

intellectual world, the world apparently most indifferent and unprejudiced, and has obviously operated in an injurious, obstructive, blinding, and distorting manner. A proper physio-psychology has to contend with unconscious antagonism in the heart of the investigator, it has "the heart" against it: even a doctrine of the reciprocal conditionality of the "good" and the "bad" impulses, causes (as refined immorality) distress and aversion in a still strong and manly conscience—still more so, a doctrine of the derivation of all good impulses from bad ones. If, however, a person should regard even the emotions of hatred, envy, covetousness, and imperiousness as life-conditioning emotions, as factors which must be present, fundamentally and essentially, in the general economy of life (which must, therefore, be further developed if life is to be further developed), he will suffer from such a view of things as from sea-sickness. And yet this hypothesis is far from being the strangest and most painful in this immense and almost new domain of dangerous knowledge; and there are in fact a

hundred good reasons why everyone should keep away from it who *can* do so! On the other hand, if one has once drifted hither with one's bark, well! very good! now let us set our teeth firmly! let us open our eyes and keep our hand fast on the helm! We sail away right over morality, we crush out, we destroy perhaps the remains of our own morality by daring to make our voyage thither—but what do we matter! Never yet did a *profounder* world of insight reveal itself to daring travellers and adventurers, and the psychologist who thus "makes a sacrifice"—it is *not* the *sacrificio dell'intelletto*, on the contrary!—will at least be entitled to demand in return that psychology shall once more be recognized as the queen of the sciences for whose service and equipment the other sciences exist. For psychology is once more the path to the fundamental problems.]

1. What does Nietzsche think is the basis of most philosophies?

25-4 Sir Edmund Gosse: from *Father and Son*

From *The Norton Anthology of English Literature, Volume II* ed. M. H. Abrams (New York: W. W. Norton & Co., 1993), pp. 1616-1619.

[*The Dilemma of the Fundamentalist and Scientist*]

So, through my Father's brain, in that year of scientific crisis, 1857, there rushed two kinds of thought, each absorbing, each convincing, yet totally irreconcilable. There is a peculiar agony in the paradox that truth has two forms, each of them indisputable, yet each antagonistic to the other. It was this discovery, that there were two theories of physical life each of which was true, but the truth of each incompatible with the truth of the other, which shook the spirit of my Father with perturbation. It was not, really, a paradox, it was a fallacy, if he could only have known it, but he allowed the turbid volume of superstition to drown the delicate stream of reason. He took one step in the service of truth, and then he drew back in an agony, and accepted the servitude of error.

This was the great moment in the history of thought when the theory of the mutability of species was preparing to throw a flood of light upon all departments of human speculation and action. It was becoming necessary to stand emphatically in one army or the other.

Lyell was surrounding himself with disciples, who were making strides in the direction of discovery. Darwin had long been collecting facts with regard to the variation of animals and plants. Hooker and Wallace, Asa Gray and even Agassiz, each in his own sphere, were coming closer and closer to a perception of that secret which was first to reveal itself clearly to the patient and humble genius of Darwin. In the year before, in 1856, Darwin, under pressure from Lyell, had begun that modest statement of the new revelation, that "abstract of an essay," which developed so mightily into *The Origin of Species*. Wollaston's *Variation of Species* had just appeared, and had been a nine days' wonder in the wilderness.

On the other side, the reactionaries, although never dreaming of the fate which hung over them, had not been idle. In 1857 the astounding question had for the first time been propounded with contumely, "What, then, did we come from orangoutang?" The famous *Vestiges of Creation* had been supplying a sugar-and-water panacea for those who could not escape from the trend of evidence, and who yet clung to revelation. Owen was encouraging reaction by resisting, with all the strength of his prestige, the theory of the mutability of species.

In this period of intellectual ferment, as when a great political revolution is being planned, many possible adherents were confidentially listed with hints and encouraged to reveal their bias in a whisper. It was the notion of Lyell, himself a great mover of men, that, before the doctrine of natural selection was given to a world which would be sure to lift up at it a howl of execration, a certain bodyguard of sound and experienced

naturalists, expert in the description of species, should be privately made aware of its tenor. Among those who were thus initiated, or approached with a view towards possible illumination, was my Father. He was spoken to by Hooker, and later on by Darwin, after meetings of the Royal Society in the summer of 1857.

