

government that has, as yet, appeared. The work is intended primarily as a textbook for class-room purposes and is particularly well adapted to the needs of high schools or for the first year of university instruction. A clear and interesting style, aided by a skillful use of illustrations of political theory from the facts of political life, give to the book a value beyond that of the ordinary textbook. The information which it contains is such as every citizen should possess in order to discharge intelligently the duties of citizenship. It is safe to predict that the book will enjoy a wide circulation, as it is the only work that corresponds in scope and content to Raleigh's admirable "Elementary Politics," which received so cordial a welcome in England.

STUDENTS WHO ARE about to enter upon legal studies will find Professor Edwin H. Woodruff's little book, "Introduction to the Study of Law,"* suggestive and helpful. It will give them an elementary notion of the scope of law, of how and where to find the law, of the operation of law and of the courts and their procedure. Two-thirds of the book is devoted to a description of the operation of law and the subject is well handled.

REVIEWS.

Aristocracy and Evolution. A Study of the Rights, the Origin and the Social Functions of the Wealthier Classes. By W. H. MALLOCK. Pp. xxxiii, 385. Price, \$3.00. New York and London: The Macmillan Company, 1898.

The sub-title of this book fairly describes it. The social functions of the wealthier classes mean, however, not their responsibilities, so much as their agency in causing modern civilization. Their rights are also emphasized. In writing this book, Mr. Mallock aims to correct erroneous sociological method, and at the same time he hopes to undermine socialistic teaching. Many writers have conceived society as composed of approximately equal units, whereas congenital inequalities exist among men and must be postulated to explain adequately sociological facts, including social inequalities. This is the correction which Mr. Mallock suggests for the sociologists. The socialists have demanded that exceptional reward shall not go to any class of men; that all shall labor and share approximately alike. Mr. Mallock champions the cause of the exceptionally gifted

* *Introduction to the Study of the Law.* By EDWIN H. WOODRUFF, Professor of Law in Cornell University. Pp. 89. Price, \$1.00. New York: Baker, Voorhis & Co., 1898.

by pointing out their matchless services to society, and seeks to justify any exceptional reward which comes to them in consequence. In this aspect the book is an argument in favor of attributing to great men the chief credit for social progress. The first step in the argument is to isolate the great man from the aggregate. In attempting this Mr. Mallock must fight Herbert Spencer at every turn, but his modesty is not allowed to exercise a restraining hand. Mr. Spencer had minimized the agency of particular men in great discoveries and great movements. He argued that every so-called first discovery was involved in previous discoveries and that any ability which may be found in one man is the product of the past. "If it be a fact," says Spencer, "that the great man may modify his nation in its structure and actions, it is also a fact that there must have been those antecedent modifications constituting national progress before he could be evolved. Before he can remake his society, his society must make him, so that all those changes of which he is the proximate initiator have their chief causes in the generations he descended from." Mr. Mallock treats these views lightly, claiming that they are either irrelevant, or, if true, theoretically, are not true practically.

Having brushed Spencer aside he proceeds to distinguish the work of great men from that of the physiologically fittest survivors. The latter promote progress by simply surviving and thus raising the general level of the race. The former promote progress by being superior to their contemporaries. One causes slow movement, the other rapid movement. Great men's superiority is essentially cleverness as distinguished from ordinary ability and stupidity. The test of cleverness is success. The various systems of economic organization, such as slavery, serfdom and the wage system, are methods by which the great men apply their greatness to wealth production. Capitalistic competition means the domination of the fittest great men, and the fundamental condition of progress is the industrial obedience of the many to the few. Such are some of the views expressed in exposition of the great man theory of history which Mr. Mallock appears to accept in its entirety.

One of the most difficult problems that face the socialists is to find motives sufficiently strong to insure efficient economic activity when the motive of wealth accumulation shall be removed. They have had to rely upon the higher nature of man, such as the hope of honor, the pleasure of doing good to the whole community, and the desire to excel. Mr. Mallock in Book IV, Chapter II, does something to show the inadequacy of these motives for wealth production.

But in the final chapter he is not always so happy, for he undertakes the difficult task of showing that the unequal distribution of wealth has no natural tendency to cause unhappiness. However, Mr. Mallock admits the existence of discontent with unequal distribution, but accounts for it by saying that socialism creates a spurious desire for wealth, and hence the discontent it breeds is barren and artificial.

Mr. Mallock's treatment of socialism, while not original, contains some good points well put. On the whole the book impresses one as lacking depth, and as unnecessarily controversial.

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The State and Charity. By THOMAS MACKAY. English Citizen Series. Pp. viii, 201. Price, 2s. 6d. London: Macmillan & Co. 1893.

The author of this little book is Honorary Secretary of the St. George's-in-the-East Committee of the London Charity Organization Society. He is a vigorous opponent of socialism;* of increased state intervention in industry;† of the principle of a minimum wage;‡ of public relief works;§ of public outdoor relief;|| and of any state system of old-age pensions.¶ Any person, however, who jumps to the conclusion from familiarity with the general standpoint of the author that there is nothing to be learned from this book, and that the views expressed in it may be inferred from the title, will make a serious error. The author well says that "Charity, whether we regard it as a Christian virtue, or as the voluntary benevolent act, or as the compulsory benevolent act which is not charity, but the Poor Law, or again as a tenure of property specially recognized by English law, touches everywhere on fundamental principles of human society." Several of these principles are subjected to a searching analysis in the present volume.

The introductory chapter is devoted to a definition of the legitimate place of charity in our social economy. Its early history is

* "A Plea for Liberty," London, 1891; "A Policy of Free Exchange, London, 1894. Both edited by T. Mackay.

† *National Review.* August, 1896.

‡ *Charity Organization Review.* January, 1894.

§ *Ibid.*

|| *Ibid.*, August, 1893; April, 1894.

¶ Paper read at a meeting of the Society of Arts on February 22, 1893. Reprinted in *Charity Organization Review* February, 1895, from the *Journal of the Society of Arts.*