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The bookselling-question *An element in method* *Professor Cairne's criticism* *Views concerning copyright* *A rejoinder to Mr. McLennan* *Prof. Tait on the Skip to main content* *Search the history of over billion web pages on the Internet.*

The form of the earth no proof of original fluidity. Standard of Freedom, juin ou juillet? Groupe de propagande par la brochure 22 p. A solution of the water question. Scientific, political and speculative I, pp. Scientific, political and speculative vol. Leader, 3 janvier [Also in Spencer, H. III, Essais scientifiques, pp. A theory of tears and laughter. The sources of architectural types. Les origines des styles en architecture. A theory of population, deduced from the general law of animal fertility. Also in Principles of biology, vol. The philosophy of style. The philosophy of style. La philosophie du style. The value of physiology. The value of evidence. The valuation of evidence. La valeur des preuves. The use of anthropomorphism. II, Essais politiques, pp. The art of education. North British Review, vol. The genesis of science. British Quarterly Review, vol. Railway morals and railway policy. Railway morals and railway policy. An element in method. In Principles of Psychology. In Various fragments pp. Letter to the editor on charge of atheism. Its law and cause.

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I know Republicans have much to do to earn the trust of African-Americans. Blacks know that Republican Barry Goldwater, in 1964, ran against Lyndon Johnson, a champion of civil rights. They know that Barry Goldwater opposed the Civil Rights Act of 1964, because he felt that parts of it were unconstitutional. As you know, I am an ardent believer in the Tenth Amendment, which was ratified in 1791 as part of the Bill of Rights. Too often, we Republicans "myself included" have emphasized our message on the Tenth Amendment but not our message on the Fourteenth "an Amendment, it bears reminding, that was one of the first great contributions of the Republican Party to American life, second only to the abolition of slavery. For too long, we Republicans have been content to lose the black vote because we found that we could win elections without it. But when we gave up on trying to win the support of African-Americans, we lost our moral legitimacy as the party of Lincoln. As the party of equal opportunity for all. It is time for us to once again reclaim our heritage as the only party in our country founded on the principle of freedom for African-Americans. The body of the speech made the argument that Republicans, better than Democrats "that he, better than Barack Obama, the first black president " could pursue policies that would benefit African-Americans. It was 99 years ago, on the 15th day of May, 1892, at a courthouse in Waco, Texas. There was a mentally disabled year-old boy. His name was Jesse Washington. He was convicted of raping and murdering the wife of his employer. He pled guilty and he was sentenced to death. But Jesse died no ordinary death. Because he was black. After the death sentence was issued, Jesse was dragged out of the McLennan County Courthouse into a crowd of hundreds. And thanks to the advent of this new technology called the telephone, word spread rather quickly to what was about to happen, and soon there were 15, people watching Jesse Washington be tortured, to be mutilated, to be tied to a tree. The lynching of Jesse Washington. Jesse tried to climb up the chains to keep from being consumed by that fire. From the BBC Lynching postcard. From the BBC Message on lynching postcard. But it is an episode in our history that we cannot ignore. It is an episode we have an obligation to transcend. A half-century ago, Republicans and Democrats came together to finally enshrine into law the principle that all of us " regardless of race, color, or national origin " are created equal. Shedrick Willis was a slave. This was before the Civil War. He had been bought and sold on the courthouse steps of McLennan County, the same courthouse where Jesse Washington would later be dragged down and brought to his death. When it comes to race, America is a better and more tolerant and more welcoming place than it has ever been. So why is it that even today, so many black families feel left behind? Why is it that a quarter of African-Americans live below the poverty line, even after the impact of federal programs like food stamps and housing subsidies? The supplemental poverty rate for African-Americans is nearly double the rate for other Americans. Democrats have long had the opportunity to govern in African-American communities. It is time to help black families hold them accountable for the results. I am here to tell you that it is Republicans, not Democrats, who are truly offering black Americans the hope of a better life for themselves and their children. I am proud to live in a country with an African-American President. But President Obama cannot be proud of the fact that the prevalence of black poverty has actually increased under his leadership. We cannot dismiss the historical legacy of slavery, nor its role in causing the problem of black poverty. And because slavery and segregation were sanctioned by government, there is a role for government policy in addressing their lasting effects. But the specific policies advanced by the President and his allies on the left amount to little more than throwing money at the problem and walking away. From 1965 to 1975, more African-Americans moved to Texas than any other state except Georgia. Many were coming from blue states like New York, Illinois, and California. Many came from Louisiana, where they had lost their homes due to Hurricane Katrina. But each new resident was welcomed to Texas, with open arms. They came to a state with a booming economy. We kept taxes and regulation low, and frivolous lawsuits to a minimum. And

