

**TEN BLIND LEADERS
OF
THE BLIND; PP. 1-197**

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Ten Blind Leaders of the Blind; pp. 1-197 by Arthur M. Lewis

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By

ARTHUR M. LEWIS



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CONTENTS

	Page
PREFACE	2
I. BENJAMIN KIDD	7
II. HENRY GEORGE	28
III. IMMANUEL KANT	47
IV. PROF. RICHARD T. ELY.....	65
V. CESARE LOMBROSO	83
VI. MAX STIRNER	102
VII. THOMAS CARLYLE	120
VIII. ALBERT SCHAFFLE	142
IX. AUGUST COMTE	162
X. BISHOP SPALDING	181

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PREFACE.

If this second volume of Garrick Lectures meets with the same enthusiastic and widespread appreciation as greeted the first the author will be more than satisfied. "Evolution, Social and Organic," kept the printers rushing for three editions and had the largest advance sale of any Socialist book written in this country.

Whatever criticisms have been made against the Garrick lectures generally have not been directed against them as they appear when published in a book but against their being delivered on a public platform. This criticism will probably continue, as the alleged cause for it is not likely to be very materially abated.

These lectures attempt something new in Socialist lecturing in this country. Hitherto all our public speaking has been purely of the propaganda order and with a strong campaign flavor. This was justified by the numerical weakness of the movement and the necessity for securing new converts. Nowadays, however, it is different. We have a large army

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of Socialists which is especially numerous in the cities and this army provides a field for lectures designed to educate Socialists themselves in the full scope of their own philosophy.

While all that is necessary to learn before one votes the Socialist ticket or joins the party, may be learned at a single meeting, all students of the Socialist philosophy know that its mastery means many years of hard study, and brings with it an excellent general education. These Garrick Lectures are delivered with a view to this latter development and they should not be judged by the standards which apply to a campaign propaganda speech.

The main criticism is that the anti-theological note is too pronounced. I may say here that it has always been my aim to give this note the same strength and quality which it possesses in our accepted standard Socialist literature. This criticism usually comes from comrades to whom this literature is wholly unfamiliar, and eventually, as they become acquainted with it, through the medium of these lectures, their criticism is replaced by thanks — thanks especially that I did not yield to their advice.

I might occupy pages in an effort to explain

the specific object which these lectures have in view without succeeding nearly so well as I now do by quoting the following from Ferdinand Lassalle's speech in defense of his work, made before the court in reply to the charge of arousing class hatred by the public prosecutor:

"The Egyptian fellah warms the earth of his squalid mud hut with the mummies of the Pharaohs of Egypt, the all-powerful builders of the everlasting pyramids. Customs, conventions, codes, dynasties, states, nations come and go in incontinent succession. But, stronger than these, never disappearing, forever growing, from the earliest beginnings of the Ionic philosophy, unfolding in an ever-increasing amplitude, outleaping all else, spreading from one nation and from one people to another, and handed down, with devout reverence, from age to age, there remains the stately growth of scientific knowledge."

And again:

"The great destiny of our age is precisely this — which the dark ages had been unable to conceive, much less to achieve — the dissemination of scientific knowledge among the body of the people. The difficulties of this task may be serious enough, and we may magnify them as we like, — still, our endeavors are

ready to wrestle with them and our nightly vigils will be given to overcoming them.

"In the general decay which, as all those who know the profounder realities of history appreciate, has overtaken European history in all its bearings, there are but two things that have retained their vigor and their propagating force in the midst of all that shriveling blight of self-seeking that pervades European life. These two things are science and the people, science and the workingman. And the union of these two is alone capable of invigorating European culture with a new life.

"The union of these two polar opposites of modern society, science and the workingman, — when these two join forces they will crush all obstacles to cultural advance with an iron hand, and it is to this union that I have resolved to devote my life so long as there is breath in my body."

To this I might add, what Lassalle believed, but which it would hardly have been wise to tell his prosecutors, that the union of these two forces, science and the workingman, will crush all obstacles, not only to "cultural advance" but also to "revolutionary advance."

ARTHUR M. LEWIS.

New York, Aug. 20, '08.

TEN BLIND LEADERS OF THE BLIND

I.

Benjamin Kidd.

All students of social questions of any penetration have observed the backward condition of sociology. Kidd observed this and bewailed it all the more as he believed himself destined to change it.

The manner in which he sets about his task is full of promise. He is an implicit believer in biological science. He knows why sociology is at sea. It is because the sociologist has not paid sufficient attention to biology and its methods. His book "Social Evolution" contains no finer passage than the one in which he expresses this idea: "By these sciences which deal with human society it seems to have been for long forgotten that in that society we are merely regarding the highest phenomena in the history of life, and that consequently all departments of knowledge which deal with social phenomena have their