

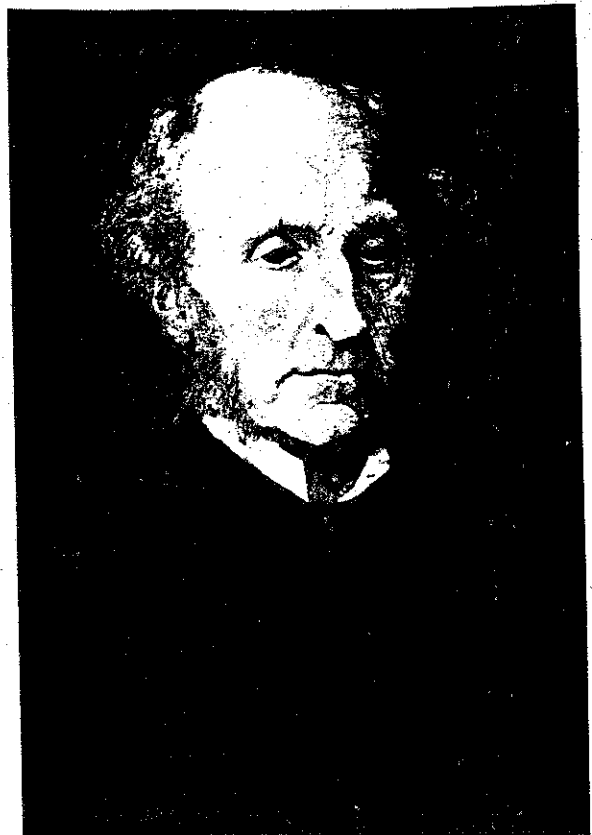
THE UNIVERSITY OF ADELAIDE  
DEPARTMENT OF HISTORY

3849: LIBERAL EUROPE AND SOCIAL CHANGE, 1815-1914  
STUDY GUIDE 1987

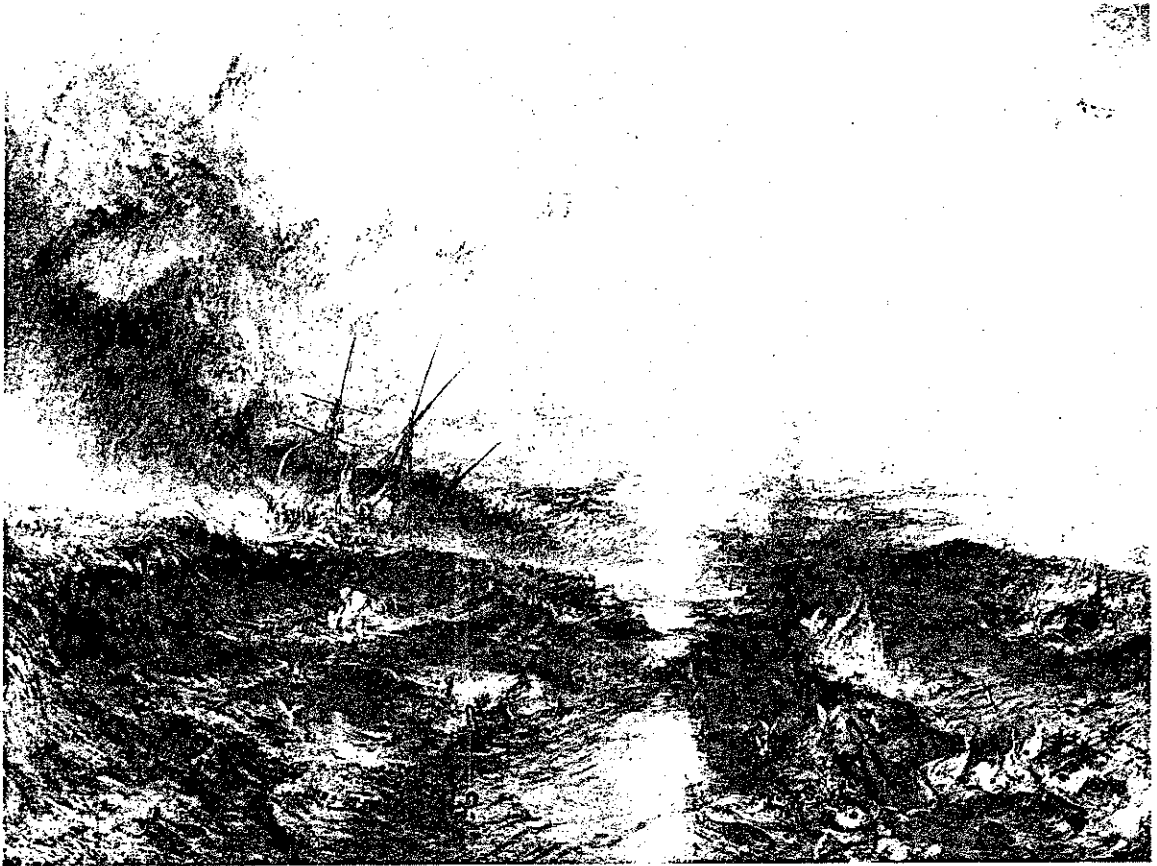
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Jean-Baptiste Say (1767-1832)



John Stuart Mill (1806-1873)



518 Slavers throwing overboard the Dead and Dying 1840 (entry on p.144)

**518 Slavers throwing overboard the Dead and Dying - Typhon coming on** R.A.1840  
Oil on canvas, 35 $\frac{1}{2}$  x 48 (91 x 122) (repr. on p.138)  
Exh: R.A. 1840 (203)  
*Museum of Fine Arts, Boston*

Exhibited in 1840 with the following lines from the *Fallacies of Hope*:

Aloft all hands, strike the top-masts and belay;  
Yon angry setting sun and fierce-edged clouds  
Declare the Typhon's coming.  
Before it sweep your decks, throw overboard  
The dead and dying - n'er heed their chains.  
Hope, Hope, fallacious Hope!  
Where is thy market now?

Several sources seem to lie behind this subject. 'Summer' in Thomson's *Seasons* includes an account of a typhoon. T. Clarkson's *History of the Abolition of the*

*Slave Trade*, of which a second edition had just been published in 1839, gave the story of the slave-ship *Zong* in 1783, in which slaves dying of an epidemic were thrown overboard so that insurance, available for loss 'at sea' but not from disease, could be claimed. Topicality was also ensured by the publication in 1839 of the *Life of William Wilberforce* (who had died in 1833) by his sons, and of his *Correspondence* in 1840, and by the fact that Prince Albert was the President of the Anti-Slavery League. See Nos.8108-9.

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# DICTIONNAIRE

DE

# L'ÉCONOMIE POLITIQUE

CONTENANT

L'EXPOSITION DES PRINCIPES DE LA SCIENCE

L'OPINION DES ÉCRIVAINS QUI ONT LE PLUS CONTRIBUÉ A SA FONDATION ET A SES PROGRÈS

LA BIBLIOGRAPHIE GÉNÉRALE DE L'ÉCONOMIE POLITIQUE

PAR NOMS D'AUTEURS ET PAR ORDRE DE MATIÈRES

AVEC DES NOTICES BIOGRAPHIQUES

ET UNE APPRÉCIATION RAISONNÉE DES PRINCIPAUX OUVRAGES

*Very Short*

# SOCIAL STATICS;

OR,

THE CONDITIONS ESSENTIAL TO

# HUMAN HAPPINESS

SPECIFIED,

AND THE FIRST OF THEM DEVELOPED.