we worked hard to educate every child. Let me be clear. But we have made meaningful progress. The place where our dignity as a people is inviolate. When there were laws banning all-black church gatherings, services happened here anyway, in defiance of unjust laws. When there was a righteous movement to dismantle Jim Crow, Dr. Martin Luther King, Jr. A sacred place, this church. Not just for blacks, not just for Christians, but for every American who cares about the steady expansion “applause” of human rights and human dignity in this country; a foundation stone for liberty and justice for all. We do not know whether the killer of Reverend Pinckney and eight others knew all of this history. But he surely sensed the meaning of his violent act. It was an act that drew on a long history of bombs and arson and shots fired at churches, not random, but as a means of control, a way to terrorize and oppress. An act that he imagined would incite fear and recrimination; violence and suspicion. Oh, but God works in mysterious ways. God has different ideas. Blinded by hatred, the alleged killer could not see the grace surrounding Reverend Pinckney and that Bible study group “the light of love that shone as they opened the church doors and invited a stranger to join in their prayer circle. The alleged killer could have never anticipated the way the families of the fallen would respond when they saw him in court “in the midst of unspeakable grief, with words of forgiveness. But as people from all walks of life, Republicans and Democrats, now acknowledge “including Governor Haley, whose recent eloquence on the subject is worthy of praise “applause” as we all have to acknowledge, the flag has always represented more than just ancestral pride. For many, black and white, that flag was a reminder of systemic oppression and racial subjugation. We see that now. It would simply be an acknowledgment that the cause for which they fought “the cause of slavery “was wrong “applause” the imposition of Jim Crow after the Civil War, the resistance to civil rights for all people was wrong. It would be an expression of the amazing changes that have transformed this state and this country for the better, because of the work of so many people of goodwill, people of all races striving to form a more perfect union. Perhaps we see that now. Perhaps this tragedy causes us to ask some tough questions about how we can permit so many of our children to languish in poverty, or attend dilapidated schools, or grow up without prospects for a job or for a career. Perhaps it softens hearts towards those lost young men, tens and tens of thousands caught up in the criminal justice system “applause” and leads us to make sure that that system is not infected with bias; that we embrace changes in how we train and equip our police so that the bonds of trust between law enforcement and the communities they serve make us all safer and more secure. So that we search our hearts when we consider laws to make it harder for some of our fellow citizens to vote. From the press release that accompanied the report: EJI researchers documented racial terror lynchings of African Americans in Alabama, Arkansas, Florida, Georgia, Kentucky, Louisiana, Mississippi, North Carolina, South Carolina, Tennessee, Texas, and Virginia between and “at least more lynchings of black people in these states than previously reported in the most comprehensive work done on lynching to date. Lynchings were violent and public events that traumatized black people throughout the country and were largely tolerated by state and federal officials. Instead, many African Americans who were never accused of any crime were tortured and murdered in front of picnicking spectators including elected officials and prominent citizens for bumping into a white person, or wearing their military uniforms after World War I, or not using the appropriate title when addressing a white person. People who participated in lynchings were celebrated and acted with impunity. The report explores the ways in which lynching profoundly impacted race relations in this country and shaped the contemporary geographic, political, social, and economic conditions of African Americans. Most importantly, lynching reinforced a narrative of racial difference and a legacy of racial inequality that is readily apparent in our criminal justice system today. Mass incarceration, racially biased capital punishment, excessive sentencing, disproportionate sentencing of racial minorities, and police abuse of people of color reveal problems in American society that were shaped by the terror era. No prominent public memorial or monument commemorates the thousands of African Americans who were lynched in America. Lynching in America argues that is a powerful statement about our failure to value the black lives lost in this brutal campaign of racial violence. Research on mass violence, trauma, and transitional justice underscores the urgent need to engage in public conversations about racial history that begin a process of truth and reconciliation in this country. Clearly, savvy politicians like Rick Perry understand that the demographic trend inside and outside

Texas is one where whites are an increasing minority in many places now and will, in two-and-a-half decades, be a voting minority in the country. Republicans cannot win in most places, eventually and in California and some other important places now without growing and significant percentages of voters of color. So, the politically smart whites like Rand Paul and Perry are going to make some play for voters of color, and that effort will grow by , for certain. However, the current white attention to these matters, including eliminating the Confederate battle flag symbol of white resistant to racial change since its intentional use for that purpose in the early s , is rather superficial and does not reach to the level of a majority of whites supporting aggressive anti-discrimination action by local, state, and federal governments and certainly not for remedying the huge impact of years slavery, then Jim Crow of whites unjustly enriching themselves and unjustly impoverishing black and many other Americans of color with large-scale programs of resource enhancement and just compensation for that huge and unjust economic impoverishment and associated violence and other brutality for 83 percent of our history Most whites do not even know much about the 83 percent of our history that was white imposed slavery and Jim Crow. The massacre in Charleston recalled the violence of that era. Between and , the year Martin Luther King, Jr. That legacy of extreme cruelty and unpunished murder as a means of exerting political and physical control of African-Americans cannot be far from our minds right now. Nine people were shot dead in a church in Charleston. How is it possible, while reading about the alleged killer, Dylann Storm Roof, posing darkly in a picture on his Facebook page, the flags of racist Rhodesia and apartheid South Africa sewn to his jacket, not to think that we have witnessed a lynching? Roof, it is true, did not brandish a noose, nor was he backed by a howling mob of Klansmen, as was so often the case in the heyday of American lynching. Subsequent investigation may put at least some of the blame for his actions on one form of derangement or another. But the words attributed to the shooter are both a throwback and thoroughly contemporary: Just as the church massacre in Charleston was a signal moment in history that, as the president said, in wholly unexpected ways, has a resulted in people rethinking their attitudes toward the Confederate flag right up to and including TV Land canceling reruns of the Dukes of Hazard, and NASCAR asking fans to refrain from displaying the Confederate flag the lynching of Jesse Washington was so appalling that it became a popular cause that led at least some people to rethink their attitudes toward lynching. In the letter Nash tells Freeman that the evening papers had all carried a brief AP story on the Waco lynching: Villard of the Evening Post, our treasurer, asked me when I came back from Georgia to get the inside story of the next horrible lynching so that he can write it up and spread it broadcast through the Southern press over his own name.

The classification of the sciences to which are added reasons for dissenting from the philosophy of Mr. Comte. London: Williams & Norgate. (64 p.) (2e edition en).

