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TUESDAY, DECEMBER 9, 1902

So to live as to be worthy of love, is to achieve immortality.
—Rabbi Wise.

The first newspaper was issued in Germany in the year 1575. It is quite likely that the land notice had was not such a leading feature as it is with the last paper published.

There is a false alarm of a scarcity of labor in Chicago, being sent over the country. It is evidently a trick of the corporation's to fill up the city with idle people, preparatory to cutting down wages, or in anticipation of a general strike.

From every indication the farmers who are holding their wheat will be rewarded for their wisdom. It is a misfortune that necessity often compels farmers to sell early and lose large profits which they deserve and often sorely need.

Thomas E. Reed lived in an age of great men and was himself one of the greatest of his day, yet so lightly do men reverence each other in this commercial age, that his name will not long hang upon the lips of his fellows.

The Woman's Club of this city deserves hearty and undivided support in its work. The questions that underlie civic pride—neat homes, pure morals, clean streets and healthful conditions, will be ably discussed during the winter.

The Harriman lines, the Northern Pacific and the Great Northern have given \$50,000 to the Lewis and Clark fair. They will be the chief beneficiaries of the fair and it seems that one-tenth of the amount asked of Oregon, is a very thin-blooded attempt at enthusiasm.

Professor J. B. Horner, of the Agricultural College, who grew to manhood in Grand Ronde valley, is the author of a new book entitled "Oregon Literature." He has plowed many a long day in the shadows of the Blue Mountains. He knows Oregon from the plowshare to the night-lamp.

It is estimated that 35,000 cords of wood are annually shipped out of the Blue Mountains between Huron and Hilgard. At this rate of consumption, with no effort at restoration of the forests, how long will it be until Umatilla county's magnificent supply is exhausted?

The National Civic Federation now in session in New York city, is discussing the great question of arbitration. There is an opportunity for this organization to help mankind, but it is doubtful if those who compose it can agree upon the means. Men who follow special avocations naturally study their own side and it is not

reasonable to expect humans to sacrifice the prospect of winning a point for the lesser glory of being a martyr.

The wholesale return of the Japs from the Protestant churches of Hawaii to the faith of the Buddhist doctrine is no more than can be expected from the questionable missionary work that has been done in that part of the world, of late. If reports are true, the government will take a hand in some of the transactions in the Sandwich Islands, and ascertain if the passports to heaven given by certain classes of missionaries, are good. The natives have paid for them and the missionaries must deliver the goods.

If Portland expects to hold the trade of the Inland Empire, she must induce her idle capital to extend the short "feeder" that now branch out from the main railway lines. She can bring that wondrous trade of Central Oregon to her gates if she will build the Columbia Southern farther south; the Heppner branch could be made a blessing to the state and a source of profit to its owners by crossing into the great stock and farming district beyond its terminus; the Elgin branch could be made to head off the Northern Pacific in the lower Wallowa and Lewiston country; the Sumpter valley can be used to gather in the golden stores tributary to the proposed line from Coos Bay to Ontario, but will these extensions be made, or will Portland lose her grip on the trade of Oregon and the adjacent states? Portland capital is lack of the Lyle and Goldendale, yet no movement is being made toward reaching out beyond Goldendale. Somebody will recognize the worth of these propositions, when it is too late for Oregon capital to act.

SOCIAL SALVATION.

Rev. Jonathan Edwards delivered the first lecture of a series on "Social Salvation" at the Congregational church on Sunday evening. He took for his theme "Socialism and the Church." He opened his lecture with this quotation from Dr. Washington Gladden: "The time has passed when socialism can be dismissed with curses, or threats, or sneers, or interjections of amazement. We may be greatly astonished to hear that men entertain theories so chimerical; we may think it is a sufficient answer to call them cranks or lunatics; we may denounce them as freebooters and look about for forcible measures to suppress them, but none of these methods will avail. They are here; they are the natural progeny of existing industrial conditions, and they will not be exterminated by all the hard words we may fling at them, nor silenced by any amount of indifference or contempt."

He also referred to the words of Professor J. R. Commons, who said that he did not think it too much for a minister to devote one-half of his pulp work to sociology, because he believes sociology to be one-half of religion, and theology the other half. He then gave some of the definitions of socialism, referring to the common misrepresentations of it. He said that socialism in a general sense means that the interest of the individual is to subordinate to that of society. It implies the rejection of the doctrine of selfishness as a sufficient

social force, and the affirmation of altruism as a principle of social action. Dr. Westcott, bishop of Durham, defines socialism thus: "Individualism regards humanity as made up of disconnected or warring atoms. Socialism regards it as an organic whole. The aim of socialism is the fulfillment of service; the aim of individualism is the attainment of some personal advantage, riches, place, or fame. Socialism seeks such an organization of life as shall secure for every one the most complete development of his power." That is the definition generally accepted by those classifying themselves as Christian socialists.

Mr. Clark, a prominent member of the Fabian Society of England, defines the socialist as "One who believes that the necessary instruments of production should be held and organized by the community instead of by individuals within or outside of the community." The definitions of Professors Ely and Bergin Kidd were referred to. Some good people he said, associate socialism with anarchism, which evidences a gross misapprehension regarding its purposes. There are doubtless infidel and atheistic socialists as well as atheistic scientists or evolutionists, but that is not characteristic of it. To confound socialism with anarchy is to take an incidental feature of it as the essence. Some people are opposed to socialism because it is revolutionary in its tendency. A socialist will say that every moral or religious movement has its revolutionary stage.

The principles of socialism are, the common ownership of the material instruments of production, or utilities of life. Giving society all the advantages that come from those things that are necessary to serve society. The fundamental principles of socialism is accepted in our public school system and postoffice. Socialism denies the right of government to give franchises to individuals or corporations, holding that it is a violation of the purpose of government, which is to protect society.

The strong points of socialism referred to were its emphasis of the brotherhood of man. It always insists upon the real value of man who is to be honored, provided for, and have the comforts of life because he is a man. It emphasizes favorable environments. He said that the church should always be on the side of the unfortunate and the oppressed. It should never assume the negative or neutral position on proposed social problems. Every social question is a religious one, because it pertains to the second commandment. Jesus Christ came into the world to establish a social order of righteousness which should include all human relations. Thus it is our duty to labor for the reconstruction of society by the application of the teachings of Jesus.

A MAN CAN'T swim in shackles. It isn't a question of his winning a race, but a question of being able only to keep afloat. The man who is suffering from malnutrition is like the fettered swimmer. His stomach and its allied organs of digestion and nutrition are diseased. It is not a question with him of winning the race for business but of simply keeping up under any circumstances.

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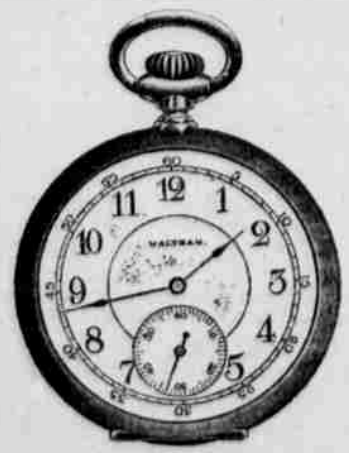
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