THE MEANING OF ORGANIC EVOLUTION

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649482979

The Meaning of Organic Evolution by Ralph V. Chamberlin

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Published by the Author PROVO, UTAH 1911.

PROVO PUBLISHING CO.

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PREFACE

No scientific law has ever been more widely misunderstood as to its content, or more thoroughly and persistently misapprehended as to its significance than has that of Evolution or Organic Descent. The problems of life are throughout largely problems of adjustment; and it is only natural, therefore, for people to suspect, fear or oppose anything strange or not mentally comprehended, inasmuch as their lack of experience and knowledge with reference to it leaves them to grope more or less in uncertainty. Hence, since the minds of most persons in the ordinary walks of life are but meagerly provided with the ideas and materials upon which the theory is based and as a consequence form the conception, if at all, with difficulty and but imperfectly, we can readily understand why Evolution, or what has passed for it, has met with such prejudice and opposition. Misunderstanding on the part of church members, in particular, has been very unfortunate; for the consequent opposition, prolonged and often bitter, has in reality been without rational justification and has resulted in much harm through hampering both intellectual and religious progress. The issues of this conflict, now so far a matter of history, in fact, attest the truth and give specific illustration of the following proposition formulated many years ago by Andrew D. White: "In all modern history interference with science in the supposed interest of religion, no matter how conscientious such interference may have been, has resulted in the direst evils both to religion and science, and invariably; and, on the other hand, all untrammeled scientific investigation, no matter how dangerous to religion some of its stages may have seemed for the time to be, has invariably resulted in the highest good both of religion and of science.

The following pages are written in non-technical terms for the general reader, their purpose being briefly to explain certain aspects of Organic Descent about which misunderstanding and misapprehension seem particularly to cling. 1. Few people correctly know the history of the evolution idea, many supposing it to date no farther back than Darwin

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and sometimes even lightly speaking of it as an incidental or passing scientific "fad." The first section of this little volume is devoted to showing that the idea, on the contrary, is a very old one, and that the Evolution theory in its modern form is the substantial result of a long and consistent development and the culmination of many lines of scientific progress running back into the past and showing again that "truth is the daughter of time." 2. Persistant and fundamental errors as to what the processes formulated under Evolution really are occur widely. The second chapter is intended to explain what these processes in their essentials really are and specially to point out some things that the theory does not embrace. It is distressing to find people even yet discussing and opposing things that never have been part of the scientific theory but which have, in the main, emanated from the reviews of hasty and shallow critics, things which all to often, in fact, are wholly incompatible with the real law. 3. In the third section, the basis of the Theory of Descent in Biology is considered in brief, the kinds of evidence that has convinced the entire world of biologists that Evolution must be received as demonstrated being concisely outlined. For, while biologists are divided among themselves as to the controlling factors, all are united as assuming as beyond question the actuality of the process. It is mere folly and ignorance to speak of evolutionists as constituting a particular school or "cult" of scientists. "The day is past when evolution might be regarded as a school of thought. We might as well speak of a gravitationist as of an evolutionist." 4. The final chapter is devoted to a consideration of the function of science and of the real nature and meaning of scientific law, matters wholly misunderstood by most people. The work of science is shown to be the accurate registration and identifiable description of phenomena in their spatial and temporal relations, through a knowledge of which the prediction of occurrences becomes possible and thereby our control over the course of events in Nature continually augmented. Science confines itself to explaining more and more fully how things come about in the Universe; it always is, and in the very nature of things must remain, silent as to the why. The primary or actual cause under-

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lying the appearance remains hidden, an eternal mystery. Evolution as such a descriptive formulation of a process cannot be valid in causation; and, hence, it leaves the question of Creator and of a guiding and controlling Intelligence untouched. Evolution is seen to offer a higher and more forceful teleology than the outgrown hypothesis it has displaced; and, through it, the general grounds of the rational theist are strengthened and ennobled.

We cannot let go of the past nor the past of us. We are out of the past and must live upon foundations there laid. The problem of intelligent growth and progress in life is, with ripening time, to replace what is outgrown and noxious in these foundations with the strong elements of the new in such a way as to keep intact the framework of the high ideas and ideals won and proved in the past struggles of the race and coming to us as a priceless heritage. Our problem is one of assimilation, not one of destruction.

R. V. C.

Provo, Utah, March 5, 1911. ÷ .

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