

## APPENDIX: (A PATRIOTISM ABOVE PARTY. (B THE HERBERT SPENCER DINNER. pdf

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Habermas first expressed his views on the above-mentioned historians in the Die Zeit on 11 July in a feuilleton a type of culture and arts opinion essay in German newspapers entitled "A Kind of Settlement of Damages". This event cannot and should not be stabilized by a kind of NATO philosophy colored with German nationalism. The only patriotism that will not estrange us from the West is a constitutional patriotism. They then met at Paris over dinner, and participated afterwards in many joint projects. In they held a joint seminar on problems of philosophy, right, ethics, and politics at the University of Frankfurt. Following the lecture by Habermas, both thinkers engaged in a very heated debate on Heidegger and the possibility of Ethics. In early , both Habermas and Derrida were very active in opposing the coming Iraq War ; in a manifesto that later became the book Old Europe, New Europe, Core Europe , the two called for a tighter unification of the states of the European Union in order to create a power capable of opposing American foreign policy. For the normative self-understanding of modernity, Christianity has functioned as more than just a precursor or catalyst. Universalistic egalitarianism , from which sprang the ideals of freedom and a collective life in solidarity, the autonomous conduct of life and emancipation, the individual morality of conscience, human rights and democracy, is the direct legacy of the Judaic ethic of justice and the Christian ethic of love. This legacy, substantially unchanged, has been the object of a continual critical reappropriation and reinterpretation. Up to this very day there is no alternative to it. And in light of the current challenges of a post-national constellation, we must draw sustenance now, as in the past, from this substance. Everything else is idle postmodern talk. Dazu gibt es bis heute keine Alternative. Auch angesichts der aktuellen Herausforderungen einer postnationalen Konstellation zehren wir nach wie vor von dieser Substanz. Alles andere ist postmodernes Gerede". This statement has been misquoted in a number of articles and books, where Habermas instead is quoted for saying: To this day, we have no other options. We continue to nourish ourselves from this source. Everything else is postmodern chatter. The dialogue took place on January 14, after an invitation to both thinkers by the Catholic Academy of Bavaria in Munich. Is a public culture of reason and ordered liberty possible in our post-metaphysical age? Is philosophy permanently cut adrift from its grounding in being and anthropology? Does this decline of rationality signal an opportunity or a deep crisis for religion itself? In this debate a shift of Habermas became evidentâ€”in particular, his rethinking of the public role of religion. Habermas stated that he wrote as a "methodological atheist," which means that when doing philosophy or social science, he presumed nothing about particular religious beliefs. Yet while writing from this perspective his evolving position towards the role of religion in society led him to some challenging questions, and as a result conceding some ground in his dialogue with the future Pope, that would seem to have consequences which further complicated the positions he holds about a communicative rational solution to the problems of modernity. Habermas believes that even for self-identified liberal thinkers, "to exclude religious voices from the public square is highly illiberal. Arendt had presented this in her book The Origins of Totalitarianism and Habermas extends this critique in his writings on functional reductionism in the life-world in his Lifeworld and System: A Critique of Functionalist Reason. I do not believe in such an autonomy. Precisely for this reason, the laws governing the economic system are no longer identical to the ones Marx analyzed. Of course, this does not mean that it would be wrong to analyze the mechanism which drives the economic system; but in order for the orthodox version of such an analysis to be valid, the influence of the political system would have to be ignored.

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### 2: The Life of John Travers Lewis, by His Wife

*Puritanism --The wastes and burdens of society --The reign of the common people --Eloquence and oratory --William Ellery Channing --Charles Sumner --Wendell Phillips --Eulogy on Grant --Abraham Lincoln --Appendix: (A) Patriotism above party. (B) The Herbert Spencer dinner.*

By the Greeks, with whom Mathematicsâ€™literally things learntâ€™was alone considered as knowledge proper, the distinction must have been strongly felt; and it has ever since maintained itself in the general mind. Though, considering the contrast between the achievements of science and those of daily unmethodic thinking, it is not surprising that such a distinction has been assumed; yet it needs but to rise a little above the common point of view, to see that it is but a superficial distinction. The same faculties are employed in both cases; and in both cases their mode of operation is fundamentally the same. If we say that science is organized knowledge, we are met by the truth that all knowledge is organized in a greater or less degreeâ€™that the commonest actions of the household and the field presuppose facts colligated, inferences drawn, results expected; and that the general success of these actions proves the data by which they were guided to have been correctly put together. If, again, we say that science is previsionâ€™is a seeing beforehandâ€™is a knowing in what Edition: This, as far as it goes, consists in previsions. When a child sees a certain form and colours, it knows that if it puts out its hand it will have certain impressions of resistance, and roundness, and smoothness; and if it bites, a certain taste. And manifestly its general acquaintance with surrounding objects is of like natureâ€™is made up of facts concerning them, grouped so that any part of a group being perceived, the existence of the other facts included in it is foreseen. If, once more, we say that science is exact prevision, we still fail to establish the supposed difference. Not only do we find that much of what we call science is not exact, and that some of it, as physiology, can never become exact; but we find further, that many of the previsions constituting the common stock alike of wise and foolish, are exact. That an unsupported body will fall; that a lighted candle will go out when immersed in water; that ice will melt when thrown on the fireâ€™these, and many like predictions relating to the familiar properties of things, have as high a degree of accuracy as predictions are capable of. It is true that the results foreseen are of a very general character; but it is none the less true that they are correct as far as they go: There is perfect accordance between the anticipated phenomena and the actual ones; and no more than this can be said of the highest achievements of the sciences specially characterized as exact. Seeing thus that the assumed distinction between scientific knowledge and common knowledge cannot be sustained; and yet feeling, as we must, that however impossible it may be to draw a line between them, the two are not practically identical; there arises the questionâ€™What is the relationship Edition: A partial answer to this question may be drawn from the illustrations just given. On reconsidering them, it will be observed that those portions of ordinary knowledge which are identical in character with scientific knowledge, comprehend only such combinations of phenomena as are directly cognizable by the senses, and are of simple, invariable nature. That the smoke from a fire which she is lighting will ascend, and that the fire will presently boil the water placed over it, are previsions which the servant-girl makes equally well with the most learned physicist; but they are previsions concerning phenomena in constant and direct relationâ€™phenomena that follow visibly and immediately after their antecedentsâ€™phenomena of which the causation is neither remote nor obscureâ€™phenomena which may be predicted by the simplest possible act of reasoning. If, now, we pass to the previsions constituting scienceâ€™that an eclipse of the moon will happen at a specified time; that when a barometer is taken to the top of a mountain of known height, the mercurial column will descend a stated number of inches; that the poles of a galvanic battery immersed in water will give off, the one an inflammable and the other an inflaming gas, in definite ratioâ€™we perceive that the relations involved are not of a kind habitually presented to our senses. They depend, some of them, on special combinations of causes; and in some of them the connexion between antecedents and consequents is established only by an elaborate series of inferences. A broad distinction, therefore, between scientific

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knowledge and common knowledge is its remoteness from perception. Each knows that on fulfilling the requisite conditions, he shall have a preconceived impression—that after a definite series of actions will come a group of sensations of a foreknown kind. The difference, then, is neither in the fundamental character of the mental acts; nor in the correctness of the previsions accomplished by them; but in the complexity of the processes required to achieve the previsions. Much of our common knowledge is, as far as it goes, precise. Science does not increase its precision. What then does it do? It reduces other knowledge to the same degree of precision. That certainty which direct perception gives us respecting coexistences and sequences of the simplest and most accessible kind, science gives us respecting coexistences and sequences, complex in their dependencies, or inaccessible to immediate observation. In brief, regarded from this point of view, science may be called an extension of the perceptions by means of reasoning. On further considering the matter, however, it will perhaps be felt that this definition does not express the whole fact—that inseparable as science may be from common knowledge, and completely as we may fill up the gap between the simplest previsions of the child and the most recondite ones of the physicist, by interposing a series of previsions in which the complexity of reasoning involved is greater and greater, there is yet a difference between the two beyond that above described. And this is true. But the difference is still not such as enables us to draw the assumed line of demarcation. It is a difference not between common knowledge and scientific knowledge; but between the successive phases of science itself, or knowledge itself—whichever we choose to call it. In its earlier phases science attains only to certainty of foresight; in its later phases it further attains to completeness. We begin by discovering a relation; we end by discovering the relation. Our first achievement is to foretell the kind Edition: Or, to reduce the proposition to its most definite form—undeveloped science is qualitative prevision; developed science is quantitative prevision. This will at once be perceived to express the remaining distinction between the lower and the higher stages of positive knowledge. The prediction that a piece of lead will take more force to lift it than a piece of wood of equal size, exhibits certainty, but not completeness, of foresight. The kind of effect in which the one body will exceed the other is foreseen; but not the amount by which it will exceed. There is qualitative prevision only. On the other hand, the predictions that at a stated time two particular planets will be in conjunction; that by means of a lever having arms in a given ratio, a known force will raise just so many pounds; that to decompose a given quantity of sulphate of iron by carbonate of soda will require so many grains—these predictions show foreknowledge, not only of the nature of the effects to be produced, but of the magnitude, either of the effects themselves, of the agencies producing them, or of the distance in time or space at which they will be produced. There is both qualitative prevision and quantitative prevision. And this is the unexpressed difference which leads us to consider certain orders of knowledge as especially scientific when contrasted with knowledge in general. Are the phenomena measurable? Force and space are measurable: Time, force, and space are measurable: The invention of the barometer enabled men to extend the principles of mechanics to the atmosphere; and Aerostatics existed. When a thermometer was devised there arose a science of heat, which was before impossible. Of such external agents as we have found no measures but our sensations Edition: We have no science of smells; nor have we one of tastes. We have a science of the relations of sounds differing in pitch, because we have discovered a way to measure these relations; but we have no science of sounds in respect to their loudness or their timbre, because we have got no measures of loudness and timbre. Obviously it is this reduction of the sensible phenomena it presents, to relations of magnitude, which gives to any division of knowledge its specially scientific character. Before there were hour-glasses and clepsydras, most phenomena could be estimated as to their durations and intervals, with no greater precision than degrees of hardness can be estimated by the fingers. And as in these initial stages, with no aids to observation, only the roughest comparisons of cases could be made, and only the most marked differences perceived, it resulted that only the most simple laws of dependence could be ascertained—only those laws which, being uncomplicated with others, and not disturbed in their manifestations, required no niceties of observation to disentangle them. Whence it appears not only that in proportion as knowledge becomes quantitative do its previsions become complete as well as