My Father's attitude towards the theory of natural selection was critical in his career, and oddly enough, it exercised an immense influence on my own experience as a child. Let it be admitted at once, mournful as the admission is, that every instinct in his intelligence went out at first to greet the new light. It had hardly done so, when a recollection of the opening chapter of Genesis checked it at the outset. He consulted with Carpenter, a great investigator, but one who was fully as incapable as himself of remodeling his ideas with regard to the old, accepted hypotheses. They both determined, on various grounds, to have nothing to do with the terrible theory, but to hold steadily to the law of the fifty of species.***

My Father had never admired Sir Charles Lyell. I think that the famous Lord Chancellor manner of the geologist intimidated him, and we undervalue the intelligence of those whose conversation puts us at a disadvantage. For Darwin and Hooker, on the other hand, he had a profound esteem, and I know not whether this had anything to do with the fact that he chose, for his impetuous experiment in reaction, the field of geology, rather than that of zoology or botany. Lyell had been threatening to publish a book on the geological history of Man, which was to be a bombshell flung into the camp of the catastrophists. My Father, after long reflection, prepared a theory of his own, which, as he fondly hoped, would take the wind out of Lyell's sails, and justify geology to godly readers of Genesis. It was, very briefly, that there had been no gradual modification of the surface of the earth, or slow development of organic forms, but that when the catastrophic act of creation took place, the world presented, instantly, the structural appearance of a planet on which life had long existed.

The theory, coarsely enough, and to my Father's great indignation, was defined by a hasty press as being this—that God hid the fossils in the rocks in order to tempt geologists into infidelity. In truth, it was this logical and inevitable conclusion of accepting, literally, the doctrine of a sudden act of creation; it emphasized the fact that any breach in the circular course of nature could be conceived only on the supposition that the object created bore false witness to past processes, which had never taken place.

Never was a book cast upon the waters with greater anticipations of success than was this curious, this obstinate, this fanatical volume. My Father lived in a fever of suspense, waiting for the tremendous issue. This *Omphalos* of his, he thought, was to bring all the turmoil of scientific speculation to a close, fling geology into the arms of Scriptures and make the lion eat grass with the lamb. It was not surprising, he admitted, that there had been experienced an ever-increasing discourse between the facts which geology brings to light and the direct statements of the early chapters of Genesis. Nobody was to blame for that. My Father, and my Father alone, possessed the secret of the enigma; he alone held the key which could smoothly open the lock of geological mystery. He offered it, with a glowing gesture, to atheists and Christians alike. This was to be the universal panacea; this the system of intellectual therapeutics which could not but heal all the maladies of the age. But alas! atheists and Christians alike looked at it, and laughed, and threw it away.


In the course of that dismal winter, as the post began to bring in private letters, few and chilly, and public reviews, many and scornful, my Father looked in vain for the approval of the churches, and in vain for the acquiescence of the scientific societies, and in vain for the gratitude of those "thousands of thinking persons," which he had rashly assured himself of receiving. As his reconciliation of Scripture statements and geological deductions was welcomed nowhere: as Darwin continued silent and the youthful Huxley was scornful, and even Charles Kingsley,¹ from whom my Father had expected the most instant appreciation, wrote that he could not "give up the painful and slow conclusion of five and twenty years' study of geology, and believe that God has written on the rocks one enormous and superfluous lie"—as all this happened or failed to happen, a gloom, cold and dismal, descended upon our morning teacups.***

¹ Charles Kingsley (1819-1875), clergyman and novelist.

1. How does the dilemma of Gosse reflect the conflict between Christians and scientists? How is this manifested today?

Andrew Carnegie

The Darwinian theories and the speculations that followed them could also lead to other conclusions concerning the purpose of life and, hence, our attitude to life and to our fellows. The apparently stern inferences of the doctrine of the survival of the fittest were drawn by



the English philosopher Herbert Spencer (1820–1903). To a generation that no longer sought its spiritual guidance from the churches, Spencer offered a confident creed grounded on natural knowledge. He saw society passing from a military and despotic phase to an industrial and democratic phase. He condemned state interference with the healthy struggle for survival, and preached a robust individualism that appealed especially to the middle class. Some of his basic ideas may be found in the following words of one of Spencer's most successful disciples, the Scottish-American steel magnate and philanthropist Andrew Carnegie (1835–1919).