Had I been present I think that, passing over his assertion, which is open to criticism, I should have replied that, as in all our experience we have never known a species created, it was, by his own showing, unphilosophical to assume that any species ever had been created. Those who cavalierly reject the Theory of Evolution as not being adequately supported by facts, seem to forget that their own theory is supported by no facts at all. Like the majority of men who are born to a given belief, they demand the most rigorous proof of any adverse belief, but assume that their own needs none. Here we find, scattered over the globe, vegetable and animal organisms numbering, of the one kind according to Humboldt , some , species, and of the other, some 2., species see Carpenter ; and if to these we add the numbers of animal and vegetable Edition: Well, which is the most rational theory about these ten millions of species? Is it most likely that there have been ten millions of special creations? Doubtless many will reply that they can more easily conceive ten millions of special creations to have taken place, than they can conceive that ten millions of varieties have arisen by successive modifications. All such, however, will find, on inquiry, that they are under an illusion. This is one of the many cases in which men do not really believe, but rather believe they believe. It is not that they can truly conceive ten millions of special creations to have taken place, but that they think they can do so. Careful introspection will show them that they have never yet realized to themselves the creation of even one species. If they have formed a definite conception of the process, let them tell us how a new species is constructed, and how it makes its appearance. Is it thrown down from the clouds? Do its limbs and viscera rush together from all the points of the compass? If they say that a new creature is produced in none of these modes, which are too absurd to be believed, then they are required to describe the mode in which a new creature may be producedâ€”a mode which does not seem absurd; and such a mode they will find that they neither have conceived nor can conceive. Should the believers in special creations consider it unfair thus to call upon them to describe how special creations take place, I reply that this is far less than they demand Edition: They are merely asked to point out a conceivable mode. On the other hand, they ask, not simply for a conceivable mode, but for the actual mode. They do not sayâ€”Show us how this may take place; but they sayâ€”Show us how this does take place. So far from its being unreasonable to put the above question, it would be reasonable to ask not only for a possible mode of special creation, but for an ascertained mode; seeing that this is no greater a demand than they make upon their opponents. And here we may perceive how much more defensible the new doctrine is than the old one. Even could the supporters of the Development Hypothesis merely show that the origination of species by the process of modification is conceivable, they would be in a better position than their opponents. But they can do much more than this. They can show that the process of modification has effected, and is effecting, decided changes in all organisms subject to modifying influences. Though, from the impossibility of getting at a sufficiency of facts, they are unable to trace the many phases through which any existing species has passed in arriving at its present form, or to identify the influences which caused the successive modifications; yet, they can show that any existing speciesâ€”animal or vegetableâ€”when placed under conditions different from its previous ones, immediately begins to undergo certain changes fitting it for the new conditions. They can show that in successive generations these changes continue; until, ultimately, the new conditions become the natural ones. They can show that in cultivated plants, in domesticated animals, and in the several races of men, such alterations have taken place. They can show that the degrees of difference so produced are often, as in dogs, greater than those on which distinctions of species are in other cases founded. They can show that it is a matter of dispute whether some of these modified forms are varieties or separate species. They can show, too, that Edition: And thus they can show that throughout all organic nature there is at work a modifying influence of the kind they assign as the cause of these specific differences: Which, then, is the most rational hypothesis? That by any series of changes a protozoon should ever become a mammal, seems to those who are not familiar with zoology, and who have not seen how clear becomes the relationship

between the simplest and the most complex forms when intermediate forms are examined, a very grotesque notion. Habitually looking at things rather in their statical aspect than in their dynamical aspect, they never realize the fact that, by small increments of modification, any amount of modification may in time be generated. That surprise which they feel on finding one whom they last saw as a boy, grown into a man, becomes incredulity when the degree of change is greater. Nevertheless, abundant instances are at hand of the mode in which we may pass to the most diverse forms by insensible gradations. Arguing the matter some time since with a learned professor, I illustrated my position thus: The one is a finite curve; the other is an infinite one. All parts of the one are alike; of the other no parts are alike [save parts on its opposite sides]. The one incloses a space; the other will not inclose a space though produced for ever. Yet opposite as are these curves in all their properties, they may be connected together by a series of intermediate curves, no one of which differs from the adjacent ones in any appreciable degree. Thus, if a cone be cut by a plane at right angles to its axis we get a circle. Decreasing the angle minute by minute, the ellipse becomes first perceptibly eccentric, then manifestly so, and by and by acquires so immensely elongated a form, as to bear no recognizable resemblance to a circle. By continuing this process, the ellipse passes insensibly into a parabola; and, ultimately, by still further diminishing the angle, into an hyperbola. Now here we have four different species of curve—circle, ellipse, parabola, and hyperbola—each having its peculiar properties and its separate equation, and the first and last of which are quite opposite in nature, connected together as members of one series, all producible by a single process of insensible modification. But the blindness of those who think it absurd to suppose that complex organic forms may have arisen by successive modifications out of simple ones, becomes astonishing when we remember that complex organic forms are daily being thus produced. A tree differs from a seed immeasurably in every respect—in bulk, in structure, in colour, in form, in chemical composition: Yet is the one changed in the course of a few years into the other: What can be more widely contrasted than a newly-born child and the small, semi-transparent spherule constituting the human ovum? The germinal vesicle is so simple that it may be defined in a line. Nevertheless a few months suffice to develop the one out of the other; and that, too, by a series of modifications so small, that were the embryo examined at successive minutes, even a microscope would with difficulty disclose any sensible changes. That the uneducated and the ill-educated should think the hypothesis that all races of beings, man inclusive, may in process of time have been evolved from the simplest monad, a ludicrous one, is not to be wondered at. Surely if a single cell may, when subjected to certain influences, become a man in the space of twenty years; there is nothing absurd in the hypothesis that under certain other influences, a cell may, in the course of millions of years, give origin to the human race. Ask one of our leading geologists or physiologists whether he believes in the Mosaic account of the creation, and he will take the question as next to an insult. Either he rejects the narrative entirely, or understands it in some vague non-natural Edition: Yet one part of it he unconsciously adopts; and that, too, literally. Evidently he can trace it back to no other source than this myth which he repudiates. He has not a single fact in nature to cite in proof of it; nor is he prepared with any chain of reasoning by which it may be established. Catechize him, and he will be forced to confess that the notion was put into his mind in childhood as part of a story which he now thinks absurd. And why, after rejecting all the rest of the story, he should strenuously defend this last remnant of it, as though he had received it on valid authority, he would be puzzled to say. Though the ideas and illustrations contained in this essay were eventually incorporated in *First Principles*, yet I think it well here to reproduce it as exhibiting the form under which the General Doctrine of Evolution made its first appearance. Sometimes it comprehends little more than simple growth—as of a nation in the number of its members and the extent of territory over which it spreads. Sometimes it has reference to quantity of material products—as when the advance of agriculture and manufactures is the topic. Sometimes the superior quality of these products is contemplated; and sometimes the new or improved appliances by which they are produced. When, again, we speak of moral or intellectual progress, we refer to states of the individual or people exhibiting it; while, when the progress of Science, or Art, is commented upon, we have in view certain abstract results of human thought and action. Not only, however, is the current conception of progress more or less vague, but it is in great measure erroneous. It takes in not so much the reality of progress as its accompaniments—not so much the substance as the shadow. That