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certain, but that until its assumption of a quantitative character it is necessarily confined to the most elementary relations. Moreover it is to be remarked that while, on the one hand, we can discover the laws of the greater part of phenomena only by investigating them quantitatively; on the other hand we can extend the range of our quantitative Edition: For clearly the ability to specify the magnitude of a result inaccessible to direct measurement, implies knowledge of its mode of dependence on something which can be measuredâ€”implies that we know the particular fact dealt with to be an instance of some more general fact. Thus the extent to which our quantitative previsions have been carried in any direction, indicates the depth to which our knowledge reaches in that direction. And here, as another aspect of the same fact, it may be observed that as we pass from qualitative to quantitative prevision, we pass from inductive science to deductive science. Science while purely inductive is purely qualitative; when inaccurately quantitative it usually consists of part induction, part deduction; and it becomes accurately quantitative only when wholly deductive. We do not mean that the deductive and the quantitative are coextensive; for there is manifestly much deduction that is qualitative only. We mean that all quantitative prevision is reached deductively; and that induction can achieve only qualitative prevision. Still, however, it must not be supposed that these distinctions enable us to separate ordinary knowledge from science; much as they seem to do so. While they show in what consists the broad contrast between the extreme forms of the two, they yet lead us to recognize their essential identity, and once more prove the difference to be one of degree only. For, on the one hand, much of our common knowledge is to some extent quantitative; seeing that the amount of the foreseen result is known within certain wide limits. And, on the other hand, the highest quantitative prevision does not reach the exact truth, but only a near approach to it. Without clocks the savage knows that the day is longer in the summer than in the winter; without scales he knows that stone is heavier than flesh; that is, he can foresee respecting certain results that their amounts will exceed these, and be less than those Edition: And, with his most delicate instruments and most elaborate calculations, all that the man of science can do, is to reduce the difference between the foreseen and the actual results to an unimportant quantity. Moreover, it must be borne in mind not only that all the sciences are qualitative in their first stages,â€”not only that some of them, as Chemistry, have but lately reached the quantitative stageâ€”but that the most advanced sciences have attained to their present power of determining quantities not present to the senses, or not directly measurable, by a slow process of improvement extending through thousands of years. So that science and the knowledge of the uncultured are alike in the nature of their previsions, widely as they differ in range; they possess a common imperfection, though this is immensely greater in the last than in the first; and the transition from the one to the other has been through a series of steps by which the imperfection has been rendered continually less, and the range continually wider. These facts, that science and ordinary knowledge are allied in nature, and that the one is but a perfected and extended form of the other, must necessarily underlie the whole theory of science, its progress, and the relations of its parts to each other. There must be incompleteness in any history of the sciences, which, leaving out of view the first steps of their genesis, commences with them only when they assume definite forms. There must be grave defects, if not a general untruth, in a philosophy of the sciences considered in their interdependence and development, which neglects the inquiry how they came to be distinct sciences, and how they were severally evolved out of the chaos of primitive ideas. Not only a direct consideration of the matter, but all analogy, goes to show that in the earlier and simpler stages must be sought the key to all subsequent intricacies. The time was when the anatomy and physiology of the human being were studied Edition: Now, however, it has become manifest that no true conceptions are possible under such conditions. Anatomists and physiologists find that the real natures of organs and tissues can be ascertained only by tracing their early evolution; and that the affinities between existing genera can be satisfactorily made out only by examining the fossil genera to which they are akin. Well, is it not clear that the like must be true concerning all things that undergo development? Is not science a growth? Has not science, too, its embryology? And must not the neglect of its embryology lead to a misunderstanding of the principles of its evolution and of its existing organization? We may expect to find their generalizations essentially artificial;

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and we shall not be deceived. Some illustrations of this may here be fitly introduced, by way of preliminary to a brief sketch of the genesis of science from the point of view indicated. And we cannot more readily find such illustrations than by glancing at a few of the various classifications of the sciences that have from time to time been proposed. To consider all of them would take too much space: Commencing with those which may be soonest disposed of, let us notice, first, the arrangement propounded by Oken. An abstract of it runs thus: Primary Act, Primary Consciousness, Edition: He explains that Mathesis is the doctrine of the whole; Pneumatogeny being the doctrine of immaterial totalities, and Hylogeny that of material totalities. The first of these are the heavenly bodies comprehended by Cosmogony. These divide into elements. The earth element divides into mineralsâ€”Mineralogy. These unite into one collective bodyâ€”Geogeny. The whole in singulars is the living, or Organic, which again divides into plants and animals. Biology, therefore, divides into Organogeny, Phytosophy, Zoosophy. A glance over this confused scheme shows that it is an attempt to classify knowledge, not after the order in which it has been, or may be, built up in the human consciousness; but after an assumed order of creation. It is a pseudo-scientific cosmogony, akin to those which men have enunciated from the earliest times downwards; and only a little more respectable. As such it will not be thought worthy of much consideration by those who, like ourselves, hold that experience is the sole origin of knowledge. Otherwise, it might have been needful to dwell on the incongruities of the arrangementâ€”to ask how motion can be treated of before space?



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*Puritanism*  
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*Eloquence and oratory*  
*William Ellery Channing*  
*Charles Sumner*  
*Wendell Phillips.*

Ideas about a Universal Language. On a Proposed Cephalograph. Grandparents and their Children. Most persons recognize the vanity of genealogies which, singling out one ancestor, perhaps quite remote, ignore all those other ancestors's, 8, 16, 32, 64, according to the distance back whose shares in forefatherhood are equally great. But there are genealogies for which something is to be said. Among men, as among inferior creatures, there occasionally arise individual constitutions of great persistence, which impress themselves on many generations of posterity; and in such cases a statement of extraction may not be uninteresting. Other cases there are in which, through many generations may be traced, not the traits of some one marked individual, but family-traits which have been common to several lines of ancestry, and have hence become well-established in descendants common to them all. In my own case there are certain ancestral traits of this kind which are not without significance. Those ancestors concerning whom not much is to be said, may first be named. I know little about the line of my grandmother on the paternal side, further than that the family, named Taylor, was of the lower middle class, and was resident in Derby. In a diary kept by my mother during her girlhood, there are mentions of visits to the Holmeses of Brailsford, a village eight miles from Derby. These Holmeses seem to have been, and are still, small landowners, farming their own land. Inquiries made some dozen years ago failed to show any relationship. Yet it seems unlikely that there should have been interchanges of visits between families residing near one another and of the same name, who were unrelated. Probably I might have gathered more about these lives of ancestors had I in early life been curious in such matters. Or had our family been prone to gossip, some knowledge of bygone Taylors and Holmeses might have been unawares conveyed to me. A good deal may be set down concerning the line of my maternal grandmother. In the *Herald and Genealogist*, vol. Sidney Grazebrook, himself a descendant of the family, gives some account of it: Concerning the Brettells he goes on to say: Indeed it is traditionally derived from the de Breteuils, of Normandy. But it was established in the neighbourhood of Stourbridge where now the name is extremely common at the commencement of the 16th century, if not earlier. These intermarriages would almost lead one to imagine that the Brettells were also refugees; yet the year we find Roger at Bromsley was prior to any of the great persecutions. Grazebrook then proceeds to treat is, by implication, that which was located in Oldswinford parish, or otherwise in the better known place, Stourbridge, which has grown up within it. The Oldswinford register records the marriage of Joshua Henzell with Joan Brettell, and, as above implied, the register also shows the marriage of John Brettell with Mary Edition: Joseph and Thomas being not improbably brothers. The question is "Were these Brettells who married in descendants of the John Brettell and Mary Henzey who married in ? From the fact that in the reign of Elizabeth Old Swinford contained a hundred families, we may infer that in its population was not more than ; and it is a reasonable estimate that between that time and , it did not increase to more than But in a place with a population growing during years from to there could hardly have been more than one clan of Brettells. Hence the inference that Joseph Brettell, living in the 18th century, was a descendant of John Brettell living in the 17th century, becomes very probable. If this inference be accepted, then it follows that my great-grandfather and his children inherited from the Henzeys a dash of Huguenot blood. A further inference may be drawn as not improbable. In the French genealogical dictionary above quoted, published in the middle of this century, it is stated that these de Hennezels, coming from Bohemia, had been settled in Lorraine about four centuries. This takes us back to the middle of the 15th century. Now the Hussite wars lasted from about to , and the persecutions, doubtless continued after the subjugation of the Hussites, were such that the movement had ended soon after Is it not then highly probable that these Edition: In the absence of another natural cause for their migration into Lorraine at that date, we may rationally assume that sectarian animosity was the cause. If so, it follows that in