From "The Gospel of Wealth"

The problem of our age is the proper administration of wealth, that the ties of brotherhood may still bind together the rich and poor in harmonious relationship. The conditions of human life have not only been changed, but revolutionized, within the past few hundred years. In former days there was little difference between the dwelling, dress, food, and environment of the chief and those of his retainers. . . . The contrast between the palace of the millionaire and the cottage of the laborer with us to-day measures the change which has come with civilization. This change, however, is not to be deplored, but welcomed as highly beneficial. It is well, nay, essential for the progress of the race that the houses of some should be homes for all that is highest and best in literature and the arts, and for all the refinements of civilization, rather than that none should be so. Much better this great irregularity than universal squalor. Without wealth there can be no Maecenas. The "good old times" were not good old times. Neither master nor servant was as well situated then as to-day. A relapse to old conditions would be disastrous to both—not the least so to him who serves—and would sweep away civilization with it. But whether the change be for good or ill, it is upon us, beyond our power to alter, and therefore, to be accepted and made the best of. It is a waste of time to criticize the inevitable. . . .

The price we pay for this salutary change is, no doubt, great. We assemble thousands of operatives in the factory, and in the mine, of whom the employer can know little or nothing, and to whom he is little better than a myth. All intercourse between them is at an end. Rigid castes are formed, and, as usual, mutual ignorance breeds mutual distrust. Each caste is without sympathy with the other, and ready to credit anything disparaging in regard to it. Under the law of competition, the employer of thousands is forced into the strictest economies, among which the rates paid to labor figure prominently, and often there is friction between the employer and the employed, between capital and labor, between rich and poor. Human society loses homogeneity.

The price which society pays for the law of competition, like the price it pays for cheap comforts and luxuries, is also great; but the advantages of this law are also greater still than its cost—for it is to this law that we owe our wonderful material development.

From Andrew Carnegie, *The Gospel of Wealth* (New York: North American Review, 1889).

which brings improved conditions in its train. But, whether the law be benign or not, we must say of it, as we say of the change in the conditions of men to which we have referred: It is here; we cannot evade it; no substitutes for it have been found; and while the law may be sometimes hard for the individual, it is best for the race, because it insures the survival of the fittest in every department. We accept and welcome, therefore, as conditions to which we must accommodate ourselves, great inequality of environment; the concentration of business, industrial and commercial, in the hands of a few; and the law of competition between these, as being not only beneficial, but essential to the future progress of the race. . . . Nor is there any middle ground which such men can occupy, because the great manufacturing or commercial concern which does not earn at least interest upon its capital soon becomes bankrupt. It must either go forward or fall behind; to stand still is impossible. It is a condition essential to its successful operation that it should be thus far profitable, and even that, in addition to interest on capital, it should make profit. It is a law, as certain as any of the others named, that men possessed of this peculiar talent for affairs, under the free play of economic forces must, of necessity, soon be in receipt of more revenue than can be judiciously expended upon themselves; and this law is as beneficial for the race as the others.

Objections to the foundations upon which society is based are not in order, because the condition of the race is better with these than it has been with any other which has been tried. Of the effect of any new substitutes proposed we cannot be sure. The Socialist or Anarchist who seeks to overturn present conditions is to be regarded as attacking the foundation upon which civilization itself rests, for civilization took its start from the day when the capable, industrious workman said to his incompetent and lazy fellow, "If thou dost not sow, thou shalt not reap," and thus ended primitive Communism by separating the drones from the bees. One who studies this subject will soon be brought face to face with the conclusion that upon the sacredness of property civilization itself depends—the right of the laborer to his hundred dollars in the savings-bank, and equally the legal right of the millionaire to his millions. . . . To those who propose to substitute Communism for this intense Individualism, the answer therefore is: The race has tried that. All progress from that barbarous day to the present time has resulted from its displacement. Not evil, but good, has come to the race from the accumulation of wealth by those who have had the ability and energy to produce it. But even if we admit for a moment that it might be better for the race to discard its present foundation, Individualism—that it is a nobler ideal that man should labor, not for himself alone, but in and for a brotherhood of his fellows, and share with them all in common, . . . even admit all this, and a sufficient answer is, This is not evolution, but revolution. It necessitates the changing of human nature itself—a work of eons, even if it were good to change it, which we cannot know.