BY

**HERBERT SPENCER,**

AUTHOR OF "FIRST PRINCIPLES," "PRINCIPLES OF BIOLOGY," "PRINCIPLES OF PSYCHOLOGY," "ESSAYS, FIRST AND SECOND SERIES," "EDUCATION," ETC.

STEREOTYPED EDITION.

LONDON:

WILLIAMS AND NORGATE, 14, HENRIETTA STREET,  
COVENT GARDEN;

EDINBURGH: 20, SOUTH FREDERICK STREET.

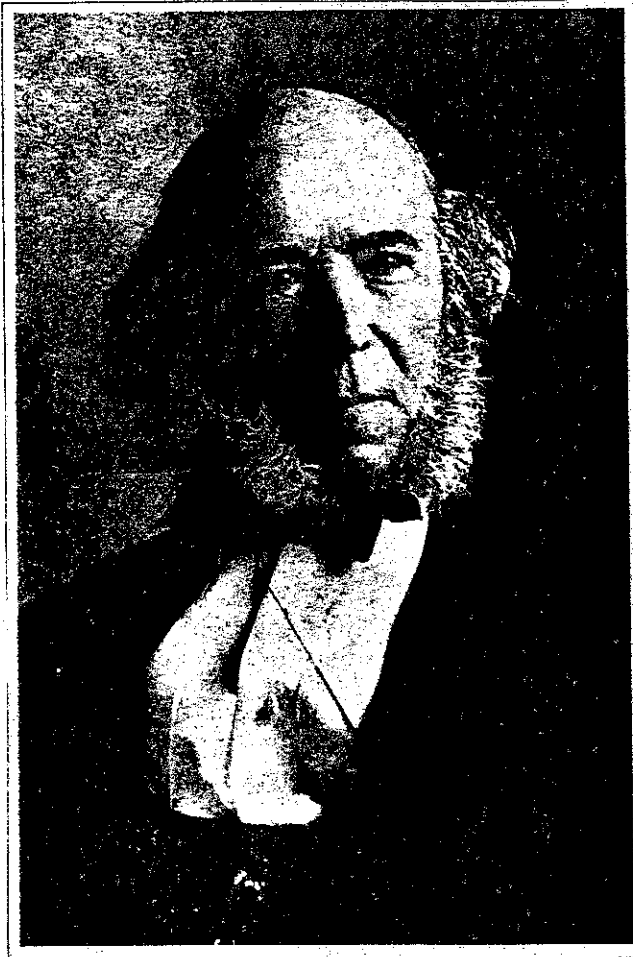
1868.

## CHAPTER XIX.

THE RIGHT TO IGNORE THE STATE.

§ 1. As a corollary to the proposition that all institutions must be subordinated to the law of equal freedom, we cannot choose but admit the right of the citizen to adopt a condition of voluntary outlawry. If every man has freedom to do all that he wills, provided he infringes not the equal freedom of any other man, than he is free to drop connection with the state—to relinquish its protection, and to refuse paying toward its support. It is self-evident that in so behaving he in no way trenches upon the liberty of others; for his position is a passive one; and whilst passive he cannot become an aggressor. It is equally self-evident that he cannot be compelled to continue one of a political corporation, without a breach of the moral law, seeing that citizenship involves payment of taxes; and the taking away of a man's property against his will, is an infringement of his rights (p. 153). Government being simply an agent employ in common by a number of individuals to secure to them certain advantages, the very nature of the connection implies that it is for each to say whether he will employ such an agent or not. If any one of them determines to ignore this mutual-safety confederation, nothing can be said except that he loses all claim to its good offices, and exposes himself to the danger of maltreatment—a thing he is quite at liberty to do if he likes. He cannot be coerced into political combination without a breach of the law of equal freedom; he *can* withdraw from it without committing any such breach; and he has therefore a right so to withdraw.

§ 2. "No human laws are of any validity if con-



HERBERT SPENCER

## THE COURSE

### Course Contents

The course will cover the ideas and the policies which made the nineteenth century the heyday of western liberalism. A special concern will be the interrelationship between the theory of liberalism and the reality of capitalism as it developed in the nineteenth century. The approach taken in the course is a thematic one and will cover the philosophical principles of liberalism, the political, economic, social, and cultural aspects of liberalism and the organised forms of liberal agitation. The weekly tutorials will deal with a theme based upon a classic text or a debate which involved liberals and their opponents. Topics will include electoral reform, constitutionalism, the rule of law, free trade, the development of industrial capitalism, economic deregulation, the condition of the working class, nationalism, imperialism, war, feminism and slavery. Attention will also be given to the cultural impact of liberalism, the conservative and radical critiques of liberalism, and the reasons for the decline of classical liberalism in the late nineteenth century. The main focus will be on British, French and German liberalism but I will not hesitate to compare western European liberalism with developments in Russia, Italy, the United States and Australia when necessary.

### Course Structure

A course like this one could be structured chronologically or geographically. One could trace the ups and downs of liberal reform and ideology from the fall of Napoleon to the outbreak of the First World War. Alternatively, one could analyse the distinctive forms of British, French and German liberalism in turn. I have chosen to structure the course thematically by taking a major theme or issue each week for discussion. Both the weekly lectures and the tutorial will be based upon topics roughly divided into the following groups: definition and origin of liberalism (2 weeks); basic philosophical principles (4 weeks); political issues (9 weeks); economic and social issues (9 weeks); cultural issues (1 week); conclusion (1 week).

## Lecture List

The approach I have taken in the course is a thematic one. Each week we will examine a different topic which I have selected because of its importance to the development of liberal thought and political practice. The lectures will provide an overview of the topic and some political and economic background whilst in the tutorials we will examine in much more detail some of the key liberal theoretical texts as well as debates on policy questions.

The following list of lectures is provisional and may be altered during the year.

### TERM ONE

#### Definition and Origin of Liberalism

1. What is Liberalism?
2. The Intellectual Origins of 19th Century Liberalism

#### The Basic Principles of Liberalism

3. Individualism and Liberty
4. Utilitarianism versus Natural Rights
5. Property and Contract
6. The Free Market and Social Harmony

#### Political Aspects of Liberalism

7. Limited versus No Government
8. Constitutionalism and the Rule of Law
9. Democracy and Electoral Reform

### TERM TWO

#### Political Aspects of Liberalism-continued

1. Centralisation versus Federalism and Decentralisation
2. Censorship and Freedom of Speech
3. The National Question
4. War and Peace
5. Colonialism and Imperialism

6. Liberal Political Parties

Economic and Social Aspects of Liberalism

7. Classical Political Economy and Laissez-faire

8. Free Trade and Protection

9. Manufacturing and Government Regulation

TERM THREE

Economic and Social Aspects-continued

1. Population Growth and Malthusianism

2. Socialism and Revolution

3. Poverty and Progress: The Social Question

4. The Condition of Women and Feminism

5. Slavery and Serfdom

6. The Rise of the Middle Class and Liberal History

Cultural Aspects

7. Liberalism in the Novel

Conclusion

8. The Success and Failure of 19th Century Liberalism



*J. de Molinari*

LES  
SOIRÉES DE LA RUE SAINT-LAZARE

ENTRETIENS

DES  
**LES LOIS ÉCONOMIQUES**

ET  
**DÉFENSE DE LA PROPRIÉTÉ**

PAR  
**M.-G. DE MOLINARI**

Membre de la Société d'économie politique de Paris.