progress in intelligence seen during the growth of the child into the man, or the savage into the philosopher, is commonly regarded as consisting in the greater number Edition: The current conception is a teleological one. The phenomena are contemplated solely as bearing on human happiness. Only those changes are held to constitute progress which directly or indirectly tend to heighten human happiness; and they are thought to constitute progress simply because they tend to heighten human happiness. But rightly to understand progress, we must learn the nature of these changes, considered apart from our interests. Ceasing, for example, to regard the successive geological modifications that have taken place in the Earth, as modifications that have gradually fitted it for the habitation of Man, and as therefore constituting geological progress, we must ascertain the character common to these modificationsâ€”the law to which they all conform. And similarly in every other case. Leaving out of sight concomitants and beneficial consequences, let us ask what progress is in itself. In respect to that progress which individual organisms display in the course of their evolution, this question has been answered by the Germans. The investigations of Wolff, Goethe, and von Baer, have established the truth that the series of changes gone through during the development of a seed into a tree, or an ovum into an animal, constitute an advance from homogeneity of structure to heterogeneity of structure. In its primary stage, every germ consists of a substance that is uniform throughout, both in texture and chemical composition. The first step Edition: Each of these differentiated divisions presently begins itself to exhibit some contrast of parts: This process is continuously repeatedâ€”is simultaneously going on in all parts of the growing embryo; and by endless such differentiations there is finally produced that complex combination of tissues and organs constituting the adult animal or plant. This is the history of all organisms whatever. It is settled beyond dispute that organic progress consists in a change from the homogeneous to the heterogeneous. Now, we propose in the first place to show, that this law of organic progress is the law of all progress. Whether it be in the development of the Earth, in the development of Life upon its surface, in the development of Society, of Government, of Manufactures, of Commerce, of Language, Literature, Science, Art, this same evolution of the simple into the complex, through successive differentiations, holds throughout. From the earliest traceable cosmical changes down to the latest results of civilization, we shall find that the transformation of the homogeneous into the heterogeneous, is that in which progress essentially consists. With the view of showing that if the Nebular Hypothesis be true, the genesis of the solar system supplies one illustration of this law, let us assume that the matter of which the sun and planets consist was once in a diffused form; and that from the gravitation of its atoms there resulted a gradual concentration. By the hypothesis, the solar system in its nascent state existed as an indefinitely extended and nearly homogeneous mediumâ€”a medium almost homogeneous in density, in temperature, and in other physical attributes. The first change in the direction of increased aggregation, brought a contrast in density and a contrast in temperature, between the interior and the exterior Edition: Simultaneously the drawing in of outer parts caused motions ending in rotation round a centre with various angular velocities. These differentiations increased in number and degree until there was evolved the organized group of sun, planets, and satellites, which we now knowâ€”a group which presents numerous contrasts of structure and action among its members. There are the immense contrasts between the sun and the planets, in bulk and in weight; as well as the subordinate contrasts between one planet and another, and between the planets and their satellites. There is the similarly-marked contrast between the sun as almost stationary relatively to the other members of the Solar System , and the planets as moving round him with great velocity: There is the yet further strong contrast between the sun and the planets in respect of temperature; and there is good reason to suppose that the planets and satellites differ from each other in their proper heats, as well as in the amounts of heat they receive from the sun. When we bear in mind that, in addition to these various contrasts, the planets and satellites also differ in respect to their distances from each other and their primary; in respect to the inclinations of their orbits, the inclinations of their axes, their times of rotation on their axes, their specific gravities, and their physical constitutions; we see what a high degree of heterogeneity the solar system exhibits, when compared with the almost complete homogeneity of the nebulous mass out of which it is supposed to have originated. Passing from this hypothetical illustration, which must be taken for what it is worth, without prejudice to the general argument, let us descend to a more certain order of evidence. It is now generally agreed among geologists Edition: If so,

it was at that time relatively homogeneous in consistence, and, in virtue of the circulation which takes place in heated fluids, must have been comparatively homogeneous in temperature; and it must have been surrounded by an atmosphere consisting partly of the elements of air and water, and partly of those various other elements which are among the more ready to assume gaseous forms at high temperatures. That slow cooling by radiation which is still going on at an inappreciable rate, and which, though originally far more rapid than now, necessarily required an immense time to produce any decided change, must ultimately have resulted in the solidification of the portion most able to part with its heat—namely, the surface.

