

NEW SOCIAL TEACHINGS

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New Social Teachings by Politicus

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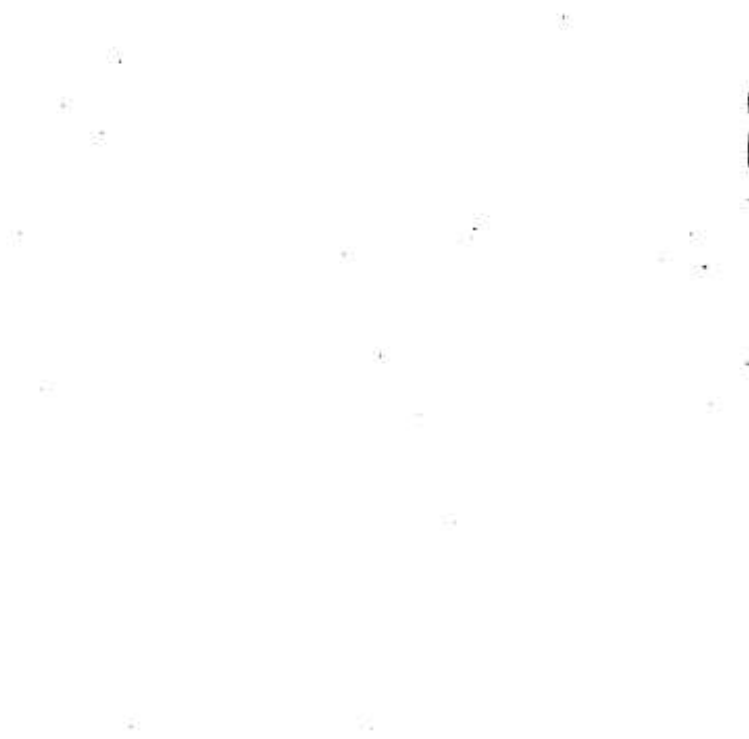


Figure 1. Relationship between the number of employees and the number of employees per group.



Figure 2. Relationship between the number of employees and the number of employees per group.

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BY
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"To discover the good of an individual is satisfactory, but to discover that of a state or a nation is more noble and divine."—ARISTOTLE,
Nicomachean Ethics.

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LONDON

KEGAN PAUL, TRENCH & CO., 1, PATERNOSTER SQUARE

1886

~~W. J. ...~~

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PREFACE.

THE progress in political revolution, effected by the Act extending the Parliamentary suffrage to all county householders, has brought into action nearly the whole force of the nation effective for political change. The marshalling of this recent addition is in vigorous progress ; and as a consequence we must expect that the new energies will impel the nation more rapidly along its path, and that these forces, jointly with others now more or less latent, will seek to change that path. It happens that just at this conjuncture, at a period when the older political classes require to lead with steadiness this influx of youthful eagerness, those classes find

themselves embarrassed and hesitant upon some of the most fundamental questions—questions which vitally affect political judgment. In general, this difficulty relates to the unexpected cogency with which moral and Socialistic views appear to be pitted against doctrines of Individualism. The perplexity is enhanced when strong reasons are adduced for rejecting the guidance of political economy. It is unfortunate that the experienced political minds are not more happily situated at the moment that they have to receive and, in large measure, to fashion the new arrivals. Change at such a time reminds us of the proverbial danger of “swopping horses while crossing a stream;” yet it may be worse to retain our seat on the wrong horse.

The present movement of rebellion finds characteristic expression rather in passion of denunciation than in reasoned statement. This is a defect. Though its spring is in moral sympathies and aversions, its appeal to the world must be to reason. It needs other bases than intuitive conviction, and utterance in other

language than that of fervid dogmatism. A contribution towards this end is offered in the following pages. The standpoint taken is the moralization of all political and social questions, and thence their "Christianization," if the word may be pardoned. But the standpoint is sought, however imperfectly, to be gained, defended, and applied by definite demonstration.

If it be true that the movement in question has been dominated by feeling—has, in the best sense, been sentimental—we need not be surprised that, however perfect its aim, its censures should have alighted where undeserved. Accordingly, the first and second chapters are devoted to (1) definition of the nature and sphere of political economy, and commercial competition; and (2), within limits, to their defence against moralist critics. The succeeding chapters seek to evolve (1) the fundamental principle of the constitution of the State; and (2) to exhibit, in its most general form, the necessary relation of the State to politics, especially to Liberalism, and to morality, religion, or Christianity. This