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one line of ancestors of these Brettells, there have twice been resistances to religious authority, and flight in preference to submission. For, apart from this probable genealogy, there stands the significant fact that out of a family of seven, five were among the earliest Wesleyans of whom my maternal grandmother was one, and two of these were among the earliest Wesleyan preachers—John Brettell and Jeremiah Brettell, born respectively in and . Of these the Edition: Of John Brettell there exists, in the Arminian Magazine for , a brief biography written by his brother; and there is a portrait of him in the same periodical for March . Jeremiah, of whom there is a portrait in the Arminian Magazine for February , and another in the Wesleyan Methodist Magazine for August , and a third in the Methodist Magazine about , wrote a memoir of himself, which was published after his death in the Wesleyan Methodist Magazine for October . As in those days, when Wesley and his followers were persecuted, it required both pronounced convictions and considerable courage to dissent from the established Edition: But, so far as I know, there is no such proof. The spelling of the name presents no bar to the supposition of kinship; for, in early days, modes of spelling were unsettled. Of this, curious proof is afforded in the present case on tracing back the Spencer-ancestry to the middle of the 17th century. At that time, apparently by a clerical error probably in a double sense, the spelling of the name was changed in the register of baptisms of the same family: The spelling with a c was thereafter uniformly used. Indeed, in the village of Middleton-by-Wirksworth, it occurs so often that, when passing through the place years ago, I observed that out of the shop-signs the majority bore the name Spencer. Among places in which the name is of long standing is Kirk-Ireton, about three miles to the south-west of Wirksworth—a secluded village seated high, and just where the undulating portion of Derbyshire begins to pass into the more mountainous portion. Here our family had been settled for generations. A series of extracts from the parish-register, which I obtained some 20 years ago from the rector, shows that the name existed there in the latter part of the 16th century, if not earlier. On tracing back the entries, it appears that my grandfather, Mathew Spencer, was born there in ; that my great-grandfather, Mathew, was born there in ; that my great-great-grandfather, William, was born there in ; and that my great-great-great-grandfather, William, was born there in . Before this date the line of descent is not traceable, because the entries extending over a period of more than 50 years after , have been rendered illegible by damp. Next preceding that period comes the name of Anthony Spencer, baptized in , and then a little before that comes the earliest legible registry of the name, in the marriage of Thomas Spencer with Agnes Heane, in . The next oldest document I possess, is a letter written by this great-grandmother Elizabeth Spencer, to her son, my grandfather, asking him to send an easy vehicle to convey her to Derby, that she might take up her abode with him: Of these village-ancestors, two traits may be noted—one inferred and the other known. The dates of their marriages imply that the Kirk-Ireton Spencers were a prudent race. Unless there were three generations, each following its predecessor at an interval of 20 years, which is very improbable, the son and grandson must have respectively married at the average age of nearly . My great-great-great-grandfather appears to have been 26 when he married. My great-great-grandfather did not marry till he was over . Again, 26 was the age my great-grandfather had reached before he undertook domestic responsibilities. And like caution was shown by my grandfather. A more pronounced manifestation of prudential feeling was habitually given by my great-grandmother, Elizabeth. During their boyhood, her grandsons from time to time Edition: As said at the outset, facts of lineage may have significance where there are pronounced family-traits, and especially where these traits are manifested along both lines of ancestry. This seems to be the case here. Beyond the relative independence of nature thus displayed, there was implied a correlative dependence on something higher than legislative enactments. Under circumstances indicated by the bearing of persecution for religious beliefs, nonconformity to human authority implies conformity to something regarded as higher than human authority. And this conformity is of the same intrinsic nature whether it be shown towards a conceived personal Deity, or whether it be shown towards a Power transcending conception whence the established order proceeds—whether the rule of life is derived from supposed divine dicta or whether it is derived from ascertained natural principles. In either case there is obedience to regulations upheld as superior to the regulations made by men. A further

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trait common to the two lines of forefathers Edition: Relinquishment of present satisfactions with the view of obtaining future satisfactions, is shown alike in that prudence which by self-denial seeks terrestrial welfare and by that prudence which by self-denial seeks celestial welfare. In both cases, proximate gratifications which are seen to be relatively small are sacrificed to future gratifications which are conceived as relatively great. In the family-traits above described were visible both these aspects of the self-restraining nature. The elder Brettells, described by their son Jeremiah as moral and church-going people, gave such indications of this character as well-conducted life implies; and the Wesleyans among their children, displayed it in the form of preference for the promised happiness of a life hereafter to various pleasures of the present life. Exhibiting the same trait in their creed and corresponding conduct, the Spencers exhibited it in other ways. The relatively late marriages indicated, and still more that emphatic advice to forecast, imply that the readiness to sacrifice the passing day for days to come was a family-characteristic. And this was recognized by some members of the last generation; for I remember in a letter of one uncle to another, a failing which they were said to have in common, was described as a tendency to dwell too much upon possible forthcoming evils. Has there not been inheritance of these ancestral traits, or some of them? That the spirit of nonconformity is shown by me in various directions, no one can deny: Along with this there goes, in a transfigured form, a placing of principles having superhuman origins above rules having human origins; for throughout Edition: And once more, there is everywhere shown in my discussions of political questions, a contemplation of remote results rather than immediate results, joined with an insistence on the importance of the first as compared with that of the last. These analogies are so clear that it can scarcely, I think, be fancy on my part to regard them as implying a descent of family-characteristics. Pursuing the same course as before, I will here describe first those members of the grandparental group about whom there is least to be said. Of John Holmes, my maternal grandfather, the earliest record I have is an indenture of apprenticeship to John Evatt, a plumber and glazier in Derby, dated , and which identifies him as the son of Frances Holmes, widow, of the same place: Save the possible relationship before named, to the Holmeses of Brailsford, this is all I know of his antecedents. I infer that he succeeded to Mr. At any rate he carried on with success the specified trade for many years, and became a prosperous man. This is shown by the fact that when my mother was 20 in he had a suburban house in addition to his place of business. Soon after, however, he illustrated the truth that men who are prudent in small matters are apt to commit extreme imprudences in large matters: He was induced to enter into partnership with a man named Aucott, as a pin-manufacturer; and he supplied most, if not the whole, of the capital. The enterprise was a failure and he lost nearly all of his property: In common with all members of both families in that generation, he was a Wesleyan, and an active member of the connexion in Derby. I saw much of him during my early boyhood, when he had partially lost his faculties and wandered a good dealâ€”wandered in a double sense, for his failure of memory took the form of supposing that he had matters of business to look after, and led to rambles through the town with a vain desire to fulfil them. Joined with the remembrance of this goes the remembrance of his peculiar walkâ€”a walk which seemed about to break into a run, as though he were hurried. Eagerness in the fulfilment Edition: A portrait of her which is shown in this volume probably flatters her unduly, for I remember my mother said that it was not a good likeness. That she had, however, some attractions, mental or bodily or both, is shown by verses addressed to her, and signed Sarah Crole, expressed in the high-flown style of eulogy common in those days.



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### 4: An Autobiography, vol. 1 - Online Library of Liberty

*The Remaining Unpublished Articles and Letters of Herbert Spencer. These are the remaining "unpublished" articles and letters of Spencer's of which I have not yet reviewed from David Duncan's list in his The Life and Letters of Herbert Spencer ().*

In connection with that exhibition, a course of lectures was delivered by several gentlemen, on various subjects connected with the history of the fine arts. The introductory lecture was given by Mr. Salisbury, of New Haven, who has consented to its publication as an Article in the present number of this Quarterly. It is hoped that the desire which has been very generally expressed, that all the lectures of that course might appear in these pages, may yet be gratified. While the benefit and pleasure of the whole community, of course, have been a leading motive to this exhibition, we have earnestly desired and hoped that it might be a source of refined cultivation to the young gentlemen of the University, especially, conspiring with those other means of preparation for usefulness which they here so richly enjoy. Addressing myself, then, more particularly to the younger part of my audience, I shall endeavor to express, in a few words, what seems to me to be the fundamental conception of art. I can only hope to bring before your minds the essential idea of art, referring to all the fine arts at once, and to all varieties of artistic expression which any one of them includes; and must leave it to your own observation and reflection to expand my brief suggestions. Some persons speak and act as if the fine arts were but manifestations of subservience to sense, or, at best, the growth of a luxurious state of society, having no higher end than to amuse. The truth is, however, that they are the appropriate expression, and means of satisfaction, of a want deeply seated in human nature, which claims to be regarded and supplied in order to the highest culture. This natural source of all artistic effort is the tendency of the human mind to idealization. It is too commonly supposed, that the chief end of art is cunning imitation, that the best artist is he who most precisely copies the lineaments of nature. But God has not made this world of our abode without the animation of a divine spirit, a something infinite, a trace of Himself, which, if less palpable than the evidence of design, discoverable by research, appeals more directly to the deeper sensibilities of the soul. It is an echo of Michael Angelo Buonarroti. Unless this divine glory pervading nature is recognized, one perceives only outward form; and art, without such recognition, is a mere mechanical measurement of lines and angles. All true art is founded in the reality of nature, yet it deals with that which is not external. Ideal imaginings are essential to the fullest realization of an actual scene in nature. One may look upon the beauties of a landscape with the eye of sense, and enrich his mind by its varied forms of grace and grandeur, and its infinite play of colors; or he may take a deeper view, and, with the accomplished naturalist, tracing phenomena to their causes, may have new fields of delightful improvement opened before him, and find occasions to exclaim These are Thy glorious works, Parent of Good, which the unscientific observer altogether loses. But there is a view of nature yet farther reaching, though not analytic; and what thoughtful mind is unconscious of it, when, in the calm summer-evening, or in the stillness of a cloudless night, or with the freshness of dewy morning, emotions, aspirations, imaginations, reaching beyond all that is visibly real, though dependent upon it, take possession of the soul, and bear it upward to the unseen world? The latter is the true artist's view of nature, and it is in sympathy with and by the inspiration of such a view of nature, that all true works of art are produced. To this the landscape-painter owes all his inspiration. Nor is it less certain that no portrait of the human face, whether expressive of good qualities, or of bad, is worthy of a genuine artist, which does not, in a manner, glorify the individual; and that no historic scene is represented according to the requirements of art, unless it exhibits the event from a higher than the merely human point of view, as an act in the providence of God, so to speak, or with expressions of sentiment which interpret its divinely intended relations. Nor is architecture a fine art, except so far as its proportions, dimensions and ornaments partake of the elevating, transporting suggestiveness of nature. The same is true of landscape-gardening. For proof that all efforts of true art have this scope and bearing, I appeal to any one's experience in contemplating

