house, the rude colors on his cheeks become fresco and canvas, his rude customs become laws and liberties, his stone altar and his bleeding sacrifice become a cathedral with song and symphony. And, remembering that Christ said, "First the blade, then the ear, and then the full corn in the ear," the theologian asserts that evolution is the supreme word in religion, while, from a different viewpoint, at the same moment, the scientist declares that evolution is the greatest generalization of our world has ever known.

We know only in part what is now affirmed by the scientist, but the little that we do know is real knowledge. We are led on empty husks and husks. In the story of the rise of morals, the development of conscience, and the growth of the religious sentiment is the most fascinating story in history. And when the law that began with the survival of the strong ended with the survival of the weak, and in Jesus Christ a new and sublime force entered into history and society. For scientist and religious thinker alike God has become the world's almighty Father, teacher and burden bearer, caring for the insect, the lily and the sparrow, bearing man's ignorance, forgiving his sin, and sin while Jesus Christ has come to seem both human and divine, the revealer of infinite goodness and the sublime portrayal of all that is truest and deepest in God, whose face is light and whose name is Love.—Rev. Nowell Dwight Hillis in Chicago American.



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