Chapter 4 : WORKS / TRAVAUX - Herbert SPENCER ()

The bookselling-question An element in method Professor Cairnes's criticisms Views concerning copyright A rejoinder to Mr. McLennan Prof. Tait on the.

IN his ingenious and interesting work on " Primitive Marriage ," the words "exogamy" and "endogamy" are used by Mr. McLennan to distinguish the two practices of taking to wife women belonging to other tribes, and taking to wife women belonging to the same tribe. As explained in his preface, his attention was drawn to these diverse customs by an inquiry into "the meaning and origin of the form of capture in marriage ceremonies;" an inquiry which led him to a general theory of early sexual relations. The following outline of his theory I disentangle, as well as I can, from statements that are not altogether consistent. Scarcity of food led groups of primitive men to destroy female infants; because, "as braves and hunters were required and valued, it would be the interest of every horde to rear, when possible, its healthy male children. It would be less its interest to rear females, as they would be less capable of self-support, and of contributing, by their exertions, to the common good" p. McLennan next alleges that "the practice in early times of female infanticide," "rendering women scarce, led at once to polyandry within the tribe, and the capturing of women from without" p. Joined with a restatement of the causes we come upon an inferred result, as follows: Or, as he says on p. Though elsewhere admitting a more general cause for this primitive form of kinship p. Certainty as to fathers is impossible where mothers are stolen from their first lords, and liable to be restolen before the birth of children. Assuming the tribes which thus grew into the practice of wife-stealing to have been originally homogeneous in blood, or at least to have supposed themselves so, Mr. McLennan argues that the introduction of wives who were foreigners in blood, joined with the rise of the first definite conception of relationship that between mother and child and consequent system of kinship exclusively in the female line, led to recognized heterogeneity within the tribe: Hence arose another form of exogamy. The primitive requirement that a wife should be stolen from another tribe, naturally became confounded with the requirement that a wife should be of the blood of another tribe; and hence girls born within the tribe, from mothers belonging to other tribes, became eligible as wives. The original exogamy, carried out only by robbing other tribes of their women, gave place, in part, or wholly, to the modified exogamy carried out by marrying, from within the tribe, women bearing family names which implied that they were foreign in blood. In tracing the development of higher forms of the domestic relations, Mr. McLennan postulates, as we have seen, that the scarcity of women "led at once to polyandry within the tribe, and the capturing of women from without. Then through gradually-established priority of the elder brother, as being the first of the group to marry, and the first likely to have children, it became an accepted fiction that all the children were his: Pointing out that among some polyandrous peoples, as the Kandians, the chiefs have become monogamists, Mr. Though this outline of Mr. That many of the phenomena he describes exist, is beyond question. It is undeniable that the stealing of women, still habitual with sundry low races, was practised in the past by races now higher; and that the form of capture in marriage ceremonies prevails in societies where no real capture occurs at present. It is undeniable that kinship through females is, among various primitive peoples, the only kinship avowedly recognized; and that it leads to the descent of name, rank, and property, in the female line. It is undeniable that in many places where wife-stealing is, or has been, the practice, marriage is forbidden between those of the same family name, who are assumed to be of the same stock. But while admitting much of the evidence, and while accepting some of the inferences, we shall find reason for doubting Mr. Let us consider, first, the minor objections. Sundry facts inconsistent with his conclusion, though referred to by Mr. McLennan, he passes over as of no weight. He thinks there is warrant for the belief that exogamy and wife-capture have "been practised at a certain stage among every race of mankind" p. Nevertheless, he admits that "the separate endogamous tribes are nearly as numerous, and they are in some respects as rude, as the separate exogamous tribes" p. Now, if, as he believes, exogamy and wife-stealing have "been practised at a certain stage among every race of mankind" "that stage being the primitive one" and if, as he seeks to prove, endogamy is a form reached through a long series of social developments, it is difficult to understand how the endogamous tribes can be as

