

lish a second series devoted to the economic history of our own country since the opening of the Revolutionary war. Such a work would prove even more useful than the present volume to the general body of teachers of political economy in all but our largest institutions.

EDWARD G. BOURNE.

*A History of Vagrants and Vagrancy and Beggars and Begging.*

By C. J. RIBTON TURNER. London, Chapman and Hall, 1887.—8vo, xxii, 720 pp.

The importance of this work lies more in the wealth of curious detail than in any definiteness of conclusion. It can scarcely be called a scientific work in the sense of Dr. Aschrott's book. Its arrangement is not compact or orderly and the various countries are described one after the other without much attempt at comparison or induction. But what the author lacks in precision of scientific aim, he partly atones for in abundance of knowledge. Over three-quarters of the book is devoted to Great Britain, and full use has been made not only of the legislation but also of the municipal records and contemporary literature. The result is a most interesting and quaint history of mendicity, especially during the later and middle ages, such as it would be difficult to find in any other publication. The long chapter of one hundred pages containing extracts from various writers to illustrate the impostures of the vagrant and the beggar in the middle ages is most delectable reading. One is forced to the conclusion that the foibles of mankind do not change much from age to age.

For the nineteenth century copious extracts are made from the proceedings of committees of the various poor-law unions. But here again the work is mainly descriptive, not critical. About the only conclusion which Mr. Turner succeeds in drawing is that the present English legislation as to vagrants, while a great improvement on the old, nevertheless seems to be framed with a sublime disregard for modern conditions; and that it results in giving people a right to travel through the country at public expense. His remedy—houses of industry for vagabond adults—is simply mentioned in an off-hand way.

The history of the continental countries of Europe is rather superficially treated. On the other hand the complete index of British statutes on the subject of poor-laws will be found very useful. If the plan of the book had been more scientific, it would have been of far greater service to the student. As it stands the work is simply a repertory of interesting facts and anecdotes, which it is convenient but not indispensable to have at hand.

E. R. A. S.

*La Morale économique.* Par G. DE MOLINARI, correspondant de l'Institut, rédacteur en chef du *Journal des Économistes*. Guillaumin et C<sup>ie</sup>, Paris. — 8vo, 418 pp.

This book is closely related to the author's earlier work, *Les lois naturelles de l'économie politique*. Besides being generally suggestive, it will render an especial service to any whose idea of the relation of ethics to economics leads them either to confound the two or to try to force them into an unnatural separation. The views advanced in this volume will, indeed, hardly be accepted by believers in non-utilitarian ethics; it is premises, however, rather than deductions, that will be the object of criticism. The work is Ricardian in its exactness and consistency, as well as in its economic tendency.

Ethics and economics are, according to M. de Molinari, alike in recognizing as their *summum bonum* the attainment, by humanity as a whole, of the maximum of gratification at the cost of a minimum of pain. Man's organized efforts to attain this end constitute, practically, the sum total of social activities, and furnish the materials for ethics. Conflicts arise in the economic field; the individual is bound to subordinate his interests to those of his race. This is a general and permanent law; but the application of it varies with economic conditions. Rules of conduct change with advancing civilization. "At the origin of the species, competition had no other mode of operation than robbery and murder. Man lives at the cost of other species, and contends for his existence with them." The failure of wild game to furnish food for increasing numbers of men leads tribes of savages to seek to expel each other from common hunting grounds, or, in cannibal fashion, to make wild game of each other. The extermination of the less capable individuals is, in such conditions, advantageous to humanity and therefore moral. This rule is abolished when men are organized into nations; robbery and murder are no longer useful, and are therefore no longer justifiable within national limits. The contest for survival is transferred to a higher plane; and now international wars may be useful and right. The establishment of sufficiently close bonds, commercial or otherwise, among the nations of the world will end the utility of wars, and thus reverse their moral quality.

The author keeps constantly in view the natural economic laws discussed in his former treatise. He examines the protective and repressive action of criminal law, religion, and public opinion, and the influence of the fine arts, of literature, of the theatre, and of the school. He makes an extended study of "the genesis of morals," and of the crisis that has come in human relations in consequence of industrial and political progress. He incidentally puts in a clear light the action of