It is not practicable in our day or in our age. Even if desirable theoretically, it belongs to another and long-succeeding sociological stratum. Our duty is with what is practicable now—with the next step possible in our day and generation. It is criminal to waste our energies in endeavoring to uproot, when all we can profitably accomplish is to bend the universal tree of humanity a little in the direction most favorable to the production of good fruit under existing circumstances. We might as well urge the

destruction of the highest existing type of man because he failed to reach our ideal as to favor the destruction of Individualism, Private Property, the Law of Accumulation of Wealth, and the Law of Competition; for these are the highest result of human experience, the soil in which society, so far, has produced the best fruit. Unequally and unjustly, perhaps, as these laws sometimes operate, and imperfect as they appear to the Idealist, they are, nevertheless, like the highest type of man, the best and most valuable of all that humanity has yet accomplished. . . .

Poor and restricted are our opportunities in this life, narrow our horizon, our best work most imperfect; but rich men should be thankful for one inestimable boon. They have it in their power during their lives to busy themselves in organizing benefactions from which the masses of their fellows will derive lasting advantage, and thus dignify their own lives. The highest life is probably to be reached, not by such imitation of the life of Christ as Count Tolstoi gives us, but, while animated by Christ's spirit, by recognizing the changed conditions of this age, and adopting modes of expressing this spirit suitable to the changed conditions under which we live, still laboring for the good of our fellows, which was the essence of his life and teaching, but laboring in a different manner.

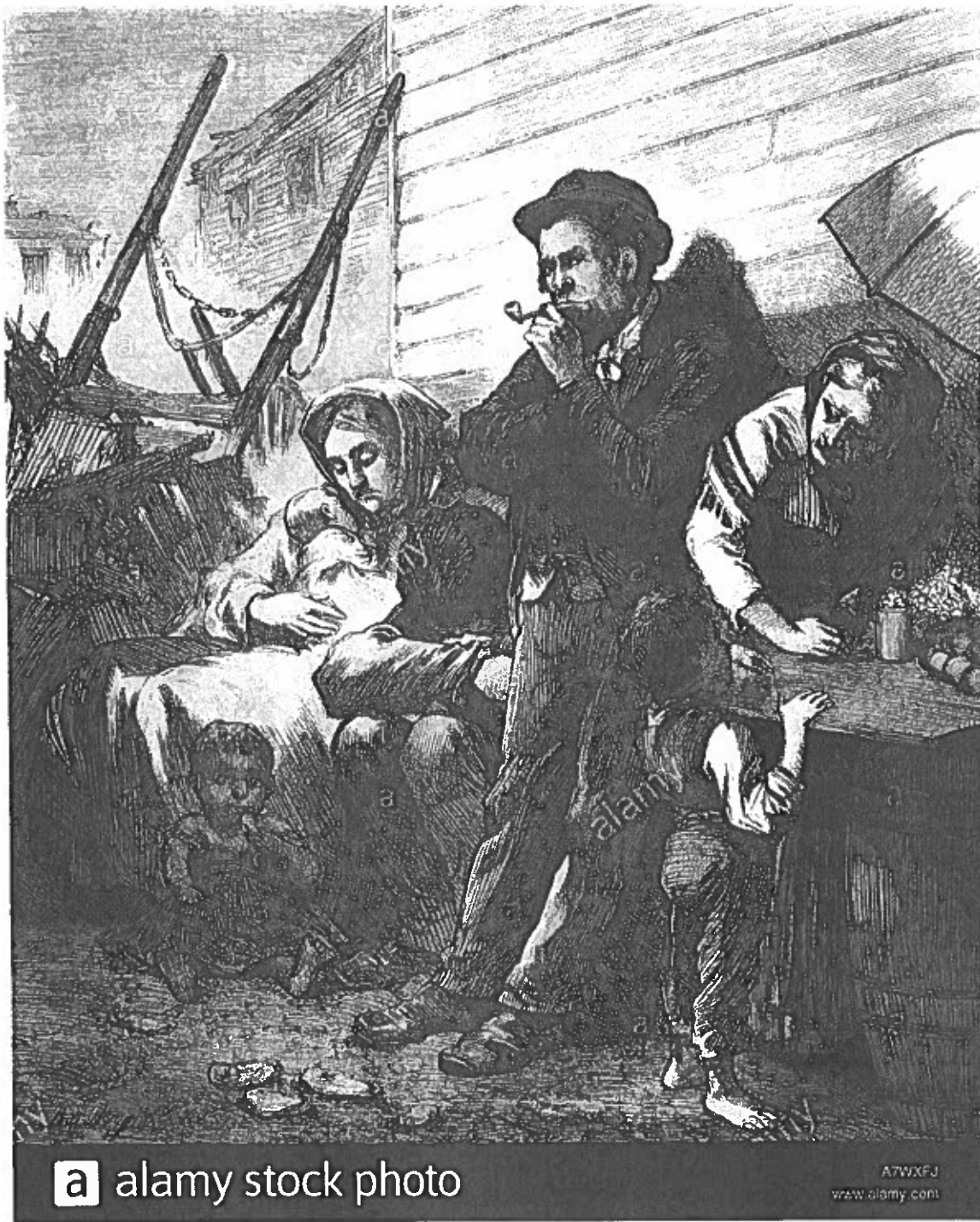
This, then, is held to be the duty of the man of wealth: To set an example of modest, unostentatious living, shunning display or extravagance; to provide moderately for the legitimate wants of those dependent upon him; and, after doing so, to consider all surplus revenues which come to him simply as trust funds, which he is called upon to administer, and strictly bound as a matter of duty to administer in the manner which, in his judgment, is best calculated to produce the most beneficial result for the community—the man of wealth thus becoming the mere trustee and agent for his poorer brethren, bringing to their service his superior wisdom, experience, and ability to administer, doing for them better than they would or could do for themselves. . . .