rude as the exogamous ones. McLennan reply that on pp. Indeed, the title of one of his chapters "The Decay of Exogamy in Advancing Communities" clearly implies the belief that exogamy was general, if not universal, with the uncivilized; and that endogamy grew up along with civilization. Thus the incongruity between the propositions quoted in the last paragraph cannot be escaped. Sundry other of Mr. Assuming that, in the earliest state, tribes were stock-groups "organized on the principle of exogamy," he speaks of them as having "the primitive instinct of the race against marriage between members of the same stock" p. Yet, as we have seen above, he elsewhere speaks of wife-capture as caused by scarcity of women within the tribe; and attributes to this "usage, induced by necessity," the prejudice against "marrying women of their own stock. Now if this last is Mr. Lubbock in thinking that it is untenable. It cannot be assumed that in these earliest groups of men, with which Mr. McLennan commences, there were any established rules of marriage. Unions of the sexes must have preceded all social laws. The rise of a social law implies a certain preceding continuity of social existence; and this preceding continuity of social existence implies the reproduction of successive generations. Hence reproduction, entirely unregulated by interdicts, must be taken as initial. Assuming, however, that of his two views Mr. McLennan will abide by the more tenable one, that wife-stealing led to exogamy, let us ask how far he is justified in alleging that female infanticide, and consequent scarcity of women, led to wife-stealing. At first sight it appears undeniable that destruction of infant girls, if frequent, must have been accompanied by a deficiency of adult females; and it seems strange to call in question the legitimacy of this inference. McLennan has overlooked a concomitant. Tribes in a state of chronic hostility are constantly losing their adult males, and the male mortality so caused is usually considerable. Hence the killing many female infants does not necessitate paucity of women: Excess must, indeed, be inevitable if, equal numbers of males and females being reared, some of the males are from time to time slain. The assumption from which Mr. How inadmissible it is, becomes conspicuous on finding that, where wife-stealing is now practised, it is commonly associated with polygyny. The Fuegians, named by Mr. McLennan among wife-stealing peoples, are polygynists. According to Dove, the Tasmanians were polygynists, and Lloyd says that polygyny was universal among them; yet the Tasmanians were wife-stealers. The Australians furnish Mr. McLennan with a typical instance of wife-stealing and exogamy; and though Mr. Oldfield alleges scarcity of women among them, yet other testimony is quite at variance with his. In South America the Brazilians similarly unite these two traits; and among the Caribs they are especially associated. Writing of polygyny as practised on the Orinoco, Humboldt says: A converse incongruity also militates against Mr. His position is that female infanticide, "rendering women scarce, led at once to polyandry within the tribe, and the capturing of women from without. We do not find it among the above-named Tasmanians, Australians, Dakotas, Brazilians; and although it is said to occur among the Fuegians, and characterizes some of the Caribs, it is much less marked than their polygyny. Contrariwise, though it is not a trait of peoples who rob one another of their women it is a trait of certain rude peoples who are habitually peaceful. There is polyandry among the Esquimaux, who do not even know what war is; there is polyandry among the Todas, who in no way aggress upon their neighbors Other minor difficulties might be dwelt upon. There is the fact that in many cases exogamy and endogamy coexist, as among the Comanches, the New-Zealanders, the Lepchas, the Californians. There is the fact that in sundry cases polygyny and polyandry coexist, as among the Fuegians, the Caribs, the Esquimaux, the Warans, the Hottentots, the ancient Britons. There is the fact that there are some exogamous tribes who have not the form of capture in marriage, as the Iroquois and the Chippewas. But, not dwelling on these, I turn to certain cardinal difficulties, obvious a priori, which appear to me insuperable. Setting out with primitive homogeneous groups, Mr. McLennan contends that the scarcity of women caused by destruction of female infants compelled wife-stealing; and he thinks that this happened "at a certain stage among every race of mankind" p. The implication is, therefore, that a number of adjacent tribes, usually belonging to the same variety of man in the same stage of progress, were simultaneously thus led to rob one another. But immediately we think of wife-stealing as a practice not of one tribe only, but of many tribes forming a cluster, there presents itself the question, How was the scarcity of women thus remedied? If each tribe had fewer women than men, how could the tribes get wived by robbing one another? The scarcity remained the same: Bearing in mind the low fertility and great infant mortality among savages, if there is a

chronic deficiency of women and the tribes rob one another equally, the result must be diminished population in all the tribes. If some, robbing others in excess, get enough wives, and leave certain of the rest with very few, these must tend toward extinction. And if the surviving tribes carry on the process, there appears no limit until the strongest tribe, continuing to supply itself with women from the less strong, finally alone survives and has no tribes to rob. Should it be replied that female infanticide is, on the average of cases, not carried so far as to make the number of wives insufficient to maintain the aggregate population—should it be said that only exceptional tribes rear so few women as not to have mothers enough to produce the next generation—then we are met by a still greater difficulty. If in each of the exogamous tribes forming the supposed cluster the men are forbidden to marry women of their own tribe, and must steal women from other tribes, the implication is that each tribe knowingly rears wives for neighboring tribes, but not for itself. Though each tribe kills many of its female infants that it may not be at the cost of rearing them for its own benefit, yet it deliberately rears the remainder for the benefit of its enemies. Surely this is an inadmissible supposition. In proportion as the interdict against marrying women within the tribe is peremptory, the preservation of girls will be useless—worse than useless, indeed, since adjacent hostile tribes, to whom they must go as wives, will be thereby strengthened. And as all the tribes, living under like interdicts, will have like motives, they will all of them cease to rear female infants. Manifestly, then, exogamy in its original form can never have been anything like absolute among the tribes forming a cluster, but can have been the law among some of them only. In his concluding chapter Mr. McLennan says that, "on the whole, the account which we have given of, the origin of exogamy appears the only one which will bear examination" p. It seems to me, however, that setting out with the postulate laid down by him, that primitive groups of men are habitually hostile, we may, on asking what are the concomitants of war, be led to a different theory, open to none of the objections above raised. In all times and places, among savage and civilized, victory is followed by pillage. Whatever portable things of worth the conquerors find, they take. The enemies of the Fuegians plunder them of their dogs and arms; pastoral tribes in Africa have their cattle driven away by conquering marauders; and peoples more advanced are robbed of their money, ornaments, and all valuable things that are not too heavy. The taking of women is manifestly but a part of this process of spoiling the vanquished. Women are prized as wives, as concubines, as drudges; and, the men having been killed, the women are carried off along with the other movables. Everywhere among the uncivilized we find this. Turner tells us that "in Samoa, in dividing the spoil of a conquered people, the women were not killed, but taken as wives. Martyr says that among the cannibal Caribs in his day "to eat women was considered unlawful. Those who were captured young were kept for breeding, as we keep fowl, etc.

