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Elementary Economics. by T. N. Carver

Review by: Barbara Wootton

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and to concentrate on the more abstract-minded for whose educational needs it is both easier and less necessary to cater. It is, however, the active, curious, non-intellectual, average boy who must provide the bulk of industrial recruits. His needs, Mr. Dooley thinks, will be best met by "short-unit day courses," in which the student will be able to learn exactly what he wants to know and nothing else, and will see the bearing of his studies upon his work at every turn.

Mr. Dooley has chapters upon the principles of teaching and learning in general, and upon the teaching of technical subjects in particular; he believes that the normal adolescent is not logically-minded, and that the presentation of knowledge to him "arranged in a series according to the preconceived principle of a teacher or educator who has mastered the subject" is unnatural and a violation of psychological principles. The book will be of value principally as a manual for training colleges and technical teachers. It is a pity that the author's rather dull style does not do justice to his knowledge and experience.

BARBARA WOOTTON

Elementary Economics. By Prof. T. N. CARVER. (Boston : Ginn and Co.) 1921. Pp. 400.

PROFESSOR CARVER has printed the Athenian Ephebic oath as a frontispiece to this textbook, which he apparently intends as a contribution towards educating the young in the spirit of Athenian patriotism, coupled with an intelligent appreciation of the principles upon which modern industrial prosperity depends. The first eight chapters, which are devoted to an exposition of what makes a nation prosperous, lay great stress upon the importance of the quality of the people. In fact a nation can be very nearly as prosperous as it likes, provided that it has knowledge, industry, thrift, honesty, sobriety, courage, fidelity, eagerness to learn, obedience to law, and willingness to co-operate. At the same time geographical advantages must count for something; and some of the best chapters in the book are those which explain what Nature has contributed to the wealth of the United States. These are supplemented by maps and have the great merit of bringing the student's intelligence to bear upon the why and the wherefore of some of those everyday facts whose very familiarity has probably bred indifference. The next two parts of the book, dealing with the various ways in which mankind

economises labour and gets a living, are more vivid than the vague contrasts of primitive man and modern industrialism which most elementary textbooks afford. They are, moreover, accompanied by attractive photographic illustrations of different ages and stages of the business of getting a living. We are next introduced to matters rather more theoretical—value and exchange, currency and banking, and the theory of distribution, all treated in an orthodox manner. The chapters which cover this ground are distinctly more difficult than the rest of the book, and in parts rather dull. In conclusion Professor Carver treats us to some discussion of the economics of consumption, to which he believes that insufficient attention has been paid; and disposes of Communism, Anarchism, Socialism, The Single Tax, and “Constructive Liberalism” (his own creed) in less than fifty pages. In so confined a space it is, no doubt, impossible to be both elementary and profound. The book would certainly be better without these chapters on the “isms.” It is otherwise generally suitable for the elementary student of not too mature development.

BARBARA WOOTTON

Entstehung von Staat und Familie. (Origins of State and Family.)

By RICHARD THURNWALD. (Berlin, 1921. Vereinigung für vergleichende Rechtswissenschaft und Volkswirtschaftslehre. Pp. 26 gr. 8.)

It is well known that races of aborigines in various countries show different states of intellectual development, and that a distinction can be made between higher and lower primitive peoples. Investigations made by Prof. Thurnwald among peoples of the South Sea Islands have led him to assume that a certain parallelism of civilisation prevails with the early forms of government, and that there are three structural types to be distinguished as general stages of social and political development.

The first is a homogeneous type (Papuan), the clan showing no social stratification at all. Only the biological differences of age and sex mark certain clusters within the community. The old men are the leaders of the clan, which is nomadic from time to time within narrow limits. The people live on the fruits of the territory which they claim for themselves; men go hunting and trapping, women plant gardens. All work is done in com-