WILEY

Review

Author(s): F. M. Butlin

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Source: *The Economic Journal*, Vol. 5, No. 20 (Dec., 1895), pp. 574-575

Published by: Wiley on behalf of the Royal Economic Society

Stable URL: <http://www.jstor.org/stable/2956637>

Accessed: 27-06-2016 07:54 UTC

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The Economic Journal

a system, the zeal for edification rather than for knowledge, which runs through the historical literature of Socialism. The practical basis of Socialism is less capable of literary discussion because being practical it is indefinite. The good and the evil of our present state and the probabilities that either will increase must be estimated differently by each observer. No argumentative process, however skilfully and fairly conducted, can exhaust any of the controversies which arise out of human interests. In moral and political debate everything turns at last upon an individual sensibility which admits of no standard measurement.

When examining the probable characteristics of the Socialist State Professor Gonner is careful to point out that no Socialist merely as a Socialist is committed to any peculiar doctrines about marriage or the family. This is obviously true, and yet we may think that Socialism has an unconscious bias against the institution of the family. Socialism is not Communism, yet both imply that the way to make a good citizen is to extinguish all his individual interests. Of these interests the domestic affections are perhaps the strongest. It was not without reason that Plato proposed to abolish marriage among the most favoured members of his ideal state and that the monastic system required vows of chastity. Again Socialism admits of private property and even of private accumulation to a petty degree. But Professor Gonner hardly does justice to the question whether it allows of any adequate incentive to thrift. At the present day thrift is practised chiefly by those who have or who hope to obtain some share in the instruments of production. It may be said that the Socialist State will itself accumulate sufficient capital. Then it may be asked, what will be the constitution of the Socialist State? Professor Gonner is scientifically correct in asserting that there is no necessary connection between Socialism and democracy. But the practical man will see that the experiment of Socialism is not likely to be tried in any but democratic communities, and he may be disposed to ask what degree of frugality has been hitherto shown by the governments of the most democratic states of modern times, for instance, the government of France or the government of the United States. The conclusion drawn by Professor Gonner from his survey of Socialism is rather suggested than pressed upon the reader. He thinks that we are not actually reduced to choose between the abstract principles of liberty and of regulation, and that tentative methods may conduct to an economic state which without the rigidity of Socialism will be free from the worst evils of competition.

F. C. MONTAGUE

Socialism. By LORD NORTON. Second edition. (London : Rivington, Percival. 1895. 35 pp., 8vo., 1s.)

THIS small pamphlet has little to recommend it; the arguments used against Socialism are not new, and the manner in which they are

expressed is more original than happy. The author wishes to show that while 'this world's socialism' is both impossible and undesirable 'perfect Christian Socialism would be heaven anticipated'; only he takes care to explain that Christian Socialism before it can be called perfect must be purified from every socialistic element. For 'the inevitable dependence of prices on demand was never practically controverted by any Christian Socialist setting an example of paying more than he need for anything.' And again: 'At all times, and not only when competition drives to overstrain, sympathy must supplement trade contract. This is real living Socialism, and not fanciful living wages.' Why such sympathy should be called Socialism it is not easy to see. Neither is it easy to understand why the author has chosen to express his views without any attempt at a connected argument, in such spasmodic paragraphs and unusual English. Altogether the pamphlet is rather curious than instructive. F. M. BUTLIN

The Social Contract on Principles of Political Right. By JEAN JACQUES ROUSSEAU. Translated with an Historical and Critical Introduction and Notes by HENRY J. TOZER, M.A. (Lond.). With a Preface by BERNARD BOSANQUET, M.A. (Oxon.). (London: Sonnenschein. New York: Scribner. 1895. 247 pp., 2s. 6d.)

THIS volume forms a useful addition to the Social Science Series. Many people in these days discuss the origin of the State who have no knowledge of the French language, and it would certainly be well if all who discuss the origin of the State would read *The Social Contract*, for perhaps, as Mr. Bosanquet says in the preface, no book 'forms a better starting-point for the study of the principles of political obligation.'

The book is well translated, while both notes and references are to the point. In the introduction, which fills more than a third of the volume, there is a conscientious summary of all the stages by which the notion of a Social Compact grew up, together with the influence it exercised on historical events. For the general reader this introduction is a safe guide, but hardly an inspiring one. It does not leave the impression that, as Mr. Bosanquet asserts in the preface, 'all this forms as fascinating a chapter as the history of ideas contains.' Still the preface, short as it is, in some measure redeems this defect in a book which is likely to prove of much use to students of the principles of political obligation. F. M. BUTLIN.

A Handbook of Socialism. By W. D. P. BLISS, Editor of 'The Encyclopædia of Social Reform.' (London: Sonnenschein. New York: Scribner. 1895. 291 pp., 3s. 6d.)

In publishing this 'popular handbook for English and American readers,' the author hoped to supply the 'lack of any one book to which