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the works of master-artists. Their power is found to lie, not so much in what they present to the eye, or to the ear, as in the infinite chain of suggestions which they awaken, opening to the mind a world of thought and emotion which only the thread of association connects with present reality. Since, then, all productions of true art may be said to denote aspirations after ideal perfection, there is in their influence something akin to Christianity; and though susceptibility to the impressions of art is not, of necessity, a truly religious feeling, and though it must be confessed with grief that not every great artist, even of Christian times, has felt the transforming power of that radiant Cross, which is so often made the artists center of light, yet it remains a significant fact that the greatest artists of the world have ever been most deeply moved with reverence for sacred truth. It is not to be denied that the appliances of art may be, and have been, made to minister to low appetites and lusts. But this is only an abuse, and no more due to the intrinsic nature of that impulse by which the artist is moved and controlled, than the so common abuse of the beauty, sublimity and lavish bounty in nature, to forgetfulness and a disowning of the God and Father of all, is a legitimate result of the attractiveness of this world of sense which surrounds us. Let us but be docile, humble children of our Heavenly Father, and then that endowment of our being which originates and necessitates the productions of art, like all His rich gifts, becomes a source of unmingled good. Nor yet have the developments of true art been limited to Christian times. To say this would be a contradiction of its fundamental idea. The spirit of artistic culture manifests itself to us as essentially one and the same, in all ages and climes, whether under the conditions of heathenism, or within reach of the influences of Christianity. In the effulgent majesty, superhuman power, and beautiful disdain of the Apollo Belvedere, as well as in the frightful contortions of the Laocoon, vainly struggling with destiny, we see expressions of that same ideality which gave shape to the works of Raphael and Michael Angelo, only less satisfying, and less adapted to all ages, in proportion to the imperfection of the religious light of the classic world. If these views have any force, it is manifest that to slight the line arts is to neglect a most potent means of mental and moral culture, and a means especially adapted to us Americans, who, as a people, are so prone to be engrossed by actual, passing scenes and interests. We certainly do need this auxiliary to other influences in opposition to a groveling tendency, this aid to the cultivation of thoughts and sensibilities which reach beyond things present. Ideality, indeed, is not wanting among us. As regards vast schemes for material improvement, and a readiness to entertain even visionary suggestions relating to that end, we are sufficiently ideal, and prove ourselves to possess, in our national constitution of mind, no small measure of the essential ground of art. This endowment requires, in our case, however, especially, to be directed, elevated, and refined. What it is capable of producing, under culture, is shown by the works of artists whom we are proud to call our own, possessing characteristics which rank them with some of the brightest ornaments of the golden age and most genial clime of modern art. These general remarks may have detained me too long. Let me now rapidly indicate the course of the history of modern Italian art, previous to the time of Michael Angelo. Modern art had its birth in the Catacombs, where the early Christians cheered their faith with rudely drawn, but expressive, emblems of the new grounds of hope on which they rested, or of spiritual triumphs amid outward depression. With the establishment of Christianity as the religion of the State, the walls and recesses of the Catacombs, now hallowed by the memory of Sketch of the Life and York of [Oct. These hints respecting art in the Catacombs may be followed up by consulting Bosios J? Under Constantine, also, the old Roman art of mosaic began to be applied to Christian themes in the rising churches. But these early efforts of Christian art, though here and there revealing to us, in their ruins, some touches of classic grace or dignity, are distinguished rather as attempts to expr. Art had lost its ancient habit, from being long out of practice, and could not yet handle its new subjects with freedom. As Italy became depressed under the successors of Constantine, and at length sank into a state of dependence upon the eastern emperors, the Byzantine style of art prevailed, and t. From this low condition the arts did not arise, in Italy, until the Roman church reasserted Roman supremacy, and thus a new national life sprang up. Then, an infusion of Germanic elements, brought about by the Ostrogothic and Lombard conquests, first showed itself in Italian art, and a period of intermingling between Byzantine and

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Germanic tendencies began. There was greater freedom; new thoughts were expressed, for a livelier religious sentiment had taken the place of the torpor of past generations; and greater power in giving shape to thought was manifested. Such was the direction of the progress of art during the twelfth and thirteenth centuries, which is illustrated especially by the paintings of Guido of Siena, Cimabue, and the whole group of buildings of which that forms the center, are an architectural example of this stage of art. The fourteenth century witnessed a new development of artistic taste and habit, which has been described by Kugler as consisting in a more distinct expression of the artist's own character; his simple aim, hitherto, having been faithfully to represent his chosen theme, losing himself. Two schools now arose: The Florentine school sought to express the varied griefs and joys of changeable life, with dramatic impressiveness, as is seen in Orcagna's Triumph of Death and Last Judgment, in the Campo Santo, and was manifestly inspired and guided by the genius of Dante. The Sienese school gave itself up to the simple utterance of meditative piety, as is illustrated by Angelico's frescos in the convent of San Marco at Florence. Another school, also, arose in Padua, where D'Avanzo made the first attempts at optical illusion in painting. In the fifteenth century, art was carried to a higher perfection than had ever before been attained. This farther advance is to be ascribed to a minute and diligent study of nature, which gave more living reality to the delineation of form. The most marked modification of artistic feeling during this same period originated with the Umbrian school, represented by Pietro Perugino, the first teacher of Raphael. It was a tendency to sentimentalism, due to the extravagance of religious fervor awakened by the Umbrian St. Before Michael Angelo and Raphael had appeared to raise art to her throne, it was Leonardo da Vinci, uniting truth to nature, graceful design and depth of sentiment, who did sketch the Life and Works of [Oct. But da Vinci, though born before either of those great masters, was rather their contemporary than their predecessor in art. This very imperfect historical sketch is based upon personal observations, made, however, with the aid of Kugler's Handbook of Painting, a book which I desire especially to recommend as richly instructive for the student of art, and therefore a most valuable companion in galleries. It remains for me to trace the artistic career of Michael Angelo, or, more properly, Michele Agnolo Buonarroti, noticing his principal works in the order of their production. I lay no claim to connoisseurship, and shall therefore attempt no technical criticisms. My habit has been to cultivate acquaintance with works of art by simply yielding myself up, in a trusting mood, to their influence. The best exposition of the genius of Michael Angelo, hitherto given to the world, is undoubtedly to be found in Harford's life of Michelangelo Buonarroti; with translations of many of his poems and letters, published at London in , on which there are very interesting articles in the Edinburgh Review for October, , and the London Quarterly for April, . The work itself, I have not yet seen. Harford, I cannot pass it by without recognizing the great value and interest of its additions to our knowledge of Michael Angelo, especially of those influences which the philosophical and religious movements of his time may be supposed to have exerted upon the formation of his character, and the development of his genius. The ancestral seat of the Buonarroti family was at Settignano, three miles only from Florence, where the infant Michael Angelo was put out to nurse with the wife of a worker in marble, of that village. In after years, when his friend Vasari was admiring his sculptures, he jocosely said: Why art thou surprised? His genius for art manifested itself at an early period, and irresistibly prevailed over the intention of his father that he should succeed him in the employments of civil life. Without his father's knowledge he began to practice drawing, and, becoming acquainted with Granacci, a pupil of Domenico Ghirlandajo, he gained the countenance of the latter in the indulgence of his boyish passion. Ghirlandajo, convinced of his supereminent native ability as a draughtsman, at length made it known to his father. At this time, even in Italy, the occupation of an artist was considered to be beneath the dignity of a family of ancient respectability and noble connections, like that of the Buonarroti; and the father of Michael Angelo would, if he could, have quelled the impulse of nature in his son. But he was constrained to yield, and his boy, at the age of fourteen years, became an apprenticed pupil of Ghirlandajo, for the term of three years, receiving from the first a salary, which was to be increased each year an indication that Ghirlandajo expected to turn his powers to some account for himself. He could now

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freely follow his natural bent, and grew bold with success, until even his master began to be jealous of him. About this time Loreuzo de Medici, the Magnificent, was beginning to make those collections of ancient sculpture which were destined to exert so powerful an influence on modern art, and Michael Angelo, though he had not yet tried his hand in sculpture, was marked by Loreuzo as one of those who would be most likely to profit by the study of the antique. He accordingly enjoyed the privilege of free entrance to the palace of the Medici, in which the remains of Sketch of the Life and IFork8 of [Oct. Here, seeing a fellow-student one day engaged in copying a piece of ancient sculpture, he suddenly became conscious of a power within him which had not yet been revealed. Lorenzo encouraged him, and before long he had restored an antique Dancing Fawn by giving it a new head from his own fancy. This statue is still preserved in the Uffizi at Florence. Michael Angelos restoration entirely harmonizes with the spirit of the antique. Loreuzo now sought to secure the young artists entire devotion of his life to art. Michael Angelo, at this time fifteen or sixteen years old, became an inmate of the Medicean palace, with the promise of the emoluments of any official station which would satisfy his fathers pride; and during the two or three following years he produced several works in sculpture which are said to have already intimated his highest qualities as an artist. At this crisis in his career, death deprived him of his patron, the loss of whom could not be wholly made up to him by the continued favor of the Medicean family. But there was opened to him, while residing in the palace of the Medici after Loreuzos death, a source of instruction of which no earlier artist appears to have thought to avail himself. The prior of the convent of San Spirito, having received from Michael Angelo the gift of a crucifix in wood, sculptured by his hand, for the church of that convent ,gave him, in return, subjects for dissection from the hospital of the establishment. These were studied by Michael Angelo with enthusiasm, and materially aided him in acquiring his profound knowledge of the anatomy of the human body. Anatomical studies, in relation to the works of this master, and so to the history of modern art since his day, may be said to have taken the place of the gymnasia of the Greeks though the Greek artists had the great advantage of being able to study the forms and motions of living men. On the expulsion of the Medici from Florence in , Michael Angelo, now about twenty years of age, retired first to Yenice, and afterwards to Bologna; whence, after somewhat more than a year, he returned to Florence. Being inquired of, Michael Augelo is said to have answered by improvising with his pen a colossal hand, of which an engraving has come down to ns. This rough sketch, showing wonderful mastery of drawing, was the occasion of his being called, for the first time, to Rome, the scene of the greatest achievements of his life. Peters, which represents the mother of our Lord bearing his dead body npon her lap. The London Quarterly speaks of it as follows: The inanimate state of the Say- iour s body gives it a tenderness and relaxation which contrasts refreshingly with his usual excess of vital development; while the featnres of the Yirgin have a pathos and solemn individuality which raises this head greatly above his conventional standard.