Il faut bien se garder d'attribuer aux lois physiques les maux qui sont le juste et inévitable punition de la violation de l'ordre même de ces lois, instituées pour opérer le bien. F. QUESNAY.

PARIS,

**GUILLAUMIN ET C<sup>ie</sup>, LIBRAIRES,**

Éditeurs de la Collection des principaux Économistes, du Journal des Économistes, du Dictionnaire du Commerce et des Marchandises, etc.  
RUE RICHELIEU, 11.

1849

### Lecture and Tutorial Times

There will be a preliminary lecture during orientation week on Wednesday, 4 March, 2.15 p.m. which you must attend in order to arrange tutorial groups and to get the reading for the first tutorial. Throughout the year there will be two lectures and a tutorial each week beginning in the first week of term. Lectures will take place at the following time and location:

Wednesdays and Fridays, 2.15 p.m. Napier 205

All tutorials will be held in my office at times to be determined in orientation week. If you have any questions or problems please feel free to come and see me at any time. My office and phone number is:

Room 414, Napier Building Phone: 228 5604

### Lecture and Tutorial Preparation

Students will be expected to prepare for lectures by reading the introductory material listed in the handouts for each week. It is imperative that this reading be done ahead of time as the lectures will presuppose a certain amount of knowledge which can only be gained by doing the reading.

There will be additional reading for each week's tutorial. In many cases the tutorial topics will be chosen to highlight a conflict within liberalism (such as the debate between natural rights' supporters and utilitarianism) or between liberals and their many opponents (such as free trade versus protectionism). The treatment of these themes will be in some detail, thus the general reading required for the lectures will be insufficient for the purposes of tutorial discussion. Since many of the nineteenth century texts we will be using for tutorials are out of print some of the reading will be given to you in the form of photocopies. However, the collection of documents edited by Bramsted and Melhuish will be used almost every week so I strongly suggest that you purchase a copy. To avoid the problem of too many students trying to get hold of a small number of books I will list a number of alternative texts every week on the reading lists so that you should always be able to find something relevant to read.



JOHN BRIGHT



R. Colclough



## COURSE TEXTS

### Textbooks

There are two essential textbooks which will be used throughout the course and which I strongly recommend that you purchase. They are:

John Gray, *Liberalism* (Milton Keynes: Open University Press, 1986). An excellent short treatment which combines history and theory in a useful manner.

*Western Liberalism: A History in Documents from Locke to Croce*, ed. E.K. Bramsted and K.J. Melhuish (London: Longman, 1978). An essential collection of texts which will be used primarily in tutorial discussion.

Two other books which you might consider buying are Anthony Arblaster, *The Rise and Decline of Western Liberalism* (Oxford: Basil Blackwell, 1984), a broad survey of liberalism which is particularly strong on literature but rather weak on economic liberalism, and Theodore S. Hamerow, *The Birth of a New Europe: State and Society in the Nineteenth Century* (Chapel Hill: University of North Carolina Press, 1983), a good interpretive history of nineteenth century Europe which will provide essential political and economic background to the course. It is also very good on the ideas which lay behind social change in 19th century Europe. However, since the Hamerow book is available only in hardback and at a horrendous price I have asked the library to put a copy in the reserve section so that you may consult it.

### Tutorial Texts

In addition to the Gray and Bramsted texts I would you to purchase a selection of the following books for discussion in tutorials. How many you purchase will be determined by your financial position. Ideally, I would like you to own all of the following tutorial texts since we will be discussing them in some detail throughout the year. Unfortunately, this may prove to be too heavy a financial burden for some so I suggest that you purchase at least one book from each of the following sections, except for the section on politics. Here I would like you to buy one from each subsection.

### POLITICS

#### On Democracy

John Stuart Mill, *Three Essays: On Liberty, Representative Government, the Subjection of Women* (Oxford University Press, 1975).

Alexis de Tocqueville, *On Democracy, Revolution and Society*, ed. J. Stone (University of Chicago Press, 1980).

#### On the State

Herbert Spencer, *The Man versus the State, with six Essays on Government, Society, and Freedom*, ed. Eric Mack (Indianapolis: Liberty Classics, 1982).

*A Plea for Liberty: An Argument against Socialism and Socialistic Legislation*, ed. Thomas Mackay (Indianapolis: Liberty Classics, 1982).

#### ECONOMICS

John Stuart Mill, *Principles of Political Economy, with some of their Applications to Social Philosophy. Books IV and V*, ed. Donald Winch (Harmondsworth: Penguin, 1970).

Frédéric Bastiat, *Selected Essays in Political Economy*, ed. George B. de Huszar (Irvington-on-Hudson, New York: Foundation for Economic Education, 1975).

Frédéric Bastiat, *Economic Harmonies*, ed. George B. de Huszar (Irvington-on-Hudson, New York: Foundation for Economic Education, 1975).

#### HISTORY

François Guizot, *Historical Essays and Lectures*, ed. Stanley Mellon (University of Chicago Press, 1974).

Lord Acton, *Selected Writings*, vol. 1, ed. W. McNeill (Indianapolis: Liberty Classics, 1986).

#### NOVELS

Stendhal, *Scarlet and Black* (Harmondsworth: Penguin).

George Eliot, *Felix Holt* (Harmondsworth: Penguin, 1984).

Histoire  
de la civilisation  
en Europe

Guizot? "Enrichissez-vous"



## ASSESSMENT

During the year you will be expected to participate fully in tutorials. This involves doing the required reading, critically evaluating it and commenting upon it in class. You will be asked to write three tutorial papers (one per term) and two essays. There will also be a final exam at the end of the course.

### Tutorial Papers

Each term you will be required to give a 5-10 minute talk based upon your tutorial paper and then to submit a written version of the paper a week after the oral presentation. The paper should be 1,000 words in length (1,500 words for third year students) and you are encouraged to incorporate any revisions and corrections based upon the tutorial discussion. Each written tutorial paper will be worth 10 per cent for a total of 30 per cent of final assessment.

### Essays

There will be two essays of 3,000 words each (4,000 words for third year students) due in at the beginning of second term and third term respectively. There is a list of suggested essay topics in this guide but I encourage you to choose a title of your own.

There are two conditions in the selection of essay topics. Firstly, one essay must deal with an aspect of **British** liberalism and the other must deal with an aspect of **Continental** liberalism. Secondly, the essay must not duplicate the work you have done for a tutorial paper.

