

so far as to maintain that not only the history of philosophy, but religion itself, is interpreted by economic categories. Some recent attempts to apply this method to the origin of Christianity have led to a vigorous refutation by Hermann Kohler, in his book entitled, *Socialistische Irrlehren von der Entstehung des Christentums und ihre Widerlegung* (Leipzig, Hinrichs'sche Buchhandlung, 1899.—272 pp.). As was to be expected, the task was not a difficult one: it is easy to show that a spiritual movement cannot be explained on merely material grounds. In the heat of his argument, however, Herr Kohler goes too far in attempting to minimize the importance of certain social conditions which rendered the reception of the new doctrines easier than it would otherwise have been.

We noticed some time ago (POLITICAL SCIENCE QUARTERLY, XIV, 181, 565) the first volumes of the collected writings of the French economist and statesman, Léon Say. The same publishers have now issued a companion volume containing his biography, written by M. Georges Michel (*Léon Say: sa vie, ses œuvres*. Paris, Calmann Lévy, 1899.—581 pp.). Although devoted largely to his public career, the book affords many little glimpses into his private life, which was one of exceptional contentment and distinction. Here again we notice what unremitting study and hard work are necessary to give even the most brilliant man a position of enduring reputation. Léon Say was not only a *homme d'esprit*, but a close student. The bibliography of his books, printed addresses and essays covers no less than twenty-three closely printed pages. M. Michel's book is a well-deserved tribute to the greatest of recent French ministers of finance, and incidentally forms no mean contribution to French fiscal history.

The younger French writers have, during the past few years, shown a commendable interest in the subject of economic history in their own country. The Abbé Galiani, although an Italian and often quoted by his countrymen on other topics, is known in the history of economics principally for the important part he played in the struggle between mercantilism and physiocracy in France. M. Eugene Gaudemet discusses this whole period in his work entitled *L'Abbé Galiani et la question du commerce des blés*. (Paris, Arthur Rousseau, 1899.—233 pp.). The author gives a vivid account of the characteristics and general philosophy of the brilliant Abbé, and analyzes the practical common-sense views of his hero, in opposition to the dreams of the physiocrats. He vindicates for Galiani the title of the forerunner of the historical or comparative school. But such a claim might equally well be made for almost all of the opponents of the

physiocrats. Incidentally, M. Gaudemet shows that Galiani's recall from his diplomatic post at Paris, which immediately followed the appearance of his celebrated letters on the corn question, had nothing to do with that particular controversy.

It is difficult to see the justification for the reprint in abridged form, by Professor Charles R. Henderson, of Thomas Chalmers's *Christian and Civic Economy in the Large Towns* (New York, Scribners, 1900.—350 pp.). That Chalmers was a good man, that he had some sensible ideas on the practical problems of pauperism and that he is in part responsible for the idea of the later University settlements, is, indeed, true. But his writings on general economic problems are well-nigh valueless. Where he followed the classical economists, as in the doctrine of population and wages, he accepted their errors; and where he opposed the economists, he was in almost every instance wrong. Professor Henderson has in his introduction a chapter in criticism of Chalmers's social teachings which is entirely too mild, and another chapter entitled "Some of the Important Contributions of Dr. Chalmers to Modern Social Movements of Thought and Action." The first sentence in this chapter begins: "It cannot be claimed that our author made any important contribution to economic or political theory."

The recent progress of French socialism has been so rapid that students of the problem will be especially interested in two works which have appeared during the past few months. The one is the collection of essays by the intellectual leader of the socialist movement in France, Professor Jean Jaurès, under the title, *Action socialiste* (Paris, Georges Bellais, 1899.—12mo, 558 pp.). This is the first of a series of volumes, and contains his chief speeches during the past decade. The subjects discussed in this volume are summed up under the two heads of "Socialism and Education" and "Socialism and the Nations." There is very little of economic socialism in the work; for when a socialist like M. Jaurès discusses education or international politics, his conclusions do not differ much from those that would be accepted by an average American with a moderate degree of interest in social reform. The other book is a stenographic report of the *Proceedings of the General Congress of Socialist Organizations*, held in France last December (Paris, Société Nouvelle de Librairie de l'Édition, 1900.—12mo, 495 pp.). This Congress was interesting, being the first successful attempt to reunite into one body all the various sections which have, until now, been almost at swords' points. One of the most important questions