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### 5: Herbert Spencer | Libertarianism Wiki | FANDOM powered by Wikia

*A reception committee and brass band greeted us at the station, the band playing with more enthusiasm than discretion, occasional discords jarring on the musical ear (for he was musical) of Herbert Spencer.*

We write essays, research papers, term papers, course works, reviews, theses and more, so our primary mission is to help you succeed academically. Our writers always follow your instructions and bring fresh ideas to the table, which remains a huge part of success in writing an essay. Furthermore, we ensure confidentiality of your personal information, so the chance that someone will find out about our cooperation is slim to none. We do not share any of your information to anyone. Our Services When it comes to essay writing, an in-depth research is a big deal. Our experienced writers are professional in many fields of knowledge so that they can assist you with virtually any academic task. We deliver papers of different types: When delegating your work to one of our writers, you can be sure that we will: We have thousands of satisfied customers who have already recommended us to their friends. Why not follow their example and place your order today? If your deadline is just around the corner and you have tons of coursework piling up, contact us and we will ease your academic burden. We are ready to develop unique papers according to your requirements, no matter how strict they are. Our experts create writing masterpieces that earn our customers not only high grades but also a solid reputation from demanding professors. Our writers hold Ph. Original Papers We have zero tolerance for plagiarism; thus we guarantee that every paper is written from scratch. Prompt Delivery All papers are delivered on time, even if your deadline is tight! Testimonials My writer precisely followed all my instructions, so I got exactly what I needed. Thank you for your awesome work! Customer Ordering an essay from EssayErudite. My writer did a great job and helped me get an A. Thank you so much!



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### 6: Egoism | Internet Encyclopedia of Philosophy

*for the anniversary dinner of the Overland Monthly in December, , a1though fhst published years later.J "A Contributor's View of It," AM, UV (December, ),*

The Spencer family had been settled for several centuries in the parish of Kirk Ireton in Derbyshire. His paternal grandfather, Matthew Spencer, settled in Derby as a schoolmaster; he had six sons, and on his death left his property in Kirk Ireton, consisting of a few cottages and two fields, to his eldest son, William George Spencer, the father of Herbert Spencer. George Spencer, as he was commonly called to distinguish him from his youngest brother, who was also William, was a man of extremely strong individuality and advanced social and religious views. In he married Harriet Holmes, the only daughter of a plumber and glazier in Derby. Of this, however, she showed little trace in her character, which was patient, gentle, and conforming. Neither in intellect nor in force of character was she able to cope with her somewhat overbearing husband, and the marriage was not a happy one. Herbert was the eldest and only surviving child. Until the age of 13 he lived at Derby, with an interlude of 3 years in the neighbourhood of Nottingham; he attended a day school, but was particularly backward in Latin, Greek, and the other usual subjects of instruction. On the other hand, in natural history, in physics, and in miscellaneous information of all kinds he was advanced for his age. He acquired some knowledge of science from the literature circulated by the Derby Philosophical Society, of which his father was honorary secretary. His father did everything to encourage him in the cultivation of his natural tastes for science and observation of nature. At 13 he was sent to Hinton Charterhouse, near Bath, to live with his uncle, Thomas Spencer, an advanced radical and a leader of various social movements, such as temperance reform. From his strict regime the lad quickly ran away, walking to Derby in 3 days 48 miles the first day, 47 the next, and about 20 the third day , with little food and no sleep. He was sent back to his uncle, however, and for 3 years his education was carried on at Hinton Charterhouse with greater success. A year later he commenced his career as assistant to a schoolmaster at Derby. After some 3 months, however, his uncle William obtained for him a post under Sir Charles Fox, resident engineer of part of the London and Birmingham railway. He was thus definitely launched in on the career of civil engineer, a profession which was recognised as well suited to him. Fox soon perceived his capacities, and in less than a year he was promoted to a better post on the Birmingham and Gloucester railway now absorbed by the Midland railway , with headquarters at Worcester. Moorsom, the engineer-in-chief, appointed him his private secretary for a few months. Spencer continued to work on the construction of the line till its completion in , when his services were no longer required and he was discharged. He also published a few short articles in a technical newspaper, and made 1 or 2 inventions of considerable ingenuity, such as a velocimeter for determining velocities in the trials of engines. Good-looking in appearance, but with brusque and unpolished manners, he was on the whole liked by his companions; but was probably somewhat hampered in promotion by his excessive self-assertiveness and tendency to argue with his chiefs. After his discharge Spencer returned to Derby, and a period of miscellaneous speculation and activity commenced: The following year his first serious literary attempt took the form of a series of letters to the Nonconformist, an organ of the advanced dissenters. There he urged the limitations of the functions of the State and displayed the extreme individualism which characterised the whole of his social writings in after life. The same year he plunged into active politics, becoming associated with the "complete suffrage movement," which was closely connected with the chartist agitation, and was honorary secretary of the Derby branch. In he was sanguine enough to republish his letters to the Nonconformist as a pamphlet entitled *The Proper Sphere of Government*; but it attracted no attention, beyond a polite acknowledgment from Thomas Carlyle of a presentation copy. In the anti-corn-law agitation, the anti-slavery agitation, and that for the separation of church and state he took an active part, and was described by one of his friends as "radical all over. For the next 2 years Spencer was engaged in one capacity or other in the work of railway construction. The railway mania was at its height. In he was occupied with

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various mechanical inventions and projects, including one for a sort of flying machine; but only on one of them did he succeed in making a little money — a binding-pin for binding together loose sheets of music or printed periodicals. The Economist Edit At last the nomadic period of his life came to an end, when in he was appointed sub-editor of the Economist at a salary of guineas a year, with free lodgings and attendance. The Economist was the property of James Wilson, M. The years during which Spencer was at the Economist were fruitful in laying the foundations of many of the friendships which profoundly affected his later life. Among these was George Henry Lewes, first met in the spring of , who afterwards became one of his most intimate friends. Though in the abstract he was very desirous of marrying, and regarded "George Eliot" "as the most admirable woman, mentally, I ever met," yet he did not embark upon a suit which, in all probability, would have been successful. Apparently the absence of personal beauty restrained the growth of his affection Autobiography ii. Another acquaintance, made in , was that of Thomas Henry Huxley, still quite unknown. By Huxley he was introduced the following year to Tyndall, the physicist; and with both Huxley and Tyndall there commenced friendships which ripened into close friendship. The main object of this work, which appeared at the beginning of , was to set forth the doctrine that "every man has freedom to do all that he wills, provided he infringes not the equal freedom of any other man. He went so far as to assert the right of the citizen to refuse to pay taxes, if he surrendered the advantages of protection by the state. The functions of the state were limited solely to the performance of police duties at home, and to protection against foreign aggression by the maintenance of an army and navy. National education, poor laws, sanitary supervision are all explicitly condemned, as well as every other branch of state activity that is not included in the above formula. Social Statics was unexpectedly successful. The extreme individualism which characterised it fitted in well with the views of the philosophical radicals and the Manchester school, then reaching the height of their influence. Most important of these was that on the "Development Hypothesis" in March , in which the theory of organic evolution was defended 7 years prior to the publication of the Origin of Species. For the Westminster Review, now in the hands of Chapman, he elaborated a "Theory of Population" which adumbrated one of the doctrines subsequently embodied in the Principles of Biology. In his uncle Thomas Spencer died, leaving Herbert Spencer a little over £1. With this sum in hand, and the literary connections he had formed, he felt he could safely sever his connection with the Economist, and in July of that year he brought his engagement to an end. Principles of Psychology Edit Increased freedom enabled Spencer to cultivate friends, already made, who lived in the country. Octavius Smith, of Ardtomish in Argyllshire, where Spencer paid a long series of visits, thenceforth furnished him with his chief pleasures and holidays. A visit to Switzerland at this time, involving physical over-exertion, produced cardiac disturbances of disastrous effect hereafter. Further articles were written for reviews on diverse subjects before Spencer again gathered his energies for another book — The Principles of Psychology, published in To this work Spencer gave astonishingly little preparation. He was never a large reader, and rarely read through a serious book. Naturally the sale was small. Richard Holt Hutton attacked it in an article entitled "Modern Atheism" in the National Review, a quarterly organ of the unitarians, and the anti-religious tone of the book caused much adverse criticism. While engaged upon it, he stayed at various country places, and the continuous hard work, unrelieved by society, caused a nervous breakdown from which he never afterwards recovered. The disorder took the form of a peculiar sensation in the head, which came on when he tried to think, as a result of cerebral congestion, and led to inveterate insomnia. For 18 months he travelled in various country places, avoiding all kinds of work and excitement, spending some of his time in fishing. First Principles and Education Edit It was in that the idea of writing a system of philosophy first occurred to Spencer. In that year he was engaged in revising his essays to be re-published in a single volume; and the successive reading of the scattered ideas embodied in them revealed to him a marked unity of principle. They all adopted a naturalistic interpretation of phenomena, they were nearly all founded upon the doctrine of evolution. In the early days of he drew up a plan for a system of philosophy in which these fundamental principles were to be set forth, and their applications traced. To obtain the necessary leisure, he endeavoured to obtain various official posts, with the