Final essay topics should be determined after consultation with me no later than the final week of first and second terms. By that time you should have prepared and submitted for my approval a topic and a preliminary reading list. It is important to consult with me before you start work on your essays. I can help you prepare a preliminary bibliography and make sure that your topic is of manageable proportions. Each essay will be worth 20 per cent for a total of 40 per cent of the final assessment. The essays must be submitted by the first day of second and third term or there will be an automatic penalty of 1 per cent per day after the deadline.

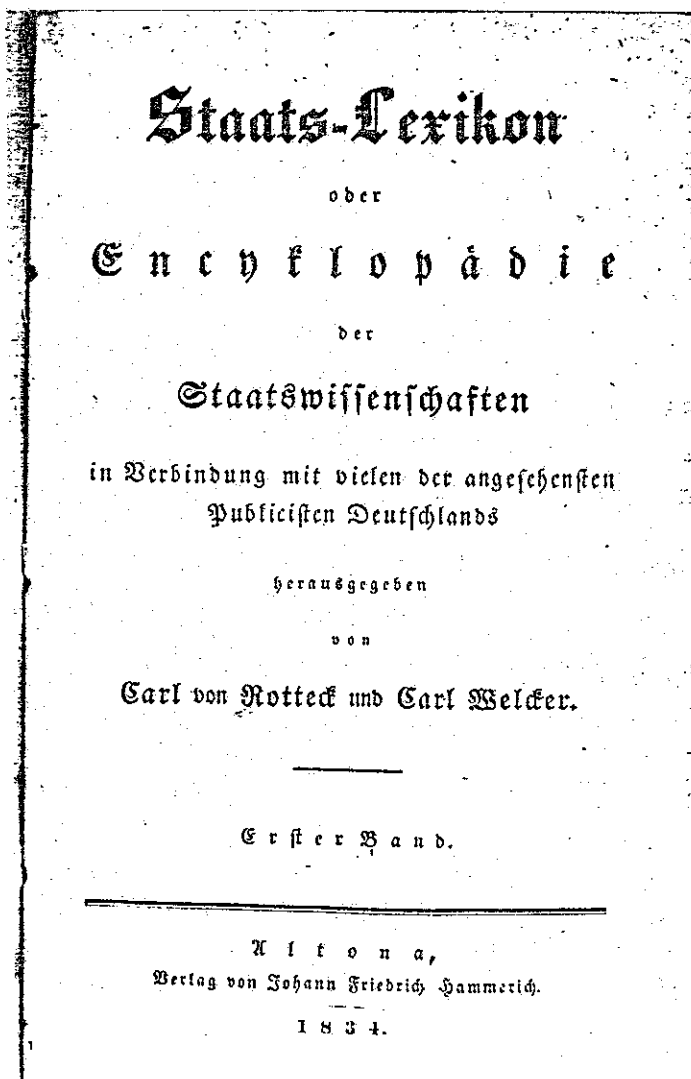
### Final Examination

A three hour examination will be held at the end of the year and will count for 30 per cent of the final assessment. The exam will be based closely upon the themes covered in lectures and tutorials. You will have to answer 3 questions, one of which will be a general question, one will be on some aspect

of British liberalism, and the third on some aspect of continental liberalism.

Summary of Assessment

		Per cent.	Total
Tutorial papers (1000 or 1500 words)	No.1	10	
	No.2	10	
	No.3	10	30
Essays (3,000 or 4,000 words)	No.1	20	
	No.2	20	40
Exam			30
			-----
			100



## SUGGESTED ESSAY TOPICS

### Preliminary Reading List

By the final week of first and second term you should have already given some thought to the essay you will write during the term break. To assist you in this I would like you to choose a topic and prepare a preliminary reading list for my approval. This reading list should be prepared using the tutorial reading guides, the general bibliography in this study guide, and the library subject catalogue. It should be about one page in length and should include:

1. a selection of general secondary works, including biographies where appropriate, to orient you in your research.
2. a short list of monographs and journal articles which are specifically related to the question. These more detailed secondary sources will assist you in analyzing the documents or texts.
3. a list of primary sources, such as documents and texts, upon which you intend to base your arguments. These primary sources need not be large in number but they must be specific.

Of course this reading list will grow as your research progresses but it is essential to have such a list in order to give your work a focus and direction at the very beginning.

### Essay Topics

The following essay topics are suggestions only. You may prefer to choose a topic from amongst the tutorial topics or you may like to make up your own. If you do make up your own topic I do insist on discussing it with you before you begin working on it. As stated above there are two conditions in the selection of essay topics. Firstly, one essay must deal with an aspect of British liberalism and the other must deal with an aspect of Continental liberalism. Secondly, the essay must not duplicate the work you have done for a tutorial paper.

I have divided the essay topics into three groups: broad themes, more specialised subjects, and book reviews. Quite often topics of a specialised nature are easier to answer than general topics. Specialised subjects are easily defined, the reading is usually limited and the essay can be handled within the confines of 3-4,000 words. Topics of a broader and more general nature are sometimes more interesting to attempt but harder to answer well. The most common mistake is to attempt more than you can handle in a short time. By all means try one of the broad theme topics but be aware of the dangers.

If you choose one of the book review questions you should keep in mind the prevailing state of historical knowledge at the time the book was published. How was the book received by other historians? Did it confirm or challenge the current orthodoxy? Did it introduce new information or perhaps a new theoretical interpretation of old evidence? If the book was written some time ago ask yourself how it has aged? What has been its influence on historians since it first appeared? If you fundamentally disagree with the interpretation of the author you could use the essay to expose the author's errors and to propose an alternative explanation. This kind of essay is also difficult to do well but I think it is important for you to learn how to review a book.

Before you begin reviewing the book you should consult the *Book Review Digest* which lists most book reviews in scholarly and other magazines. This will enable you to see how other scholars reacted to the book when it first appeared.

### Broad Essay Topics

Are there really "two liberal traditions", a sociological French tradition and an empirical British tradition, as Siedentop and Hayek suggest?

To what extent was liberalism a radical or a conservative force in European society in the 19th century?

Why did utilitarianism prevail over natural rights as the philosophical basis of liberalism in the 19th century?

Why was nationalism such a problem for German liberals? Did they reconcile individual freedom and the nation state?

How successful were liberals in "limiting" the power of the state?

Why were liberals often ambivalent towards the theory of democracy? Why did they fear democracy? What implications did this have for the success of liberal political parties?

How successfully did liberals respond to the challenge of socialism as a political movement and as an ideology?

What did liberals mean by the term "progress" and why did they think it was inevitable?

Why did so few liberals support the cause of women?

In the struggle against slavery and serfdom to what extent were liberals motivated by economic reasons and by moral reasons?

Was liberalism in the 19th century a middle class or bourgeois phenomenon?

Why was liberalism successful in Western and Northern Europe and weak in Eastern and Southern Europe?



