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Review

Author(s): F. C. Montague

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continue only for one year afterwards. Would such a law be equitable to women? or would it give women any real power of ending a union which had become distasteful? Here again we find no very close connection between Mr. Donisthorpe's first principles and his practical suggestions. For it is not the wish to magnify the authority of the State; it is religious scruple, well or ill founded, which hinders our people from making divorce easy. Divorce can hardly be made easier than it was under the Emperors of Rome, who assuredly did not underrate their own prerogatives. Again, with reference to the legitimation of children born out of wedlock, we have no vehement feeling one way or the other. Much may be said for the Roman and much for the English law upon this point, but our preference for either has little or nothing to do with our general conception of the functions of Government. Indeed the concluding chapter of this book leads us to think that Mr. Donisthorpe holds his peculiar views somewhat lightly, and that his formal theory of anarchy is only the expression of a wholesome dislike for the average politician.

F. C. MONTAGUE

*Three Months in a Workshop. A Practical Study.* By PAUL GÖHRE. Translated from the German by A. B. CARR, with a Prefatory Note by Professor RICHARD T. ELY. (London: Swan Sonnenschein and Co. 1895.)

THIS is a plain unvarnished account of a valuable experiment. Herr Göhre, the Secretary of the Evangelical Social Congress, had been perplexed like the rest of us by conflicting accounts of the condition of German factory hands, so he resolved to have recourse to the testimony of his own senses. Disguising himself as a workman in search of employment, he took his way to the manufacturing town of Chemnitz, in Saxony, where he found a place in a machine-shop, and where he lived for three months with the artisans as one of themselves, doing their work, sharing their amusements, and conversing with them at every opportunity. The impressions which he thus acquired of their material and spiritual condition are set down in this readable little book.

Herr Göhre is careful to warn the reader against concluding that all the rest of Germany resembles Saxony, or that the condition of workmen in other industries resembles the condition of workmen in the machine-shop. The artisans with whom Herr Göhre worked were on the whole men of a superior class, and rather above than below the bulk of Saxon wage-earners in their circumstances, yet they led what men doing similar work in England would think a poor and hard life. Wages were low. As a beginner Herr Göhre earned about 12s. 9d. a week. Workmen of greater experience earned more, and some of the master mechanics earned as much as £100 a year. The average

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monthly wage was about £4 English, and the worse paid men frequently had recourse to odd jobs during their scanty leisure. The hours of work were long, from six in the morning to six in the evening, with an allowance of twenty minutes for breakfast and an hour for dinner, and the abatement of an hour upon Mondays and Saturdays. The men and their families dressed fairly well, the Saxons having a keen eye for appearances. Their diet, though rough, was tolerably substantial, as indeed it must be to sustain their strength through such severe labour. Their dwellings were thoroughly unsatisfactory. The ordinary tenement inhabited by married people contained one or two rooms, and where the accommodation was better lodgers were almost always taken. Thus the evils which are so well known in our large towns were even more conspicuous in Chemnitz. Quiet and privacy were impossible to most of these people. And Herr Göhre repeats the familiar complaint that 'in consequence of these conditions throughout wide circles of the industrial population of our great cities the traditional form of the family no longer exists' (p. 37). The workshops were fairly commodious, although ill-provided with the means of washing. The regulations, in themselves too strict and military, were mitigated by the tact of the manager and superintendents. Nevertheless, it appeared to Herr Göhre that, dictated as they were entirely from above, they must impress the workmen with the feeling of subjection to an absolute authority which does not enlist his free co-operation, but uses him as a passive instrument.

What, it may be asked, were the temper, the opinions, and the hopes of Herr Göhre's workmates? Although some branches of the work were monotonous and mechanical, others demanded considerable intelligence, and it is clear from the conversations quoted here that these Saxons were a reflecting sort of people. They were, on the whole, light-hearted, as Germans commonly are, though he used often to hear the exclamation, 'If it were only six o'clock! if it were only Sunday!' And then somebody would observe, 'Strange how working men are always wishing time away with old age just ahead of them!' They were generally discontented. How, indeed, could it be otherwise with men who had so little rest or comfort? They were all more or less affected by the Social Democratic agitation which Herr Göhre depicts most vividly, and we should imagine most truthfully. It is admirably organised. It is conducted largely by means of 'Campaign clubs' and festivals for working men and their children, but still more effectively by the individual efforts of able men who believe thoroughly in their creed, who take every opportunity of communicating it in ordinary social intercourse, and who keep the closest eye on every comrade. The agitation rarely extends to violence, but operates by an indirect terrorism. Thus the small shopkeepers who supply the workmen are careful to proclaim themselves orthodox socialists. Nevertheless the vast Social Democratic party is no homogeneous body of zealots. The men who have grasped the entire socialist scheme are

few. The ordinary man has only a general feeling of discontent with his lot and of hostility to his employer. But he is far from destitute of patriotic feeling. He is proud of his country, loyal to the Emperor, and full of affection for the army in which he has spent what he considers the pleasantest period of his life. His political bitterness is for the most part concentrated upon Bismarck. According to Herr Göhre many of the ablest and most sensible artisans, whilst deeply tinged with socialism, are turning from mere declamation to practical effort in trades unions, benefit societies, and town councils, and are thus learning the limits of what is possible in improvement. Almost everybody with whom he conversed was hostile to the idea of lawlessness or revolution.

It is not however in its political or economical aspect that social democracy appears most formidable to Herr Göhre. He dreads it far more as a thoroughly materialist philosophy of man and of nature. The German artisan is eager for knowledge, for new ideas and for a fuller comprehension of the world. The social democrats provide him with a new encyclopædic literature. This literature is not rigidly critical or scientific. Orthodoxy—or shall we say heterodoxy?—rather than truth is its aim. It concerns itself with every branch of knowledge, but only in so far as they can be made serviceable in spreading socialist doctrines. But just because of its violent partisan character its effect upon ill-informed men is immense. It generally effaces the religious impressions made in early life. Beyond a vague reverence for the Founder of Christianity Herr Göhre found little religion among his comrades. One or two still clung to the faith of their fathers, and several were torn by doubts and longings, but this minority concealed its way of thinking out of fear of the majority. The majority held that the Church is to-day ‘nothing but a very desirable and powerful police system of the existing State’ (p. 170). Herr Göhre thought that the general unbelief had a notable effect on practice, especially upon the relation of the sexes. He concludes that the labour question ‘is not merely a stomach or wage question, but an educational and religious question of the first importance, which would exist, although possibly under other forms, even if the vast majority of the labouring class were to have the best of wages and subsistence’ (p. 210).

F. C. MONTAGUE

*Social Science and Social Schemes.* By JAMES MCCLELLAND.  
(London : Swan Sonnenschein and Co. 1894.)

THIS vigorous protest against some of the principal assumptions made by contemporary authors of social Utopias is the work of a sensible hard-headed man who sometimes falls into fallacies not unlike those which he denounces. His general ideas of society and of the individual are derived from the philosophy of Herbert Spencer. But