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help of strong testimonials from John Stuart Mill and others; but finding his efforts fruitless, he at length hit upon the plan of issuing the work by subscription. In the program of the Philosophy was published, and subscriptions invited at the rate of 10s. With the help of friends a strong backing of weighty names was secured, and over 1, subscribers were registered in England; while in America Professor E. Youmans helped to obtain about more. With this arrangement Spencer commenced to write First Principles; but he soon found difficulties in his way. A nervous breakdown involved a delay of a month or 2 in the issue of the initial installment. Repetition of these attacks before long caused him to abandon all attempt to keep regular intervals between the issues. Subscribers moreover did not pay up as well as was hoped; but the death of his uncle William Spencer, bringing a legacy, saved the situation. The book was at last completed in It was received with little attention; the few notices were mainly devoted to adverse criticism of the metaphysical portion. This famous work, now translated into all the chief languages of the world and into many of the minor languages such as Arabic and Mohawk, strongly urged the claims of science, both as intrinsically the most useful knowledge, and as the best mental discipline. The method of education advocated resembles that of Pestalozzi in aiming at a natural development of the intelligence, and creating pleasurable interest. The child is to be trained, not by the commands and prohibitions of its parents, enforced by punishments, but by giving it the greatest possible amount of freedom, and allowing the natural consequences of wrong actions to be felt by it, without parental interference. The Education has had an enormous influence, and is still recognised as a leading text-book. Principles of Biology Edit The 2 years following the publication of First Principles were devoted to the first volume of the Principles of Biology, published in The publication evoked little notice: Other occupations of were the essay on the Classification of the Sciences, published as a separate brochure, to which was appended "Reasons for dissenting from the Philosophy of M. The 2nd volume of the Biology was commenced immediately on the conclusion of the 1st, and published in The diminution in the number of subscribers, and the difficulty of collecting their subscriptions, together with the fact that he had now to give support to his aged father, rendered the continuance of the issues impossible. In vain did John Stuart Mill offer to indemnify his publishers against possible future losses. The 2nd volume of the Principles of Biology was not sent round to the critical journals, and was therefore ignored by the press. He was a member of the celebrated x club, to which Huxley, Tyndall, and other of his friends belonged. In he was, in common with most of the other leading evolutionists, an active member of the Jamaica committee for the prosecution of Governor Eyre. The death of his father revived his inventive faculties; and he invented a new kind of invalid bed which obtained the approval of medical men. Character Edit In appearance Spencer betokened nothing of his years of invalidism. He was 5 ft. His face with unwrinkled forehead showed no effects of his long life of thought, and his walk and general bearing were vigorous. Naturally of a robust constitution, he never lost a tooth, and his eyes were so strong throughout life that he never had to wear spectacles for reading. The damage to his nervous system was displayed by his irritability in later life, his morbid fear of misrepresentation, and various eccentricities which gave rise to many false and exaggerated stories. Among the peculiarities which nervous invalidism wrought in him was the use of ear-stoppers, with which he closed his ears when an exciting conversation to which he was listening threatened him with a sleepless night. The extreme originality of mind and contempt of authority, the habit of driving principles to their minutest applications, naturally gave rise to eccentricities, but these toned down in later life. Although predominantly intellectual, he showed an emotional side, especially in his strong affection for his father. Throughout the greater part of his life he was obsessed by the execution of the Synthetic Philosophy, which absorbed the main intellectual and emotional powers of his mind. One of his least pleasant traits was the tendency to assert his own priority in scientific and philosophic ideas. The claim was never made unjustly, but the animosity with which he defended it showed, as in the case of Newton, that the mere advancement of knowledge was not his sole end.

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### 7: Jürgen Habermas - Wikipedia

*Herbert Spencer believed that societies evolved from lower to higher forms because as generations pass, the most capable and intelligent members of society prosper while the less capable die out.*

Each prisoner does not know what his partner will choose and communication between the two prisoners is not permitted. There are no lawyers and presumably no humane interaction between the prisoners and their captors. Herein lies the rub - if both avoid confessing, they will serve 2 years each - a total of 4 years between them. If they both happen to confess, they each serve 5 years each, or 10 years between them. However they both face a tantalizing option: For the game, the optimal solution is assumed to be the lowest total years served, which would be both refusing to confess and each therefore serving 2 years each. The probable outcome of the dilemma though is that both will confess in the desire to get off in 6 months, but therefore they will end up serving 10 years in total. This is seen to be non-rational or sub-optimal for both prisoners as the total years served is not the best collective solution. Nonetheless, it can be countered that the nature of the game artificially pre-empts other possibilities: Although this may certainly be applied to the restricted choices facing the two prisoners or contestants in a game, it is not obvious that every-day life generates such limited and limiting choices. More importantly, games with such restricting options and results are entered into voluntarily and can be avoided we can argue that the prisoners chose to engage in the game in that they chose to commit a crime and hence ran the possibility of being caught! Outside of games, agents affect each other and the outcomes in many different ways and can hence vary the outcomes as they interact - in real life, communication involves altering the perception of how the world works, the values attached to different decisions, and hence what ought to be done and what potential consequences may arise. Firstly, the collective outcomes of the game can be changed by the game master to produce a socially and individually optimal solution - the numbers can be altered. Secondly, presenting such a dilemma to the prisoners can be considered ethically and judicially questionable as the final sentence that each gets is dependent on what another party says, rather than on the guilt and deserved punished of the individual. At a deeper level, some egoists may reject the possibility of fixed or absolute values that individuals acting selfishly and caught up in their own pursuits cannot see. Rand exhorts the application of reason to ethical situations, but a critic may reply that what is rational is not always the same as what is reasonable. This criticism may, however, turn on semantic or contextual nuances. The Randian may counter that what is rational is reasonable: That is, there may be conditions in which the avoidance of personal interest may be a moral action. Opponents of ethical egoism may claim, however, that although it is possible for this Robinson Crusoe type creature to lament previous choices as not conducive to self-interest enjoying the pleasures of swimming all day, and not spending necessary time producing food, the mistake is not a moral mistake but a mistake of identifying self-interest. Presumably this lonely creature will begin to comprehend the distinctions between short, and long-term interests, and, that short-term pains can be countered by long-term gains. In addition, opponents argue that even in a world inhabited by a single being, duties would still apply; Kantian duties are those actions that reason dictates ought to be pursued regardless of any gain, or loss to self or others. Further, the deontologist asserts the application of yet another moral sphere which ought to be pursued, namely, that of impartial duties. Impartiality, the ethical egoist may retort, could only exist where there are competing selves: However, the Cartesian rationalist could retort that need not be so, that a sentient being should act rationally, and reason will disclose what are the proper actions he should follow. In complying with ethical egoism, the individual aims at her own greatest good. In a typical example, a young person may see his greatest good in murdering his rich uncle to inherit his millions. According to detractors, conflict is an inherent problem of ethical egoism, and the model seemingly does not possess a conflict resolution system. With the additional premise of living in society, ethical egoism has much to respond to: The ethical egoist contends that her theory, in fact, has resolutions to the conflict. The first resolution proceeds from a state of nature examination.



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If, in the wilderness, two people simultaneously come across the only source of drinkable water a potential dilemma arises if both make a simultaneous claim to it. With no recourse to arbitration they must either accept an equal share of the water, which would comply with rational egoism. But a critic may maintain that this solution is not necessarily in compliance with ethical egoism. Arguably, the critic continues, the two have no possible resolution, and must, therefore, fight for the water. This is often the line taken against egoism generally: However, ethical egoism does not have to logically result in a Darwinian struggle between the strong and the weak in which strength determines moral rectitude to resources or values. For example, instead of succumbing to insoluble conflict, the two people could cooperate as rational egoism would require. Through cooperation, both agents would, thereby, mutually benefit from securing and sharing the resource. War is inherently costly, and, even the fighting beasts of the wild instinctively recognize its potential costs, and, have evolved conflict-avoiding strategies. On the other hand, the ethical egoist can argue less benevolently, that in case one man reaches the desired resource first, he would then be able to take rightful control and possession of it – the second person cannot possess any right to it, except insofar as he may trade with its present owner. Of course, charitable considerations may motivate the owner to secure a share for the second comer, and economic considerations may prompt both to trade in those products that each can better produce or acquire: Such would be a classical liberal reading of this situation, which considers the advance of property rights to be the obvious solution to apparently intractable conflicts over resources. However, an ethical egoist may respond that in the case of the rich uncle and greedy nephew, for example, it is not the case that the nephew would be acting ethically by killing his uncle, and that for a critic to contend otherwise is to criticize personal gain from the separate ethical standpoint that condemns murder. In addition, the ethical egoist may respond by saying that these particular fears are based on a confusion resulting from conflating ethics that is, self-interest with personal gain; The ethical egoist may contend that if the nephew were to attempt to do harm for personal gain, that he would find that his uncle or others would or may be permitted to do harm in return. Consequently, the ethical egoist is unfairly chastised on the basis of a straw-man argument. Though interaction can either be violent or peaceful, an ethical egoist rejects violence as undermining the pursuit of self-interest. A third conflict-resolution entails the insertion of rights as a standard. This resolution incorporates the conclusions of the first two resolutions by stating that there is an ethical framework that can logically be extrapolated from ethical egoism. Conditional Egoism A final type of ethical egoism is conditional egoism. This is the theory that egoism is morally acceptable or right if it leads to morally acceptable ends. For example, self-interested behavior can be accepted and applauded if it leads to the betterment of society as a whole; the ultimate test rests not on acting self-interestedly but on whether society is improved as a result. We address ourselves, not to their humanity but to their self-love, and never talk to them of our own necessities but of their advantages" Wealth of Nations, I. The theory of conditional egoism is thus dependent on a superior moral goal such as an action being in the common interest, that is, the public good. The grave problem facing conditional egoists is according to what standard ought the limits on egoism be placed? In other words, who or what is to define the nature of the public good? If it is a person who is set up as the great arbitrator of the public, then it is uncertain if there can be a guarantee that he or she is embodying or arguing for an impartial standard of the good and not for his or her own particular interest. If it is an impartial standard that sets the limit, one that can be indicated by any reasonable person, then it behooves the philosopher to explain the nature of that standard. Collectivists then attempt to explain what in particular should be held as the interest of the group. Inevitably, however, conflict arises, and resolutions have to be produced. Some seek refuge in claiming the need for perpetual dialogue rather than exchange, but others return to the need for force to settle apparently insoluble conflicts; nonetheless, the various shades of egoism pose a valid and appealing criticism of collectivism: Normative egoism, however, engages in a philosophically more intriguing dialogue with protractors. Normative egoists argue from various positions that an individual ought to pursue his or her own interest. These may be summarized as follows: The latter is divided into two sub-arguments: Mistakes in securing the proper means and appropriate ends will be made by individuals, but



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if they are morally responsible for their actions they not only will bear the consequences but also the opportunity for adapting and learning. When that responsibility is removed and individuals are exhorted to live for an alternative cause, their incentive and joy in improving their own welfare is concomitantly diminished, which will, for many egoists, ultimately foster an uncritical, unthinking mass of obedient bodies vulnerable to political manipulation: Egoists also reject the insight into personal motivation that others "whether they are psychological or sociological "experts" declare they possess, and which they may accordingly fine-tune or encourage to "better ends. References and Further Reading Aristotle. Book IX being most pertinent. History, Theory, and Contemporary Issues. A Modern Introduction to Ethics. Enquiry Concerning the Principles of Morals. The Philosophy of Ayn Rand. Elements of Moral Philosophy. The Methods of Ethics. Theory of Moral Sentiments.