Caricature par Daumier

Trois portraits

J'ai fait connaissance avec M. de Tocqueville, l'auteur de La Démocratie américaine : c'est un homme chétif, maigre, petit, et encore jeune : il tient du vieillard et de l'enfant, c'est le plus naïf des ambitieux ; son regard est charmant, mais il manque de franchise, sa bouche est vieille et mal coupée, son teint est bilieux, sa physionomie expressive me captiverait si elle m'inquiétait moins, on voit qu'il parle dans plusieurs sens et que son opinion est une arme pour atteindre son but. Voilà le nouvel astre de notre horizon politique tel qu'il m'est apparu.

(Astolphe de Custine, 1841).

C'était un petit homme sans tournure, d'une figure agréable et régulière, mais malade, ombragée d'une masse de cheveux bruns et bouclés qui lui conservaient un air de jeunesse ; sa physionomie inanimée et triste prenait plus d'expression quand il causait. La pâleur livide de son teint annonça de bonne heure des maux organiques et le faisait soupçonner par les malveillants d'être bilieux, envieux et tout ce qui s'ensuit. Il n'en était rien ; il n'était qu'un peu défiant, souvent souffrant, souvent découragé de lui-même.

(Charles de Rémusat).

Sa figure était pâle ; ses yeux noirs vous laissaient voir sa grande âme énergique ; sa voix était fortement timbrée et ses paroles toujours empreintes de la plus haute raison. Sa chevelure d'un beau noir d'ébène pendait en boucles soyeuses et encadrait son cou ; un chapeau de feutre mou ordinairement coiffait sa tête ; ses mains étaient petites, maigres : les doigts allongés, couronnés de longs ongles.

(Témoignage tardif d'un bourgeois du Cotentin, M. Lécivain).



ALEXIS DE TOCQUEVILLE

Chasseriau

Wilhelm von  
**HUMBOLDT**

Schriften



Harriet Martineau

1850



Why did the liberal order in Europe crumble so quickly when war broke out in 1914?

Did liberals develop a theory of class analysis before Marx?

Is there a conflict between the liberal belief in overseas trade and the expansion of empire? Is there such a thing as "free trade imperialism?"

How laissez faire was classical economic policy?

Were liberals justified in their optimism? Was the standard of living of the average person improving over the century?

Select a novelist with liberal sympathies and discuss how he or she deals with the problem of the existence of aristocratic values in a rapidly industrialising nation.

#### More Specialized Topics

Isaiah Berlin and Benjamin Constant distinguish between "positive and negative freedom" and "ancient and modern liberty" respectively. How are these two interpretations of freedom related? Assess their usefulness and validity.

How well did Herbert Spencer and Thomas Hodgskin reply to the criticism of natural rights made by Bentham and Mill?

Compare and contrast the attitudes of the anarchist Proudhon and the liberal Frédéric Bastiat to property.

In volume one of *Capital* Karl Marx describes Frédéric Bastiat as "the most superficial and therefore the most successful representative of apologetic vulgar economics" and as one of "the modern bagmen of free trade." How valid is Marx's opinion of Bastiat?

Herbert Spencer and Gustave de Molinari pushed their liberal hostility towards the state into a form of anarchism. Is this a perversion of liberalism?

How did Benjamin Constant envisage a constitution limiting the power of the state and thus protecting individual freedom?

How did German liberals react to Bismarck? What were the implications of their reactions to the development of liberalism in Germany?

Why did Tocqueville oppose the centralisation of the state? What role did the French Revolution play in this process?

How appropriate is Tocqueville's image of democratic America as a model for Europe?

Compare and contrast the interpretations of Marx and Tocqueville on the 1848 revolutions.





Frédéric Bastiat.

JOURNAL

DES

ÉCONOMISTES

REVUE MENSUELLE

D'ÉCONOMIE POLITIQUE

ET DES

QUESTIONS AGRICOLES, MANUFACTURIÈRES  
ET COMMERCIALES.

TOME DIX-NEUVIÈME.

(1<sup>re</sup> année. — Décembre 1847 à Mars 1848.)



PARIS.

CHEZ GUILLAUMIN ET C<sup>o</sup>, LIBRAIRES-ÉDITEURS,

RUE RICHELIEU, 14.

1848

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AVEC DES NOTICES BIOGRAPHIQUES

ET UNE APPRÉCIATION RAISONNÉE DES PRINCIPAUX OUVRAGES

PAR MM.

FRÉDÉRIC BASTIAT; — H. BAUDRILLART, professeur au Collège de France; — AD. BLAISE, BLANQUI, membre de l'Institut; — MAURICE BLUCK; — CHERBULIEZ, ancien professeur d'Économie politique à Genève; MICHEL CHEVALIER, membre de l'Institut, conseiller d'État; — AMERHOISE CLEMENT; AL. DE CLERQ, sous-directeur aux Affaires étrangères; — CH. COQUELIN, — COURCELLE SENEUIL; — A. COURTOIS; F. COVIER, conseiller d'État; — DUNoyer, membre de l'Institut, ancien conseiller d'État; DUPUIT, ingénieur en chef des ponts et chaussées; — GUST. DU PUYNODE; LÉON FAUCHER, membre de l'Institut, ancien ministre; — JOSEPH GARNIER, professeur à l'École nationale des ponts et chaussées; LOUIS LECLERC; — ALFRED LEGOÏT, chef de bureau de la statistique de la France; — G. DE MOLINARI; — MAURICE MONJEAN; MOREAU DE JONNÈS, membre de l'Institut; — P. PAILLOTTET; — DE PARIEU, conseiller d'État, ancien ministre; H. PASSY, membre de l'Institut, ancien ministre; — QUÉTELET, membre correspondant de l'Institut de France; LOUIS REYBAUD, membre de l'Institut; — NAT. RONDOT; HORACE SAY, membre de la chambre de commerce, ancien conseiller d'État; — LÉON SAY; — ÉM. THOMAS; — YÈS; — CH. VERGÉ; VIVIEN, membre de l'Institut, ancien conseiller d'État et ancien ministre; — J. DE VROIL; DE WATTEVILLE, inspecteur général des établissements de bienfaisance; WOLOWSKI, professeur de législation industrielle au Conservatoire des arts et métiers, etc.

PUBLIÉ SOUS LA DIRECTION

De MM. Ch. COQUELIN et GUILLAUMIN

TOME PREMIER

A — I

PARIS

LIBRAIRIE DE GUILLAUMIN ET C<sup>o</sup>

Éditeurs de la Collection des principaux Économistes, du Journal des Économistes, etc.

RUE RICHELIEU, 14

1852

Bastiat's *Economic Harmonies* was published soon after the 1848 Revolutions. To what extent is the book a response to the rise of socialist movements during the revolution, especially Victor Considérant and Pierre-Joseph Proudhon?

Did John Stuart Mill become a "socialist" in his later years? What was different about his form of liberalism?

Was Bastiat successful in portraying the free market as harmonious? Compare Bastiat's view with either Proudhon or Marx.

Why was Richard Cobden so hostile to the British Empire? Why did he think it was a system of relief for the aristocracy?

Why did liberals oppose war? Discuss either Cobden and Morley in England or Say, Bastiat and Molinari in France.

As a pioneer of sociology Herbert Spencer developed the distinction between military and industrial society. Discuss this distinction in the light of 19th century military and industrial developments.

Discuss the particular strengths and weaknesses of organised liberal parties in either England, France or Germany?