One of the serious obstacles to the improvement of our race is indiscriminate charity. It were better for mankind that the millions of the rich were thrown into the sea than so spent as to encourage the slothful, the drunken, the unworthy. Of every thousand dollars spent in so-called charity today, it is probable that nine hundred and fifty dollars is unwisely spent—so spent, indeed, as to produce the very evils which it hopes to mitigate or cure. A well-known writer of philosophic books admitted the other day that he had given a quarter of a dollar to a man who approached him as he was coming to visit the house of his friend. He knew nothing of the habits of this beggar, knew not the use that would be made of this money, although he had every reason to suspect that it would be spent improperly. This man professed to be a disciple of Herbert Spencer; yet the quarter-dollar given that night will probably work more injury than all the money will do good which its thoughtless donor will ever be able to give in true charity. He only gratified his own feelings, saved himself from annoyance—and this was probably one of the most selfish and very worst actions of his life, for in all respects he is most worthy.

In bestowing charity, the main consideration should be to help those who will help themselves; to provide part of the means by which those who desire to improve may do so; to give those who desire to rise the aids by which they may rise; to assist, but rarely or never to do all. Neither the individual nor the race is improved by almsgiv-

ing. Those worthy of assistance, except in rare cases, seldom require assistance. The really valuable men of the race never do, except in case of accident or sudden change. Every one has, of course, cases of individuals brought to his own knowledge where temporary assistance can do genuine good, and these he will not overlook. But the amount which can be wisely given by the individual for individuals is necessarily limited by his lack of knowledge of the circumstances connected with each. He is the only true reformer who is as careful and as anxious not to aid the unworthy as he is to aid the worthy, and, perhaps, even more so, for in almsgiving more injury is probably done by rewarding vice than by relieving virtue.

Thus is the problem of rich and poor to be solved. The laws of accumulation will be left free, the laws of distribution free. Individualism will continue, but the millionaire will be but a trustee for the poor, intrusted for a season with a great part of the increased wealth of the community, but administering it for the community far better than it could or would have done for itself. The best minds will thus have reached a stage in the development of the race in which it is clearly seen that there is no mode of disposing of surplus wealth creditable to thoughtful and earnest men into whose hands it flows, save by using it year by year for the general good. This day already dawns.



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Instructions: Write a full thesis paragraph that addresses all parts of the following prompt. (Be sure to include contextualization and an argument that answers the question).

Contrast how a Marxist and a Social Darwinist would account for the difference in the conditions of the two mid-19th-century families depicted in the two images.