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### 8: Social Darwinism & Jewish Political Life | Valley Beth Shalom

*Mr. Spencer was Fellow of S. John's, a ninth wrangler, one of Mr. Simeon's party, and the friend of a man I have always heard highly spoken of, Archdeacon Law, son of the Bishop Mr. Spencer held a curacy for some time at Penzance, then much more out of the way than now, and more primitive.*

He ran a school founded on the progressive teaching methods of Johann Heinrich Pestalozzi and also served as Secretary of the Derby Philosophical Society, a scientific society which had been founded in the 1830s by Erasmus Darwin, the grandfather of Charles Darwin. Spencer was educated in empirical science by his father, while the members of the Derby Philosophical Society introduced him to pre-Darwinian concepts of biological evolution, particularly those of Erasmus Darwin and Jean-Baptiste Lamarck. Thomas Spencer also imprinted on his nephew his own firm free-trade and anti-statist political views. Otherwise, Spencer was an autodidact who acquired most of his knowledge from narrowly focused readings and conversations with his friends and acquaintances. He worked as a civil engineer during the railway boom of the late 1830s, while also devoting much of his time to writing for provincial journals that were nonconformist in their religion and radical in their politics. From 1841 to 1844 he served as sub-editor on the free-trade journal *The Economist*, during which time he published his first book, *Social Statics*, which predicted that humanity would eventually become completely adapted to the requirements of living in society with the consequential withering away of the state. Its publisher, John Chapman, introduced Spencer to his salon which was attended by many of the leading radical and progressive thinkers of the capital, including John Stuart Mill, Harriet Martineau, George Henry Lewes and Mary Ann Evans George Eliot, with whom he was briefly romantically linked. He strongly disagreed with Comte. The book was founded on the fundamental assumption that the human mind was subject to natural laws and that these could be discovered within the framework of general biology. This permitted the adoption of a developmental perspective not merely in terms of the individual as in traditional psychology, but also of the species and the race. Spencer argued that both these theories were partial accounts of the truth: The Psychology, he believed, would do for the human mind what Isaac Newton had done for matter. This was in contrast to the views of many theologians of the time who insisted that some parts of creation, in particular the human soul, were beyond the realm of scientific investigation. However, Spencer differed from Comte in believing it was possible to discover a single law of universal application which he identified with progressive development and was to call the principle of evolution. Spencer envisaged that this work of ten volumes would take twenty years to complete; in the end it took him twice as long and consumed almost all the rest of his long life. His works were translated into German, Italian, Spanish, French, Russian, Japanese and Chinese, and into many other languages and he was offered honors and awards all over Europe and North America. Huxley that met every month and included some of the most prominent thinkers of the Victorian age three of whom would become presidents of the Royal Society. There were also some quite significant satellites such as liberal clergyman Arthur Stanley, the Dean of Westminster; and guests such as Charles Darwin and Hermann von Helmholtz were entertained from time to time. Through such associations, Spencer had a strong presence in the heart of the scientific community and was able to secure an influential audience for his views. Despite his growing wealth and fame he never owned a house of his own. He never married, and after was a perpetual hypochondriac who complained endlessly of pains and maladies that no physician could diagnose. His later years were also ones in which his political views became increasingly conservative. Grave of Herbert Spencer in Highgate Cemetery. It is a coincidence that his grave is near that of Karl Marx. His critique of the Boer War was especially scathing, and it contributed to his declining popularity in Britain. Spencer shows drawings of the pin in Appendix I following Appendix H of his autobiography along with published descriptions of its uses. In 1904, shortly before his death, Spencer was nominated for the Nobel Prize for literature. He continued writing all his life, in later years often by dictation, until he succumbed to poor health at the age of 86. At the same time, however, he owed far more than he would ever acknowledge to positivism, in particular in its

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conception of a philosophical system as the unification of the various branches of scientific knowledge. He also followed positivism in his insistence that it was only possible to have genuine knowledge of phenomena and hence that it was idle to speculate about the nature of the ultimate reality. The tension between positivism and his residual deism ran through the entire System of Synthetic Philosophy. The first objective of the Synthetic Philosophy was thus to demonstrate that there were no exceptions to being able to discover scientific explanations, in the form of natural laws, of all the phenomena of the universe. The second objective of the Synthetic Philosophy was to show that these same laws led inexorably to progress. In contrast to Comte, who stressed only the unity of scientific method, Spencer sought the unification of scientific knowledge in the form of the reduction of all natural laws to one fundamental law, the law of evolution. In this respect, he followed the model laid down by the Edinburgh publisher Robert Chambers in his anonymous *Vestiges of the Natural History of Creation*. Spencer posited that all structures in the universe develop from a simple, undifferentiated, homogeneity to a complex, differentiated, heterogeneity, while being accompanied by a process of greater integration of the differentiated parts. This evolutionary process could be found at work, Spencer believed, throughout the cosmos. It was a universal law, applying to the stars and the galaxies as much as to biological organisms, and to human social organization as much as to the human mind. It differed from other scientific laws only by its greater generality, and the laws of the special sciences could be shown to be illustrations of this principle. The primary mechanism of species transformation that he recognized was Lamarckian use-inheritance which posited that organs are developed or are diminished by use or disuse and that the resulting changes may be transmitted to future generations. Moreover, in contrast to Darwin, he held that evolution had a direction and an end-point, the attainment of a final state of equilibrium. He tried to apply the theory of biological evolution to sociology. He proposed that society was the product of change from lower to higher forms, just as in the theory of biological evolution, the lowest forms of life are said to be evolving into higher forms. Spencer believed in two kinds of knowledge: Intuition, or knowledge learned unconsciously, was the inherited experience of the race. Sociology Spencer read with excitement the original positivist sociology of Auguste Comte. A philosopher of science, Comte had proposed a theory of sociocultural evolution that society progresses by a general law of three stages. The evolutionary progression from simple, undifferentiated homogeneity to complex, differentiated heterogeneity was exemplified, Spencer argued, by the development of society. He developed a theory of two types of society, the militant and the industrial, which corresponded to this evolutionary progression. Militant society, structured around relationships of hierarchy and obedience, was simple and undifferentiated; industrial society, based on voluntary, contractually assumed social obligations, was complex and differentiated. Moreover, industrial society was the direct descendant of the ideal society developed in *Social Statics*, although Spencer now equivocated over whether the evolution of society would result in anarchism as he had first believed or whether it pointed to a continued role for the state, albeit one reduced to the minimal functions of the enforcement of contracts and external defense. Though Spencer made some valuable contributions to early sociology, not least in his influence on structural functionalism, his attempt to introduce Lamarckian or Darwinian ideas into the realm of social science was unsuccessful. It was considered by many, furthermore, to be actively dangerous. Hermeneuticians of the period, such as Wilhelm Dilthey, would pioneer the distinction between the natural sciences *Naturwissenschaften* and human sciences *Geisteswissenschaften*. By the turn of the 20th century the first generation of German sociologists, most notably Max Weber, had presented methodological antipositivism. The psychological—and hence also the moral—constitution which had been bequeathed to the present generation by our ancestors, and which we in turn would hand on to future generations, was in the process of gradual adaptation to the requirements of living in society. For example, aggression was a survival instinct which had been necessary in the primitive conditions of life, but was maladaptive in advanced societies. Because human instincts had a specific location in strands of brain tissue, they were subject to the Lamarckian mechanism of use-inheritance so that gradual modifications could be transmitted to future generations. Over the course of many generations the evolutionary process would ensure that human beings would become less

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aggressive and increasingly altruistic, leading eventually to a perfect society in which no one would cause another person pain. Only in this way would individuals have the incentives required to work on self-improvement and thus to hand an improved moral constitution to their descendants. Although charitable giving was to be encouraged even it had to be limited by the consideration that suffering was frequently the result of individuals receiving the consequences of their actions. Spencer adopted a utilitarian standard of ultimate value—the greatest happiness of the greatest number—and the culmination of the evolutionary process would be the maximization of utility. They would also instinctively respect the rights of others, leading to the universal observance of the principle of justice — each person had the right to a maximum amount of liberty that was compatible with a like liberty in others. Spencer thought that the origin of music is to be found in impassioned oratory. Speakers have persuasive effect not only by the reasoning of their words, but by their cadence and tone—the musical qualities of their voice serve as "the commentary of the emotions upon the propositions of the intellect," as Spencer put it. Music, conceived as the heightened development of this characteristic of speech, makes a contribution to the ethical education and progress of the species. If so the power and the meaning of music become comprehensible; but otherwise they are a mystery. Nevertheless, he devoted much of his efforts in reinforcing his arguments and preventing the mis-interpretation of his monumental theory of non-interference. Starting either from religious belief or from science, Spencer argued, we are ultimately driven to accept certain indispensable but literally inconceivable notions. Whether we are concerned with a Creator or the substratum which underlies our experience of phenomena, we can frame no conception of it. Indeed, he thought that the Unknowable represented the ultimate stage in the evolution of religion, the final elimination of its last anthropomorphic vestiges. Political views Portrait of Spencer by Burgess , —72 Spencerian views in 21st century circulation derive from his political theories and memorable attacks on the reform movements of the late 19th century. He has been claimed as a precursor by libertarians and anarcho-capitalists. Economist Murray Rothbard called *Social Statics* "the greatest single work of libertarian political philosophy ever written. In response to being told that British troops were in danger during the Second Afghan War , he replied: In *The Man versus the State* , [20] he attacked Gladstone and the Liberal party for losing its proper mission they should be defending personal liberty, he said and instead promoting paternalist social legislation what Gladstone himself called "Construction"—an element in the modern Liberal party that he opposed. Spencer denounced Irish land reform, compulsory education, laws to regulate safety at work, prohibition and temperance laws, tax funded libraries, and welfare reforms. His main objections were threefold: He was sympathetic to Georgism , [23] which also took such a view. He called himself "a radical feminist " and advocated the organization of voluntary labor unions as a bulwark against "exploitation by bosses", and favored an economy organized primarily in free worker co-operatives as a replacement for wage-labor. According to a review by Geoffrey M. Hodgson, the term "social Darwinism" was first used in an English-language academic journal in an book review by the Harvard economist Frank Taussig it had been used as early as in Europe. The first time Spencer was associated with "social Darwinism" was in a book review by Leo Rogin. It claimed that Spencer had used evolution to justify economic and social inequality, and to support a political stance of extreme conservatism, which led, amongst other things, to the eugenics movement. In his hugely influential book *The Structure of Social Action* Parsons wrote that "Spencer is dead" and then put the question: But it is not clear whom he had in mind. While Spencer did advocate "survival of the fittest" in the competition among men, Leonard emphasizes that it is inaccurate to call Spencer a Social Darwinist, because he actually held Lamarckian views: The claim that Spencer was a Social Darwinist might have its origin in a flawed understanding of his support for competition. Whereas in biology the competition of various organisms can result in the death of a species or organism, the kind of competition Spencer advocated is closer to the one used by economists, where competing individuals or firms improve the well being of the rest of society. Furthermore, Spencer viewed charity and altruism positively, as he believed in voluntary association and informal care as opposed to using government machinery. He was probably the first, and possibly the only, philosopher in history to sell over a million copies of his works during his own