To what extent was the Anti-Corn Law League a popular movement? To what extent was it a class-based movement?

Were liberal supporters of Malthus' population theories cold-hearted reactionaries or realists? How did Bastiat reconcile liberal harmony and population growth?

How unique was Mill's attitude to women in 19th century liberalism?

Discuss Tocqueville's attitude to slavery?

What role does the middle class play in the thought of Thierry? Guizot? Lecky? Discuss at least two of these writers in your answer.

Discuss how one of the following authors used politics in their writing: Thackeray, Eliot, Trollope, Stendhal, Hugo, Verne?

### Book Reviews

Discuss the merit and significance of one of the following:

### General

Anthony Arblaster, *The Rise and Decline of Western Liberalism* (Oxford: Basil Blackwell, 1984).

Jane Rendall, *The Origins of Modern Feminism: Women in Britain, France and the United States, 1780-1860* (London: Macmillan, 1985).



15. E. Delacroix, *Le 28 juillet: la Liberté guidant le peuple*

P.S. Atiyah, *The Rise of Fall of Freedom of Contract* (Oxford: Clarendon Press, 1979).

Jerome Blum, *The End of the Old Order in Rural Europe* (Princeton University Press, 1978).

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**Robert von Mohl: Ewiger Frieden.**

Die Vernunftmäßigkeit des Friedens und die Schädlichkeit sowohl als die Unzuverlässigkeit des Krieges liegen so sehr vor Augen, daß es eitel Zeitverschwendung wäre, darüber zu reden und erst den Beweis zu führen, daß ewiger Friede das Ideal des Völkerebens sei. Die Frage kann nur sein, ob und wie dieser Zustand erreicht werden möge?

Offenbar sind nur zwei Möglichkeiten. Entweder eine unbedingte und allgemeine Herrschaft der Vernunft über sämtliche Menschen, so daß auch von Staat zu Staat keine ungerechte Forderung gemacht, jedenfalls kein Streit durch Gewaltmittel entschieden werden will. Oder aber die Einführung solcher äußerer Maßregeln, welche eine Kriegsführung den dazu etwa Geneigten tatsächlich unmöglich machen.

Der erste Zustand wäre der an sich wünschenswertere, weil ein rein sittlicher und in allen Fällen wirksamer. Leider ist er aber

weder bis jetzt erreicht, noch wird er, nach menschlicher Wahrscheinlichkeit, je erreicht werden. Allerdings hat die zunehmende Gesittigung eines Teiles der Völker die Kriege allmählich vermindert. Allein einerseits ist bis jetzt nur eine kleine Minderzahl der Menschen in diesen Bildungsstand eingetreten; andererseits geht selbst bei diesen Völkern und Regierungen die Herrschaft der Vernunft nicht bis zur Beseitigung jeden Unrechts, jeder selbstischen Forderung, jeder Leidenschaft, und Neigung zu Gewalttaten. Die Geschichte und die Gegenwart der europäischen Staaten beweist dieses. Nur eine Verminderung des Übels ist erfolgt. Und wenn denn auch gehofft werden darf, daß sich durch weitere, sowohl innerlich als äußerlich zunehmende Gesittigung allmählich noch mehr erreichen lasse: so wäre es doch unbeschreiblich töricht, selbst in unabsehbarer Zeit auf eine vollkommene Sittlichkeit aller Menschen zu rechnen. — Unter diesen Umständen mag es denn immerhin versucht werden, durch religiöse, sittliche und verständige Belehrungen die Überzeugung von den Vorteilen und der Pflicht des Friedens und von den Greueln und dem Schaden des Krieges immer weiter unter allem Volke zu verbreiten; allein es ist weder ein schneller noch ein bedeutender Erfolg zu erwarten.

Dehalb haben denn viele sich schon seit langer Zeit mehr dem anderen denkbaren Mittel zugewendet, d. h. Einrichtungen zu ersinnen gesucht, durch welche die Kriegsführung unnötig und unmöglich gemacht werden soll. Die Vorschläge gehen weit auseinander; doch lassen sie sich unter Kategorien bringen. Die einen suchen die Hilfe in einem die ganze Erde umfassenden Gesamtstaate, dessen Regierung die unter den einzelnen, also halbsoveränen Staaten entstehenden Streitigkeiten im Wege rechtlichen Verfahrens schlichtet, dem Urteil aber durch eine unübersteigliche Gewalt Vollziehung verschaffen würde. Eine zweite Gattung von Vorschlägen geht auf die Errichtung eines obersten Gerichtshofes für alle Völker, welcher zur Vollstreckung seiner Sprüche über die Rechte aller Staaten nach Bedarf verfügen könnte. Dritte endlich beschränken sich bescheidener auf

den Rat, es möge bei allen einzelnen Verträgen ein Schiedsgericht sich ergebende Streitigkeiten beilegen. — Hier ist jedenfalls nicht der Ort, diese verschiedenen Gedanken ausführlich zu besprechen; man mag es sich aber wohl überhaupt ersparen. Jeder Verständige sieht von selbst ein, daß der allgemeine Weltstaat ein bloßes Hirngespinn ist. Bildung, Zusammenhaltung und Regierung eines solchen unermesslichen Reiches wären gleich unmöglich; abgesehen davon, daß der Weg zu dieser Friedensanstalt nur durch jahrhundertelange vernichtende Kriege ginge, und daß an die Stelle des äußeren Kampfes um so viel häufigere Empörungen treten würden. Als weniger unmöglich an sich erscheint allerdings ein Völkertribunal oder die Verabredung von Schiedsrichtern für den einzelnen Fall. Wenigstens in kleinerem Umfange sind solche Einrichtungen denkbar; und so weit sie wirken, wären sie eine Wohlthat. Aber einleuchtend ist doch auch hier, daß auf eine Beseitigung aller Kriege niemals gerechnet werden dürfte, und gerade da am wenigsten, wo es am nötigsten wäre. Ehrgeiz und Landeshochmuth würden sich nicht zurückhalten, Leidenschaft nicht beschwichtigen lassen; die Durchführung der Urteilsprüche könnte häufig nur mit Gewalt, also durch Krieg, geschehen. Das einzige Mittel aber, allen diesen Unfug und Ungehorsam zu vermeiden, nämlich eine allgemeine Entwaffnung aller Staaten, muß als unausführbar erklärt werden, weil dessen Folge allgemeine Gesetzlosigkeit im Innern und völlige Schutzlosigkeit gegen außen wäre. Es ist sinnlos, solcherlei zu verlangen; doppelt sinnlos, ein Eingehen darauf zu erwarten. — Also auch hier kann höchstens im einzelnen Vermeidung von Krieg erzielt werden, und zwar gerade in den ohnedem nicht sehr gefährlichen Fällen.

Diese allgemeinen Bemerkungen waren nötig, um den Wert der in den letzten Jahren so laut hervortretenden Bemühungen um einen ewigen Frieden zu würdigen.