Chapter 5 : LETTER FROM ROBERTSON TO DUNN - Department of Foreign Affairs and Trade

The Online Library of Liberty A Project Of Liberty Fund, Inc. Herbert Spencer,Essays: Scientific, Political and Speculative, Vol. 1 [] The Online Library Of Liberty This E-Book (PDF format) is published by Liberty Fund, Inc., a private.

He went on to Cambridge, where he stayed until without taking a degree. In he was called to the Scottish bar, and in he was made parliamentary draughtsman for Scotland. In Aberdeen University conferred on him an honorary doctor of laws degree. He noted, for example, that even as late as the nineteenth century Scottish law was replete with feudal concepts. Another of the striking survivals that McLennan described and elaborated upon was the custom of simulated bride capture: His attempt to account for such survivals led to a theory of the evolution of social forms. In this context he proposed a sequence of familial development in which matrilineal kinship preceded patrilineal. He suggested this sequence independently of J. Bachofen, who first proposed it. He defended his theories, sometimes acrimoniously, against the views of Maine, Morgan, Lubbock, Spencer, and even of Mr. Because McLennan saw contemporary primitive peoples as representing various stages of arrested social development, he believed that historical reconstruction consists in noting trait survivals and discovering functional explanations for them. Thus, when customs appeared to be nonfunctional, he attempted to deduce the earlier context in which they had arisen and in which they had been functional. McLennan developed his entire scheme of social evolution on this principle. McLennan is chiefly remembered for his invention of the terms exogamy and endogamy, and for his analysis of totemism. These concepts emerged from his general scheme of evolution, which ran as follows: Originally, tribes were promiscuous, children being affiliated with the social group rather than with their biological parents. Harsh conditions of existence led to female infanticide. Because of the resulting sex imbalance, and also because these early tribes were always warring, capture came to be the prevailing method of obtaining wives. The corollary of bride capture was exogamy, which obliged men to seek marriage partners outside of their own social group. Such marriages were of the archaic polyandrous type, where no regulated relationship existed among the male partners of one woman. Since paternity could not be biologically determined, kinship was traced through females only. These new social units continued to be exogamous, while for the larger tribal group, endogamy became possible. It should be noted that McLennan never clarified the identity of the social units involved; Morgan, in rebuttal of McLennan, insisted that the subtribal units were clans. As the archaic form of polyandry was transformed into fraternal polyandry, the levirate became common practice. Kinship could then be established through males, and the way was paved for monogamy and polygyny. The thread of functional reasoning runs through all of this deductive reconstruction, but the ethnographic information on which McLennan based his evolutionary scheme was inadequate and resulted, therefore, in incorrect deductions. Moreover, the assumption of universal stages of social evolution based on no criteria other than kinship rendered his arguments circular. It is fair to say that McLennan was not unique in his faults, which stemmed not so much from his own inadequacies as from the currently accepted mode of evolutionary analysis. His critics were guilty of the same errors. Of his debates with these critics, the only one that retains its significance is that with Morgan, on the meaning of kinship terms. He saw the totemic symbols attached to kinship groups as survivals of an earlier, localized worship of fetishes, and the worship of animals, plants, and eventually, of anthropomorphic gods was seen in terms of survivals derived from totemism. Exogamy caused totemic identifications to be dispersed, because they were transmitted through the female line. According to McLennan, totems became gods "often associated with a particular locality" when patrilineal descent groups were formed. His idea of totemism as the most primitive form of religion had wide influence. It is echoed in the work of Freud and Durkheim, and it directly influenced the thinking of Frazer, Jevons, and Robertson Smith; For discussion of the subsequent development of his ideas, see the biographies of Durkheim; Frazer; Freud; Smith, William Robertson; West-ermarck. Volume 13, pages 111-112 in Encyclopaedia Britannica. Kinship in Ancient Greece. Fortnightly Review New Series 4: Fortnightly Review New Series Ib The Levirate and Polyandry. Edited and completed by Donald McLennan. Edited and completed by Eleanora

A. A paperback edition was published in by Collier. Freud, sigmund Totem and Taboo. Mental and Social Conditions of Savages. Maine, Henry sumner Ancient Law: Dut ton; London and Toronto: Smithsonian Contributions to Knowledge, Vol. Smith, William robertson The Religion of the Semites. Spencer, Herbert The Principles of Sociology.

Chapter 6 : Rick on race: Of Rick Perry, Jesse Washington, Ted Cruz and Donald Trump | First Reading

Excerpt from book: A REJOINDER TO MR. MCLENNAN In Part III of the Principles of Sociology, dealing with " Domestic Institutions," I had occasion to criticize certain of the views set forth by Mr. Gratis verzending vanaf 20 euro, gratis retourneren, bezorging waar en wanneer je wilt met artikelen.*

