

Evolution By Organization.

BY O. G. GRIGSBY.

Man in his lowest estate is an egotist pure and simple. He acts for himself and for those in whom he feels a selfish and personal interest. As he grows toward a higher degree of intelligence he forms co-partnership and organizes associations of individuals in order to have the co-operation of a larger number for some specific purpose. It is thus, that in proportion as the intelligence of the race increases, the more general will be the tendency to associate and combine. Or in other words, the tendency is toward co-operation.

Persons representing all of these tendencies are to be found in every community at all times. At the bottom of the scale we have the purely egoistic who prefer to stand alone without any reference to others, never combining with their fellows for any purpose except in the most intimate degree. Then a little higher in the intellectual scale men begin to associate their efforts for a common purpose, and still higher in the scale we find these associations are more powerful and comprehensive in their purposes. In every association of this kind for a common purpose, the individual member surrenders some portion of his egoism in exchange for the benefits of co-operation.

This tendency to organize, to associate and combine for a common purpose is always an indication of a quickening of the intellectual faculties, and as we go higher in the scale, this tendency will be proportionately accelerated among the people until it includes the entire mass for the benefit of every individual. This, when complete, will be Altruism, which is our next step in progress. It is to this grand culmination that this tendency to combine is pointing. One class of people organize and associate their efforts to secure some advantage for themselves and to the extent that it is successful, other classes are compelled to combine for their own protection.—[From Equity.

Evolution or Demon-God—Which?

BY W. F. BENJMIN.

Of late I have been much interested in the discussion of the theory of evolution in your columns by able advocates, pro and con. The disputants on either side have given their honest opinions on the subject, but it occurs to me that each one overlooks, or ignores, one important factor in the case. It is this: The special creation advocates must admit that the Creator designed the character and disposition as well as the forms of animal life, upon the earth, in the waters and in the air, just as we behold them.

He designed the carnivora to seize, tear, rend and devour the herbivorous animals. He, the great, good and merciful God, designed that the lion, tiger, wolf and cat should live upon the innocent and the helpless deer, sheep, goat and antelope; that the condor, eagle, hawk and owl should prey upon the helpless that the shark and other sea monsters should live upon the little fishes. Not only that, but he, the beneficent God, sends the cyclone, flood, famine and pestilences to destroy human life, including the innocent babes, by the slow torturing process, often by starvation. All this, according to the special creation theory, for it is only a theory, God sends to man, as well as the gentle, life-giving and life-sustaining zephyrs, rains and dews of heaven.

Then, again, God has created man with inherent base passions which lead him to oppress, defraud, defame and murder his brother man. All the foregoing calamitous doings can be accounted for according to the evolution theory without violating common sense and reason; but, according to the special creation theory, the above catalogue of evils violates every sentiment and feeling of humanity. It mocks at mercy, crucifies sympathy, ignores justice, derides innocence, ridicules philosophy as atheism, denounces liberty of thought in its search for knowledge as a monstrous evil, and calls down upon the head of the scientist the anathemas of high heaven as is amply shown in history. The scientist contents himself with an inquiry into and an investigation of the facts, laws, elements and phenomena of nature and her works—the proper thing to do; it is his legitimate mission—leaving "jarring sectaries" to wrangle over dogmas, faiths and creeds and torture each other as occasion favors one or the other.—Oregonian.

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No man ever "established" a natural "law." A man may establish the doctrine of some natural law, by proving it true; the law itself was eternal.

No man talks so much about the ones who talk about themselves as do those who want to be talked about. Do not think another does nothing because he does not pay you to do something.

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