Unzweifelhaft ist durch diese weit verbreitete Bewegung und durch unmittelbare Aufmunterung von Seiten der Gesellschaften der Friedensgedanke in weite Kreise gebracht, zur Tagesfrage

geworden, und hat die Literatur desselben einen sehr bedeutenden Umfang genommen. Auch läßt sich mit Wahrscheinlichkeit annehmen, daß die wohlthätigste und mit Eifer betriebene Tätigkeit in dieser Richtung noch weiteren Fortgang nehmen wird. Fragt man aber nach den Ergebnissen, so ist von solchen freilich bis jetzt nichts zu bemerken.

Von einem Einflusse auf das Leben kann gar keine Rede sein. — Aber auch die Lehre des Völkerrechtes hat bis jetzt nichts gewonnen, und wird auch, falls nicht ein anderer Weg eingeschlagen wird, niemals einen Nutzen ziehen. Die Gesellschaften und Versammlungen suchen auf die beiden oben bezeichneten Weisen zu wirken. Die Bemühungen sind in sittlicher und religiöser Richtung herzlich gut gemeint, und es wird, abgesehen von geschmacklosen Übertreibungen, manches Gute und Wahre gesagt. Aber das in so vielfacher Form Vorgetragene ist weder neu noch kann es die Notwendigkeit der Selbstverteidigung beseitigen, solange die Menschen nicht völlig umgewandelt sind, wozu keine Aussicht ist. Die Zumutung, auch bloße Verteidigungskriege zu unterlassen, ist in der That gar zu abgeschmackt. Was aber die praktischen Mittel der Verbindung betrifft, so scheinen zwar die von den ersten Kongressen als Ziel gesetzten Maßregeln, nämlich ein allgemeines Völkerrecht und ein Kongreß zur Abfassung eines völkerrechtlichen umfassenden Gesetzbuches, später wieder selbst aufgegeben worden zu sein, als un erreichbar und unwirksam; allein auch die beibehaltene allgemeine Entwaffnung, vertragsmäßige Feststellung von Schiedsrichtern für den einzelnen Fall, endlich sittliche Brandmarkung aller Anleihen zu Kriegszwecken, halten keine Prüfung aus. Von den beiden ersten Maßregeln ist dieses oben bereits gezeigt worden; die dritte aber ist teils nur ein Wort, über welches die Gewinnsucht spottet, teils würde seine Wirksamkeit lediglich Gewaltmaßregeln zur Verschaffung der Geldmittel erzeugen, somit Schlimmeres. — Bis jetzt ist also die ganze, äußerlich so großartige Bewegung nur ein Beweis urteilslosen Wohlwollens; und es mag sich

sehr fragen, ob die hierzu verwendeten Kräfte nicht besser zu erreichbaren nützlichen Zwecken verwendet würden. Jedenfalls aber werden die Versammlungen über Schwierigkeiten und Unmöglichkeiten nicht aufgethert werden, solange sie den Grundsatz festhalten, daß niemand gegen die von ihnen aufgestellten Sätze sprechen darf. Diese Straußen-Blugheit gibt zwar den Schein einer allgemeinen Übereinstimmung und erspart den Verdruß einer Widerlegung; allein sie bringt unerträgliche Wiederholung, Festrennung in Verkehrtem, und wenigstens den Verdacht geringen Vertrauens in die Sieghaftigkeit der eigenen Meinung. \*)

\*) Aus R. v. Mohl, Die Geschichte und Literatur der Staatswissenschaften, in Monographien dargestellt. Erlangen 1855. I. Bd. S. 440 ff.

*Liberalismus und Pazifismus*

Gegenüberliegende Seite:  
 Oben: Rudolf Virchow.  
 Mitte: Max Hirsch.  
 Unten: Friedrich Naumann.



## A NOTE ON WRITTEN WORK: WRITING ESSAYS AND TUTORIAL PAPERS

Since writing tutorial papers and essays comprise a large part of this course it might help you to know what it is that I am looking for when I assess your work. Above all I am looking for papers which are as thoughtful and as convincingly argued as the time and resources available to you allow. What I am not looking for are essays which merely repeat the ideas and arguments of others. I would like you to be able to use the ideas and arguments of others to form opinions of your own, and I would like you to be able to do this with some skill and sophistication.

I have prepared a detailed "Guide to Writing Essays and Tutorial Papers" which is available upon request. I recommend that you read this guide carefully before you hand in any of your papers. In summary the guide suggests that you keep in mind the following things when writing papers:

### Organization

Whatever you write should be carefully structured. There must be a logical argument which answers the question. There should be an introduction, the development of the argument, and a clear conclusion. All irrelevant material should be excluded.

### Communication

You must express your argument clearly and concisely. You must use language carefully. If in doubt about a word or expression USE A DICTIONARY!. Check spelling and punctuation. Sentences and paragraphs should flow logically. Clichés, vague expressions and verbosity should be avoided. If you are worried about your writing style you might consult William Strunk and E.B. White, *The Elements of Style* (New York: Macmillan, 1959); H.W. Fowler, *Modern English Usage* (Oxford: Clarendon Press, 1968); and Sir Ernest Gowers, *The Complete Plain Words* (many editions).

### Scholarship

Your argument should be convincing. It should be based soundly on supporting evidence. Evaluate the evidence critically. Never take anything at face value - remember that the person you are reading may be deceived, mistaken or even lying. You must be able to distinguish between primary and secondary sources and be able to assess their importance to your argument. You must be able to cite evidence correctly (see the guide for details on footnoting and academic abbreviations). Above all, try to use the evidence to express an individual viewpoint.

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# THE BURDEN OF ARMAMENTS

A PLEA FOR RETRENCHMENT

BY THE COBDEN CLUB



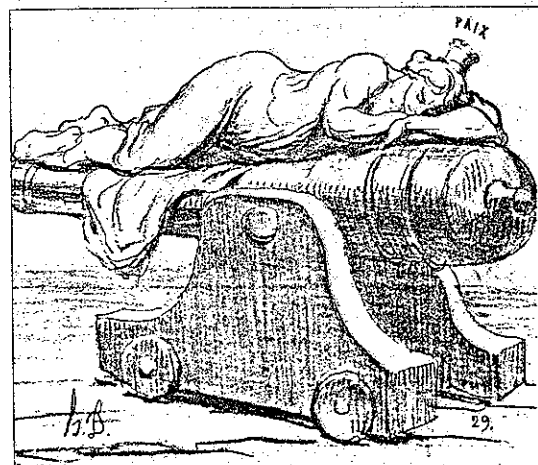
LONDON: T. FISHER UNWIN  
PATERNOSTER SQUARE. 1905



TOP  
The Army Hierarchy. Honoré Daumier. 1854.  
Lithograph. (Private collection).



CENTER  
Disarmament—"After you." Honoré Daumier.  
1868. Lithograph. (Private collection).



BOTTOM  
Peace embraces her lover. Honoré Daumier. 1868.  
Lithograph. (Private collection).

## Presentation

If at all possible you should prepare all your tutorial papers and essays on a word processor. Word processors allow you to make changes quickly and easily and save enormous amounts of time and energy in the arduous task of rewriting and preparing a polished final draft.