Femi Olawole Rejoinder To Mr. In my article, you also point out: I am of a small ethnic group, and have absolutely nothing to gain by engaging the gears of ethnicity in my work. What does a state Governor have to with President Obasanjo? Even then, I criticise the Edo State Governor more frequently than any other. I am sorry I am unable to offer you, Mr. If you cared, and took the trouble to research my work, you would find more than enough of those. But I guess it does not matter: I am hard on President Obasanjo, but that is not out of hatred for a Yoruba man, but out of love and pity for Nigeria, in which I fully believe. I am hard on Obasanjo because he knows the answers as you would if you availed yourself of documents of the African Leadership Forum, of Transparency International, and of his own earlier speeches , and because he is throwing away a historic opportunity. I have called him uncultured, which he is, but only when he advertised himself as such by the use of his own mouth. Calling names is not really my style, but I do not confer respect where it is not deserved. I wonder where you are when I praise Obasanjo for strong policies? Is it a crime to point out wrong policies, or to call upon him to implement, or to point out how failure to implement is keeping us down? While we are all products of our history, I urge him to be a little more conscious that not all of us are preoccupied with an ethnic agenda, which seems to be one of his two critical themes as a commentator. The other, crystallized during a ride given him in Lagos by a Nigerian Big Man one generation back, is cynicism about columnists. Only very few of them are sincere and selfless. Now, you take note of all their present stands on issues and try to match them with their stands on the same issues in say, 10 years time. A Nigerian writer feels Nigeria could be doing so much better, and bitterly criticizes the President for it, and he is looking for something for himself. I have only one point to add, for myself. Olawole took that ride into Lagos Island. Rather than evaluate and hang me on the basis of one July article in The Guardian, I invite him to audit me from that point on, in every medium in which I have ever been published, in order to have a fair, emm, statement of account. If he can point out even ONE inconsistency in my views, or establish malice of ethnic bias on my part, I permit him to humiliate me on this website, or in any medium of his choosing. If he cannot, or will not, he owes me an apology as the least of the price of a reckless past. Olawole, to avoid his failing to see my response for many months.

Chapter 7 : blog.quintoapp.com | Various Fragments, Herbert Spencer | | Boeken

Herbert Spencer, The Victorian biologist and early social philosopher Herbert Spencer was a great rival of Charles Darwin's theory of evolution preceded Darwin's own, but was soon overshadowed because of the absence of an effective theory of natural selection - although it was Spencer, and not Darwin, who popularized the term "evolution" itself and coined the now-ubiquitous.

After two weeks of fine weather for farming-, we have had a fine rain. Corn is looking fine, cotton growing nicely, oats are fine, wheat not so good; be ginning to get good. We have had a good crop of candidates for the past week. A Wolf came rushing down through Edhube a few days ago. He got after quite a number of our people, but he was just running for commissioner. Walter Tarpley have a young lady stopping with them since Saturday, June 2nd. Couch has been on the sick list for some time. Ed Benton went to the big I. We learn that he purchased a gin there. Pierce Stanberry is spending a few days in the I. Grandma Leatherwood, who has been quite sick for two weeks, is improving some, we are glad to say. Miss Isabell Bragg, of the Union Valley community, is seriously sick. Mack High, of High, Lamar county, is projecting a new system of telephones to this section. The string band, with representatives from this place, will have one of its centers in Tiger-town. A big wind storm and good rain Thursday night, a light rain Friday evening, a steady rain over half the day Saturday, with a good prospect for wet weather. Some crops have been cleaned out and look tolerably well. He finished gathering corn the last of April. Wheat is nearly ready to harvest and oats seem to be well headed. Austin, of Kentuckytown, Mrs. Seay, of Bonham, and their brother, Mr. Notion Childress, of Bells, spent last Wednesday with us to, the great delight of our chief who has been getting better since. I had not seen Mr. Childress since I left Kentucky and was glad to meet him in Texas. Quite a number of friends called on Dr. Milburn last Friday night to celebrate their China Wedding, each carrying a nice present. I wish them many celebrations equally Henderson Burney and family as pleasant. The boys all got out to work or hid out somewhere while the Mr. Let some town was clear of loafers. It one else go and do likewise. There are several in this community. Edgar Kerr shipped fifty head of a few evenings since. The court will furnish particulars. Quite a number of Edhubitesl cattle last Tuesday. Wallace, formerly of this place, is now working in Bonham at the Yeager Hotel. Alston went to preaching at Danner Wednesday night. Because there was not enough to chew? No, but they had overestimated their desire for food. Houston Kincaid claims that he has not been fishing on Sunday for quite awhile. He also has the best corn I have seen. I notice something said about the double primary. If the foremost man in the primary July 28th. The crop is bound to be very light at best, the fruit as well as everything! Barnes, of Monkstown, returned home last week from West Texas. Gooch, wife of T. Fred Rice, who has been on the puny list for some time, is improving. I will try to write a few items from this community. Some few patches of corn are looking very well, and oats are nothing extra; wheat and cotton are from bad to worse. Lizzie Sudduth has been very sick for two weeks, but is improving very slowly. Word Landress was very sick Sunday with asthma. He went in the winter and spent month. Eledge and family the 27th. Walter Keen and family, of near Leonard, visited B. Abbott and family Sunday.

Chapter 8 : WorleyParsons | Business & Human Rights Resource Centre

John Ferguson McLennan (), Scottish lawyer and theorist of social evolution, was born in Inverness and died in Hayes Common in Kent. He was educated at King's College, Aberdeen, graduating with distinction in He went on to Cambridge, where he stayed until without taking a.

Chapter 9 : Rejoinder To Mr. Femi Olawole - blog.quintoapp.com

Should Mr. McLennan reply that on pp. 47, 48, he has recognized the possibility, or probability, that there were tribes primordially endogamous? "should he say that on pp. , , will be found the admission that, perhaps, exogamy and endogamy "may be equally archaic," the rejoinder is that, besides being inconsistent with his belief that.