The Inequality of Human Races
by
Joseph Arthur De Gobineau

I have shown the unique place in the organic world occupied by the human species, the profound physical, as well as moral, differences separating it from all other kinds of living creatures. Considering it by itself, I have been able to distinguish, on physiological grounds alone, three great and clearly marked types, the black, the yellow, and the white. However uncertain the aims of physiology may be, however meagre its resources, however defective its methods, it can proceed thus far with absolute certainty.

The negroid variety is the lowest, and stands at the foot of the ladder. The animal character, that appears in the shape of the pelvis, is stamped on the negro from birth, and foreshadows his destiny. His intellect will always move within a very narrow circle. He is not however a mere brute, for behind his low receding brow, in the middle of his skull, we can see signs of a powerful energy, however crude its objects. If his mental faculties are dull or even non-existent, he often has an intensity of desire, and so of will, which may be called terrible. Many of his senses, especially taste and smell, are developed to an extent unknown to the other two races.¹

The very strength of his sensations is the most striking proof of his inferiority. All food is good in his eyes, nothing disgusts or repels him. What he desires is to eat, to eat furiously, and to excess; no carrion is too revolting to be swallowed by him. It is the same with odours; his inordinate desires are satisfied with all, however coarse or even horrible. To these qualities may be added an instability and capriciousness of feeling, that cannot be tied down to any single object, and which, so far as he is concerned, do away with all distinctions of good and evil. We might even say that the violence with which he pursues the object that has aroused his senses and inflamed his desires is a guarantee of the desires being soon satisfied and the object forgotten. Finally, he is equally careless of his own life and that of others: he kills willingly, for the sake of killing; and this human machine, in whom it is so easy to arouse emotion, shows, in face of suffering, either a monstrous indifference or a cowardice that seeks a voluntary refuge in death.

The yellow race is the exact opposite of this type. The skull points forward, not backward. The forehead is wide and bony, often high and projecting. The shape of the face is triangular, the nose and chin showing none of the coarse protuberances that mark the negro. There is further a general proneness to obesity, which, though not confined to the yellow type, is found there more frequently than in the others. The yellow man has little physical energy, and is inclined to apathy; he commits none of the strange excesses so common among negroes. His desires are feeble, his

¹"Taste and smell in the negro are as powerful as they are undiscriminating. He eats everything, and odours which are revolting to us are pleasant to him" (Pruner).

will-power rather obstinate than violent; his longing for material pleasures, though constant, is kept within bounds. A rare glutton by nature, he shows far more discrimination in his choice of food. He tends to mediocrity in everything; he understands easily enough anything not too deep or sublime. He has a love of utility and a respect for order, and knows the value of a certain amount of freedom. He is practical, in the narrowest sense of the word. He does not dream or theorize; he invents little, but can appreciate and take over what is useful to him. His whole desire is to live in the easiest and most comfortable way possible. The yellow races are thus clearly superior to the black. Every founder of a civilization would wish the backbone of his society, his middle class, to consist of such men. But no civilized society could be created by them; they could not supply its nerve-force, or set in motion the springs of beauty and action.

We come now to the white peoples. These are gifted with reflective energy, or rather with an energetic intelligence. They have a feeling for utility, but in a sense far wider and higher, more courageous and ideal, than the yellow races; a perseverance that takes account of obstacles and ultimately finds a means of overcoming them; a greater physical power, and extraordinary instinct for order, not merely as a guarantee of peace and tranquillity, but as an indispensable means of self-preservation. At the same time, they have a remarkable, and even extreme, love of liberty, and are openly hostile to the formalism under which the Chinese are glad to vegetate, as well as to the strict despotism which is the only way of governing the negro.

The white races are, further, distinguished by an extraordinary attachment to life. They know better how to use it, and so, as it would seem, set a greater price on it; both in their own persons and those of others, they are more sparing of life. When they are cruel, they are conscious of their cruelty; it is very doubtful whether such a consciousness exists in the negro. At the same time, they have discovered reasons why they should surrender this busy life of theirs, that is so precious to them. The principal motive is honour, which under various names has played an enormous part in the ideas of the race from the beginning. I need hardly add that the word honour, together with all the civilizing influences connoted by it, is unknown to both the yellow and the black man.