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*Pre-Malthusian Doctrines of Population: A Study in the History of Economic Theory.* By CHARLES EMIL STANGELAND, Ph.D., sometime University Fellow in Economics. (New York: The Columbia University Press. London: P. S. King & Son. [Vol. xxi., No. 3, of Studies in History, Economics, and Public Law, edited by the Faculty of Political Science of Columbia University.] Pp. 356. Price \$2.50.)

DR. STANGELAND'S research is so laborious and so serviceable a piece of work that one hesitates to do the fault-finding which seems to be called for by his first chapter, on "Classical Doctrines." This, the most important part of his field of survey down to the sixteenth century, is but scantily covered in comparison with the rest. Among the ancients, strictly speaking, it is only in Plato and Aristotle, and in some of Aristotle's citations, that population-doctrine emerges as "economic theory" at all. Aristotle, however, is treated by Dr. Stangeland with extreme brevity; and for the legislation of Pheidon at Corinth, and the restrictive practice at Crete, he refers us solely to Bertheau, not mentioning the *Politics*, ii., 10, where the unpleasant tradition in regard to Crete is specified. There are other naïve references. "Suc. Demonax" appears to be a miscarriage of a second-hand reference to Lucian's *Life of Demonax*; names in all other cases being given fully; and in one or two cases we are referred to an "*op. cit.*" not previously mentioned. In the section on Rome, again, for two statements as to the agrarian and sumptuary laws of Julius Cæsar we are referred to the article on Population in the *Grand Dictionnaire Universel* and to Suetonius on Julius, c. 20, whereas the authority for the statement of the *Dictionnaire* is also Suetonius, c. 43, and Eusebius as cited by the commentators thereon.

The classical section as a whole is thus somewhat slightly handled; and what appears to be disproportionate attention is given to the sacred books and the Christian Fathers, where the doctrine presented is not economic, but ethical. A section dealing with the ascertained ideas of savages and barbarians, again, might usefully have preceded the chapter on "Religions and Population," which in itself is unduly sketchy. For a loose sentence about the teaching of "the sacred books of Zoroaster, the Zendavesta," the sole authority offered is again the *Grand Dictionnaire*, and for the next sentence, as to Persian philoprogenitiveness, the only references are to Madame Blavatsky and to

Nietzsche's *Thus Spake Zarathustra*—and without page, at that.

From the third chapter onwards, however, Dr. Stangeland's investigation is thorough and satisfying. He makes it substantially appear that a scientific view of the population problem emerges in the modern world only in the sixteenth century, and in all likelihood as a result of Greek studies. Machiavelli, in his *Istorie* and *Discorsi*, and More in his *Utopia*, have glimpses of part of the truth; Ulrich von Hutten and Sebastian Franck come nearer it, alongside of the theological optimism of Luther, which may have moved them to their deeper reflection; a clear anticipation of the "law" of Malthus appears in the *Somnium Viridarii*, variously ascribed to Raoul des Presles and Philotheo Achillo; and there are approaches to it in the contemporary work of Bishop Patricius of Siena, *De Institutione Republicæ*. Thenceforth it is never wholly lost sight of; and the broad interest of Dr. Stangeland's research consists in the conspectus it yields of the fortunes of the scientific theory, which are always conditioned by the political circumstances of the time. In Germany after the Thirty Years' War, naturally, the idea of limitation does not press itself: in the England of the Elizabethan Poor Law, it no less naturally does. Bacon recurs to it again and again; and Raleigh practically reaches the scientific truth. Mercantilism stands for an interlude of expansive empiricism, comparable to the attitude of the Romans of the imperial period, who craved population for military ends, without ever contriving to forward it by their laws. Such a book, however, as Samuel Dugard's *Περὶ Πολυπαιδίας*, or, *A Discourse Concerning the Having Many Children* (1695), shows that individualist notions of prudence subsisted in England in the teeth of mercantilist optimism; and in France, where they seem to have been later in taking root, in the period of recuperation after Louis XIV., the diluted wisdom of Fénelon, set forth in *Télémaque*, becomes the stimulant of the school of Montesquieu. Dr. Stangeland in this connection makes the odd blunder of stating that "the famous poet François de Fénelon, Archbishop of Cambray, embodies his views on population, as on so many other matters, in poetical form in the *Telemachus*," further referring to Fénelon's "lines." To this entertaining view of that venerable work Dr. Stangeland has been led by his perusal of the English translation of the Rev. John L. Ross, done in a blank verse which might have sufficed to repel all suspicion of "poetry." As Dr. Stangeland's book was read in MS. by two American professors, and by another academic

friend, it would appear that *Télémaque* is becoming a "classic" indeed. A note by our author to a mention of Voltaire: "His real name was François Marie Arouet," suggests yet further mutations of taste; as does the reference: "tome première."

If there is anything to be said in criticism of Dr. Stangeland's later chapters it is that he is somewhat over-liberal of space to literature which hardly contributes to "economic theory," and sometimes overpraises it, as in the case of Suessmilch. But he has none the less made clear how continuously the doctrine of Malthus was led up to throughout the eighteenth century by writers of various nations. So general was the preparation that Malthus's notoriety is easily seen to be ascribable to his special political application of a doctrine already well known, not to any sense of shocking novelty in the theory itself. A survey of the vogue of the doctrine and its modifications since Malthus would be further illuminating, and Dr. Stangeland could be trusted to do it carefully. Meanwhile, the present volume might be scientifically strengthened by a systematic indication of the actual course of population, and a study of the processes of causation. In some parts this would be facilitated by a fuller use of the excellent work of Lucien Schöne, a closer study of which might have guarded Dr. Stangeland against some mistakes. The book is also well worth an index, which it lacks.

J. M. ROBERTSON

*The Ecclesiastical Edicts of the Theodosian Code.* By W. K. BOYD. (Columbia University Studies. New York: Columbia University. Pp. 120.)

IF this monograph is to be taken as an average specimen of the work required from candidates for the degree of Ph.D. at Columbia University, it shows that the standard to be reached is a high one. It is altogether an excellent piece of work, bringing rapidly into focus the struggles between paganism and Christianity, and between orthodoxy and heresy, and especially the relationship of the civil and ecclesiastical institutions, during the later Empire of Rome, from the point of view of the imperial edicts in the Theodosian Code. It shows a careful examination of the texts and of the best authorities on the subject, and contains a number of acute and suggestive comments. Particularly interesting are Chapters V. and VI.

Unfortunately there are a good many slips, especially misprints of Latin words (*e.g.* pp. 47n1 and 82n3), which require correction.

H. GOUDY