

on the Nature of Civil Liberty, the Principles of Government, and the Justice and Policy of the War with America, was published in 1776. It was a best-seller on both sides of the Atlantic; but unfortunately it had no effect on government policy. Price's famous sermon delivered at the Old Jewry Chapel on November 4, 1789, did not even have popular support. Instead, it led to Burke's more famous reply. Fortunately for his peace of mind, Dr. Price died six months after the publication of his sermon.

To his contemporaries he was known as "good Dr. Price" and as the "Father of Mankind." He was indeed a loving husband and a loyal friend, and, in the words of Joseph Priestley, he possessed "the most amiable simplicity of character." Professor Cone, avoiding undue adulation, has written a sympathetic account of a man with strong liberal opinions and a courageous heart. In eighteenth century terms, Dr. Price "deserves well of posterity," and his biographer has given him that due.

E. A. BELLER

Princeton University

FORBES, DUNCAN. *The Liberal Anglican Idea of History*. Pp. x, 208. New York: Cambridge University Press, 1952. \$4.00.

"A conception of history which was practical, yet not Rationalist . . . which was Romantic, yet concerned with general laws and based on critical scholarship, which was related to an organic conception of the state, and which was deeply religious, the Liberal Anglicans discovered in the German historical movement, and in Vico who stood behind it." In these words Mr. Forbes characterizes a distinct school of British nineteenth century historians, including Thomas Arnold of Rugby, Richard Whately, the Hares, Connop Thirlwall, and Henry Hart Milman, who have never before been given detailed consideration as a group; though, of course, they have been discussed as individual practitioners of history, both ancient and ecclesiastical. Like the Anglican Church itself, they took the middle path between extremes, avoiding the abstract theorizing of the eighteenth century rationalists and

the refusal to generalize of the mere factual chronicler, though Mr. Forbes deals rather with their philosophy of history than with their success or failure as narrators of events. In many ways they seem highly modern and pragmatic, and Arnold, in particular, is rescued from Lytton Strachey's too familiar "caricature" (p. 111).

One of the most interesting aspects of the Liberal Anglican approach was its rejection of the conventional division of history into ancient and modern, and the substitution of primitive and sophisticated phases for *each* culture. To them, history went in cycles of barbarism, civilization, and decadence—inevitable for nations, though Christianity could rescue individuals, and perhaps humanity as a whole, from this fate (pp. 56–60). The Old Testament is not a model to us, for its virtues and vices were those of a crude and primitive age (pp. 76–77), and it is unjust to judge Abraham and Joshua by nineteenth century standards. The Roman Catholic Church in the Middle Ages was, on the whole, a great good to mankind; but it was better suited to the "childhood" of the Teutonic nations than for their present manhood. As Arnold put it, "The mere change of time and circumstances may alter the character of the same party, without any change on its own part; its triumph may be at one time an evil and at another time a good" (p. 90). Thus democracy is neither good nor bad in itself; one can only say that it is well- or ill-adapted to a particular stage of social development.

PRESTON SLOSSON

University of Michigan

FINBERG, H. P. R. *Tavistock Abbey: A Study in the Social and Economic History of Devon*. Pp. xi, 320. New York: Cambridge University Press, 1952. \$5.00.

This volume is the second in the new series of "Cambridge Studies in Medieval Life and Thought." The first series was inaugurated by the late G. G. Coulton in 1920. It contained fourteen volumes. The new series is being edited by Professor David Knowles.

The abbey of Tavistock was founded in 968, when the old monastery at Exeter was

revived under Abbot Sideman. It was an old English foundation, established by King Edgar and his ministers as one of numerous Benedictine houses scattered throughout the realm. Here learned and pious monks would contribute much to religion and scholarship, while at the same time this institution could be depended upon to administer a large estate in close relation to the Crown. It was situated across the river Tamar from the County of Cornwall in the extreme western portion of Devon, the third largest county in England.

The author has reconstructed not only the first history of an important abbey but also of the social and economic developments in Devonshire from the second half of the tenth century until the dissolution of the abbey in 1539. He was obliged to study a large number of separate accounts, since the register of the abbey disappeared in the eighteenth century and a chronicle, if ever written by the monks of Tavistock, is also missing.

This monograph has been carefully written and published. Its index and documentation are excellent, while the map provided for the convenience of the reader and the two helpful illustrations render the volume highly useful. Among the topics treated in the ten chapters are the endowments of the abbey, the agrarian landscape, the social structure, the monastic economy, and the final dissolution at the order of King Henry VIII. Numerous tables in the text indicate how much grain was produced by the monks and how cattle flourished there. The whole study is a credit to both author and editor. It should also be noted that among the four admirable appendixes there is one which deals with the printing press at Tavistock. This alone is a significant contribution to our knowledge of English civilization in early modern times.

ALBERT HYMA

University of Michigan

DE JOUENEL, BERTRAND. *The Ethics of Redistribution*. Pp. ix, 91. London and New York: Cambridge University Press, 1952. \$1.75.

The new book by Baron de Jouvenel, author of *Power* and of *Problems of So-*

cialist England, contains again an eloquent defense of the conservative point of view. The little book is based on a number of lectures given by the author at Cambridge University in the fall of 1949. The first lecture treats of "The Socialist Ideal," the second of "State Expenditure." There is an appendix on "The Potentialities of Pure Redistribution." The work by no means supersedes the great antisocialist documents of our generation: Mises' monumental treatise, now thirty years old and again available in a new edition, and the prophetic essay on "The Era of Tyrannies" by Élie Halévy, the Frenchman who was so profound a student of British institutions.

The welfare state, as it has emerged in Britain, provides subsidies for education, housing, and food, as well as a comprehensive social-security scheme. The resulting reduction of pronounced inequalities in consumption standards is accompanied by drastic taxation. Mr. de Jouvenel intentionally does not concern himself with the effects of such taxation on incentive and production. His critique of the redistributive aspects of the welfare state is based on the identification of the latter with a socialism of inferior variety. The ideal of more equal consumption appears to him as a perversion of the "original socialist ideal" of "fair rewards and brotherly love," where "material goods are shared without question *because* they are spurned." This seems to me an interpretation more germane to the austerity of Plato's ideal state and similar types of social organization than to the utilitarian wellsprings of British socialism. As to fairness of rewards, the author is critical of the leveling tendency afoot in modern societies, contrasting it with rewards proportionate to individual endeavor as well as with rewards proportionate to the services received by the community. He does not inform the reader, however, how a conception of justice other than one of equality could be made operational.

Mr. de Jouvenel then goes on to distinguish between relief—"an unquestionable social obligation . . . laid on the State for want of any other agency"—and the raising of median working incomes, and he