If you do not have access to a word processor you should at least type your papers. If you must hand write your papers please do not hand in your first draft. Carefully reread and edit your work before writing a clean final copy. Leave large margins on both sides of the page and use double spacing. Those who submit illegible work may be asked to rewrite it before it is marked.

## Plagiarism

To plagiarize is to "take or use another's (writings etc.) as one's own" and it is the greatest intellectual crime you can commit. If you take a fact or an idea directly from someone else you must indicate that you have done so by footnoting the reference. However, do not over-footnote. There is a fine line between plagiarizing and the creative use of someone else's work which is the basis of much sound work in history. You must be aware of the difference. My guide gives details about this tricky problem.

Plagiarizing is both sterile and dishonest. It is sterile because the whole point of intellectual activity in the arts is to develop your own independent and critical powers of assessment and expression. The word for word appropriation of the work of others devalues this endeavour and may even stunt your own intellectual development.

The policy I will adopt in this course is that, if I find any evidence of plagiarizing in tutorial papers or essays, I will give the individual piece of work automatic zero and may (after consultation with the chairman of the department) fail the student outright for the entire course.



*J'AI DÉFENDU QUARANTE ANS  
LE MÊME PRINCIPE, LIBERTÉ EN  
TOUT, EN RELIGION, EN PHILOSOPHIE,  
EN LITTÉRATURE, EN INDUSTRIE,  
EN POLITIQUE; ET PAR LIBERTÉ,  
J'ENTENDS LE TRIOMPHE DE  
L'INDIVIDUALITÉ, TANT SUR  
L'AUTORITÉ QUI VOUDRAIT  
GOUVERNER PAR LE DESPOTISME  
QUE SUR LES MASSES QUI RÉCLAMENT  
LE DROIT D'ASSERVIR LA MINORITÉ  
À LA MAJORITÉ.*

BENJAMIN CONSTANT,  
*Mélanges de politique  
et de littérature, 1829.*



## GENERAL BIBLIOGRAPHY

This bibliography is designed to give you a very basic introduction to the immense literature on 19th century Europe in general and European liberalism in particular. More specialised bibliographies will be given out for each tutorial but it is important for you to keep in mind that for every book or article I list there are scores which I have not listed. The book you might need to answer a specific question or to pursue a personal interest may not be in this bibliography so you need to know how to go about finding it. The best place to start is always the subject catalogue in the library, followed by the bibliographies of the standard works in the field and the specialised subject bibliographies which are published from time to time.

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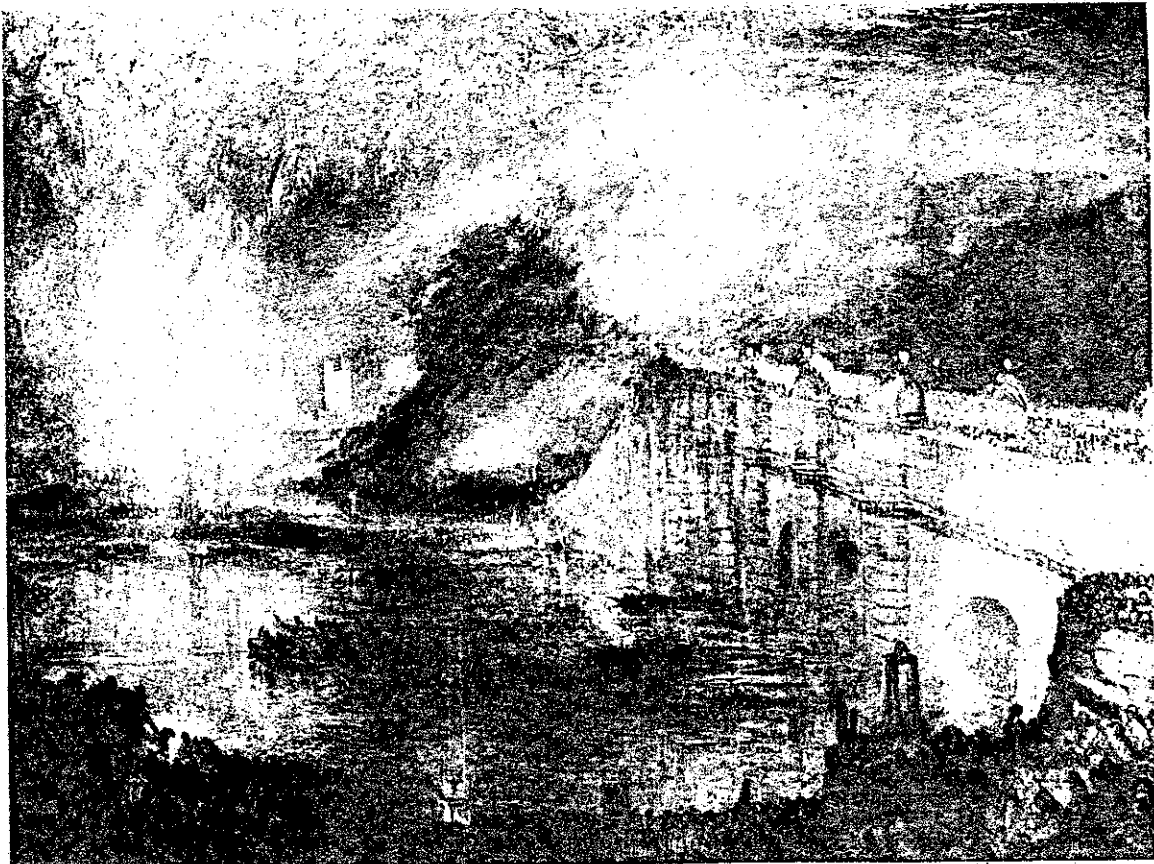
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512 The Burning of the House of Lords and Commons 1835 (entry on p.142)

Captain Nemo posed against the setting sun under his black flag bearing the letter 'N' (*20,000 Leagues under the Sea*).



The outlaw community which furrows the waves aboard *Nautilus* under Nemo's command obeys the same principles, while Nemo is one of the central figures in Verne's world. He defies society in a manner which could not have been imagined by an author without some affinity, even if only secret or semi-conscious, with the ideas of libertarian individualism. His guest, Professor Arronax, says of him:

Not only had he outlawed himself from human society, but he had made himself independent, he was free in the strictest meaning of the word, beyond reach! . . . No one in the whole of mankind was in a position to ask him to account for his actions.

Though a rebel, Nemo is not a misanthrope. He looks on himself as the defender of all the victims of society:

I am the law, I am justice! It is I who am oppressed, and there is the oppressor.\* By its action all that I have loved, respected and cherished, fatherland, wife, children, my father, my mother, all perished before my eyes. Everything I hate is there. Do not speak of it.

Certainly, in the end, Nemo retracts his libertarian principles. He dies in the arms of Cyrus Smith and his companions with the words, 'I am dying because I thought that man can live alone', and whispering, 'God and my country'. But there is nothing to prevent us interpreting this final scene as a concession by Verne to his public (or to his publisher?), and it is so conventional, anyway, that it can have no real significance.

*20,000 Leagues under the Sea* is the book in which Verne gives most evidence of secret libertarian sympathies - at any rate until the post-humous publication of *The Survivors of the 'Jonatban'*.