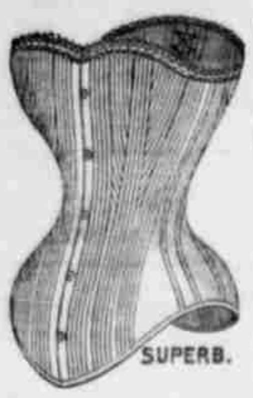

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East Oregonian.

TUESDAY, APRIL 17, 1900.

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—BY THE—

East Oregonian Publishing Company,

—AT—

PENDLETON, OREGON.

DAILY SUBSCRIPTION RATES:

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Single number ... [illegible]

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Over three inches, in Tuesday's issue of Semi-Weekly, per inch per month ... [illegible]
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We are told that Admiral Dewey is opposed to the "commercial imperialism of the McKinley-Hanna syndicate," and so are other people, and long before the admiral came to any conclusion concerning it.

George Hartman, who is a candidate on the democratic ticket for county judge, is eminently fitted for the position. Mr. Hartman did not seek the nomination. It came to him against his protests. If he is elected, and he most probably will be, he will prove his capacity for governing the county and managing its affairs in a business-like way. There is not a man in the county better posted on county matters than George A. Hartman.

Theodore Roosevelt has refused even President McKinley's plea for him to become a candidate for vice president on the republican ticket and it is said when he said "no" over the telephone from Albany, N. Y., to Washington, D. C., his teeth showed. There is no doubt about it that Roosevelt's name on the ticket would add to its strength, but Roosevelt does not propose to be a martyr to save the republican party or Bill McKinley from defeat in November, not if he knows himself and his chances in 1904.

Price, McCormick & Co., Wall street bankers and brokers, appear to be in the business of making hay while the sun shines. These gentlemen are particularly pleased with the new financial law, so much so that they point out in a "circular to customers" that the law affords an opportunity for the banks to make 22 per cent per annum on the investment. If this firm of brokers could show to investors how 22 per cent a year could be made they would not have to be writing letters, but the fact is, Price, McCormick & Co. are fishing for suckers.

Profits of $80,000,000 a year are paid by the Standard Oil trust. The Carnegie steel trust pays $40,000,000 per annum. And scores of other monopolies are earning big profits on watered stocks. It would be strange if these favored combinations sat quietly by, while the popular demand was growing for restrictive legislation. They can well afford to spend millions to prevent that sort of legislation, says the Spokesman-Review, and we may be sure they are spending those defensive millions. And surely they can, and they are not supposed to be in any way in doubt on which party they will bestow their encouragement, smiles and money. Just now they are moving heaven and earth, two-thirds of which they have mortgages on and liens against, to devise a way to prevent Bryan's nomination, as with him out of the way some one of their friends could be nominated and the contest would come down to the proposition of "tails I win and heads you lose." The trusts and the money power beat Bryan in 1896, but he stands a good show of defeating them in 1900, and in that event they well enough know there will be no quarter asked for or given.

The United States senate must be largely made up of partisans and unfair men. Clark, of Montana, is to be denied a seat in that body, while Quay, of Pennsylvania, is to be given a seat. Clark is a so-called democrat and Quay is about as much a republican. Clark had some excuse for the doubt that exists against his title to a seat, but Quay has none at all. The people of Montana desire that Clark be given a seat, but only the political thugs and boodlers are backing Quay. The fact seems to be that Quay's influence, personal and political, is such a kind as to induce several senators to reverse themselves and overturn the precedents for seventy years. Constitutional argument and reason will have little to do with the disposition of the question, as the balance of voting power is with those susceptible senators of Quay's stripe. Senator Burrows, in the effective and admirable speech delivered in support of the committee resolution, distinctly intimated that "the change of convictions" some senators have undergone has been brought about by a simple change in the name of the man seeking admission. Two years ago the anti-Corbett report of the senate committee was sustained by the remarkable vote of 50 to 19. The material facts in the case are the same as they were in the Oregon contest. The constitution is the same, and the precedents are the same.

LAWS OF SOCIAL EVOLUTION.

Taking the declaration of Aristotle that "Man by nature is a political animal," and the axiom of Darwin that "Man is a social being," it is not surprising that non-scientists should accept for granted the naturalness of the social idea. Why should the average man, who has never even dreamed of troubling himself about matters ethnological, question that society as he sees it all about him, is the direct outgrowth of original natural instincts, when Aristotle and Darwin took this for granted? But all scientists have not agreed with Darwin or Aristotle, as may be seen readily by reading a learned paper on "The Institution of Society," written by Findley M. Keasbey of Bryn Mawr in the April International Monthly. Professor Keasbey starts his search for the laws of social evolution with the statement that "After centuries of speculation on the subject society is as much a mystery as ever. Science has enlightened nearly every other path, but we are still groping about for a satisfactory point of departure from which to explain the complex system of collective phenomena." It is with the purpose of finding this "point of departure" that Professor Keasbey has undertaken the present analysis, and in this brief digest of his lengthy paper an effort will be made to collect the evident points he makes, avoiding, as far as may be, the highly technical language of a scientist evidently writing for students like himself.