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lifetime. In the United States, where pirated editions were still commonplace, his authorized publisher, Appleton, sold , copies between and This figure did not differ much from his sales in his native Britain, and once editions in the rest of the world are added in the figure of a million copies seems like a conservative estimate. As William James remarked, Spencer "enlarged the imagination, and set free the speculative mind of countless doctors, engineers, and lawyers, of many physicists and chemists, and of thoughtful laymen generally. The early 20th century was hostile to Spencer. Soon after his death, his philosophical reputation went into a sharp decline. Half a century after his death, his work was dismissed as a "parody of philosophy", [36] and the historian Richard Hofstadter called him "the metaphysician of the homemade intellectual, and the prophet of the cracker-barrel agnostic. In recent years, much more positive estimates have appeared, [38] as well as a still highly negative estimate. His political philosophy could both provide inspiration to those who believed that individuals were masters of their fate, who should brook no interference from a meddling state, and those who believed that social development required a strong central authority.



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### 9: Chapter Nationalism and Imperialism

*Herbert Spencer (27 April - 8 December ) was an English philosopher, biologist, sociologist, and prominent classical liberal political theorist of the Victorian era. Spencer developed an all-embracing conception of evolution as the progressive development of the physical world, biological organisms, the human mind, and human culture and societies.*

Or do we argue that politics and Judaism have nothing to do with each other? Does Judaism have any bearing on our political sensibilities, or do we leave political conscience to the Christian Coalition and content ourselves by venting our anger at Jerry Falwell, Pat Robertson, Rush Limbaugh, and Ralph Reed? Do we fulfill our political responsibility simply by demonizing the Christian Coalition? And where is the Jewish coalition? Where is the Jewish voice heard in the social and moral policies in the land in which we live? Or do we cede such matters to partisan political parties? Cleanse it from the sacred precincts of the synagogue. What does the liturgical life of a Jew have to do with his political life? Jewish piety should be concerned with ritual life, with the study of Torah, with the practice of Sabbath and festivals, prayers and kashruth, and synagogue attendance. There is a proper division between the sanctuary and the polling booth, between the sacred and the secular, between the holy and the profane. Tend to your own vineyard. And as I search the Bible, the prophets, the writings, the Talmud, there is one thing about Jewish tradition that is abundantly clear. In Judaism, you cannot segregate God. There is no mechitzah between heaven and earth. In the Torah, there is no wall of separation between sanctuary and society; no boundaries between morality and polity. Here rationalists and mystics alike agree there is no place devoid of God. So rabbinic tradition declares that whenever you pray in an enclosed area, there must be a window open to the world. Pray with your eyes onto the market place. There is in Judaism no separation between stars and bread. The prophets are passionately concerned with power and powerlessness: The Jewish prophet is political. Here we can declare a moral holiday. Here we can burn incense and sacrifice rams and bring wine oblations and camouflage the dust and deceit of the marketplace. The prophets taunt moral segregation. The prophet is political and God is preeminently political. The God of Judaism is not a Creator who has resigned from the world, an absentee Landlord. God is not only the God of nature; God is the Lord of history. God is preeminently political. Here is how the Bible defines God Deuteronomy Therefore, you shall love the stranger, for you were strangers in the land of Egypt. Far from being strange bedfellows, Judaism and the political conscience are united in a holy covenant. There is a moral covenant between God and Israel. With these words do we bind the leather thongs of the tefillin around our fingers each morning. God says to us: But now the question deepens. Is Judaism liberal or conservative? Does Judaism condone capitalism or socialism? Does Judaism protect the propertied or defend the poor? Is Judaism inherently liberal or conservative? Is God a republican, a democrat or a libertarian? I sent you that literature for a reason: They manipulate the integrity of Judaism so as to canonize their parochial, partisan political positions. Does Judaism defend the poor? The Synagogue can introduce a measure of spiritual wholeness into the schizoid politics that splits issues and candidates into bleeding heart Democrats or sclerotic Republicans. A heart transplant from a healthy young 25 year old being, or an octogenarian republican? Anyone above the age 30 who is not a conservative has no brains. Which political party and which chronological age has a monopoly on mind and who on the emotions? One reaction to partisan polarization is to stay away from the polls: Isolation from the issues of social policy signals to young and old that the synagogue has nothing to say about the way we govern our citizens. Jewish conscience and the political life are inextricably bound. It does not mean that Judaism or the synagogue can tell you how to decide about NAFTA or GATT, or the closing of military bases, or the forms that affirmative action should take or whether how Medicare is to be saved and how taxes should be lowered or raised, or how the budget is to be reduced. No Jewish book and no Jewish sacred text will tell you what political, economic, or military means should be used. Torah is not a book of political strategies or economic means. But Torah is a book of social ends. Judaism does not have a party platform. But it provides a spiritual and moral foundation for political decisions. Judaism is a way of thinking, a way of

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hearing that offers moral perspective on living. Let me put it personally. How do I as a religious Jew take my political stance? As a Jew I hear with a third ear. Beneath the liberal-conservative rhetoric on contract and covenant, family values and entitlement and the role of government and of society, I hear with a unique Jewish historical and theological ear the depths of a more basic controversy with theological roots. Learn from the ways of nature. In nature the weak, the afflicted, those of low ability are naturally weeded out and should be. What happens to a mutational baby chick? The mother hen pecks it to death. What happens to wolves who go on a hunt? The injured and slow among them are soon abandoned. But what do we do? We do our utmost to check the natural process of elimination with artificial governmental intervention. No one who has attended to the breeding of domestic animals will doubt that this must be highly injurious to the race of man. We would all be better off if Margaret died. Why keep her alive? Now, the truth of this interpretation of Darwin I leave to you. Whether it is fair to Darwin, many scholars will deny. But right or wrong, I hear with my Jewish third ear. For me the underlying issue is not statistical, not biological, but theological. It has to do with a Jewish way of understanding and responding to nature, human nature and social character. All around us today, in different guises, we witness the resurrected theology of Spencer and Sumner. It is the ancient Jewish struggle against pagan pantheism. Against the paganism that equates might with right, against the paganism that worships the power of nature. Whatever nature does, nature gets and should get. Pantheism means nature is God and God is nature. That is what Rosh Hashanah is all about, the celebration of the creation of nature. But our tradition has insisted that while nature comes from God, nature is not God. Nature is morally neutral. Nature is morally indifferent to earthquake, tornado, hurricane, monsoon. The strong devour the weak. You see it in every documentary on nature: Of course Judaism recognizes the instinctual behavior of men and women, of lust and of aggressiveness and inquisitiveness. But Judaism does not sanctify natural impulse. It places control, constraints, limits on our animal passions. Of course Judaism recognizes that the human being is created along with the animals of Genesis, tigers, lions and vultures. But Judaism insists that we are more than animals. We are more than beasts. We are more than fangs and claws and teeth. We are more than biology. We are human beings. We are not created to imitate nature. We are created to imitate God. Who is the most fit:

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Time to say goodbye and go home Some obsolete laws. Amelie yann tiersen piano sheet music Google home speaker manual Honor card other poems Mathematics review for health physics technicians Minnesota beginnings History of the qur anic text azami The monuments of Upper Egypt Physiology in pregnancy Arundathi G. Prasad. Ever-rolling stream The community economy Magneto-structural correlations in exchange coupled systems The book yourself solid direct outreach strategy JUDAS FLOWERING (Fawcett Crest Book) Architectural woodwork standards manual Monster hunter alpha Faith Journey of a Pilgrim The paradigm shift in elementary and secondary education Mechanical vibrations 4th-edition-s-rao Estimates for the error in the equations of non-linear plate theory. Plays by and about women American Legal Thought from Premodernism to Postmodernism Wavelets: Time-Frequency Methods and Phase Space Senior research associate 44,800 .19 8,512 Barco projection systems a worldwide niche marketing Probability theory and examples solutions manual How to operate a home based business Field hearing on HUD single family property disposition homeless initiative program Italian Literature I Workbook of epidemiology Law and the States in Modern Times Human resource management aswathapa Low Calorie, Fat Cholesterol Cookbook On being a psychotherapist Heart, Soul Rhyme Music and instruments of the Middle Ages The Sun Two-Speed Crossword Retire, restructure or redirect Neet pg preparation books