* * *

To begin with, Mr. Keasbey does not assume that man is by nature social, or that he is unsocial. Like your true analyst, he assumes nothing in his quest for elements. He reviews the conclusions of the rationalists, such as Mill; the biologists, represented by Spencer and Huxley; the geographers, including Victor Cousin, Montesquieu and Buckle, and the psychologists—Locke, Giddings and Rousseau. In none of the theories advanced by these different schools does he find that scientific term defining the "one element in the complex existence of social man, pre-eminent over all others as the prime agent of the social movement." And, asking what it is, then, that joins and therewith also separates the collective activities of man from similar phenomena occurring in the animal world, he answers "economics." He believes this term will prove broad enough to include the internal and external factors of society, and at the same time be sufficiently fine to connect organic evolution with that succeeding it.

* * *

Taking self-seeking—or better put, self-saving—as the essence of economics, Mr. Keasbey finds something here that seems to separate human life from animal activity. In the application of the "waste-not-want-not" principle man is the only creature that intelligently reckons ahead and consciously counts in utilitarian terms. And for this reason Mr. Keasbey is of opinion that "economics may be taken in its subjective sense to connect, and therewith also to separate, the human being from the animal world." On the objective side the correlation is equally plain. Physical environment determines the nature of the beast, but economic environment occasions the character of the man. It is evidently the feeling of hunger that first brings the man into conscious contact with the external world; and the food quest soon puts him in an economic frame of mind. With creatures that survive through paucity of births the instinct of self-preservation is not enough in itself to provide for the maintenance of the species. There must also be an instinct of kind-preservation. Psychic sacrifice is necessary, or, in plainer language the sense of hunger must be made subservient to the emotion of love. These two elements produce parental love, and from them parental development proceeds. They are, in short, the basis of the family, which is clearly an institution formed through natural instincts—a rational evolution.

* * *

As a condition precedent to the survival of the human race, the family may be considered as an original institution. The household is the unit of society. But this does not constitute an association; it is a union. It is clear that isolation—the family all-sufficient for itself—is the primitive law of human life. Man is by nature only a domestic creature, and hunger and love make in the first instance simply for family life. As the life of primitive man was beset with countless perils, Mr. Keasbey tries to discover if the sense of alarm or an innate military instinct caused people originally to combine; but he is led to the conclusion that the true savage "is a self-reliant creature, anxious to get on in the world, perfectly able to defend his family and in no wise inclined to join any offensive alliance for the injury of his fellows." Socialization is not an end in itself but merely a means toward an ultimate utilitarian end. Consequently the social sentiments are in reality only an elaboration of the earlier economic instinct, which makes for community only when set upon a social course by surrounding circumstances. We must look to environment, therefore, to discover under what external conditions the economic instinct is changed into the social sense.

* * *

Economic exigency presided over the change from domesticity to association. The nature of the food supply determined whether primal man should live as a family, tribe or clan. It does much the same today. Combination was first forced upon tribesmen by external conditions. Offensive alliances were not evolved from man's original, natural instincts. Social organizations were the result of a desire on the part of men to protect property which natural conditions made in a sense collective. When compelled to guard their source of subsistence, therefore, tribesmen became temporarily social. Out of this grew the clans; and the permanent productive clan was the first form of the state. "The clan thus emerges from the analysis with its integrity intact: economic self-sufficiency and political independence are its constitutional characteristics, and by these marks it can readily be distinguished from the tribe." In the family the sympathetic instinct prevails, manifesting itself in love; whereas, in the clan the sentiment of cooperation predominates, which finds its final expression in fraternal feeling and brotherly love.

* * *

His analysis leads Mr. Keasbey to conclude "that society as we know it [illegible] really is neither an original institution nor is it rooted in the natural family."

Sociality arose in the first place out of the economic necessity of productive cooperation among certain groups of males, and, established in this way, it has naturally grown to include, not the whole human race, but only particular nations of men who have long lived together in one place and gradually learned the advantages of association. But, Mr. Keasbey adds, "cooperation is, however, only the elementary principle of socialization;" it marked the turning point toward the social way. "Further forward we cannot at present proceed."

To the unscientific reader the chief points of interest in this paper are these: Man is not by nature a social animal. Society is not a natural evolution, but an artificial growth, and it is not universal. Man is not by nature offensive; he prefers peace to war. The family is the unit of society, the most sacred union known to humanity. The clan is the unit of the state, and it is cooperation. The feeling of hunger in man was the basis of the first family and ever since that dimly distant primal breakfast woman has instinctively known that the strongest bonds of domestic union run not infrequently through the husband's (house-band's) stomach. The wife (literally weaver) has ruled longer as cook than in the exercise of any other of her functions except that of mother. Here she stands supreme, divine, manifest link between Creator and creature.

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Fast Mail 9:40 a. m.	Portland and San Francisco.	Fast Mail 5:15 a. m.
8:00 p. m.	Ocean Steamships From Portland. For San Francisco— Every five days.	4:00 p. m.
8:00 a. m. Ex. Sunday Saturday 10 a. m.	Columbia River Steamers. To Astoria and Way Landings.	4:30 p. m. Ex. Sunday
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Dated April 12, 1900.
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