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Colquhoun and Mr. C. S. Plumptre, by boldly starting schools similar to the South-Eastern College, and thus wipe away from our brethren the reproach of neglecting the education, on Church lines, of the middle classes. *Bis dat qui cito dat;* may God speed the good work.

W. A. Scott Robertson.

Art. V.—THOUGHTS ON SOCIAL SCIENCE.

THE forthcoming Congress (at Nottingham) of the Association for the Promotion of Social Science, suggests, as being opportune, the title of this paper. A reason should be given, no doubt, for what at first may seem to require explanation. Why choose the pages of The Churchman for such a subject as Social Science? What has Social Science to do with the Church, or the Church with Social Science? These are reasonable questions; and a reply will be forthcoming.

But, first of all, a misapprehension respecting the scientific character of this subject must be challenged. There are those who deny that Social Science is a science at all. It is, however, essential to that serious consideration of the question which I desire for it, that its scientific character should be considered as at least possible. Those who deny this can quote high authority, but authority as high can be quoted against them. It certainly looks rather formidable when, at the twenty-third anniversary of the Association for the Promotion of this Science (1879), the president, no less a person than the Bishop of Manchester, and he no mean authority on social questions, was careful to disown its scientific character. The term, Social Science, said he, is

> A misleading one, as claiming a measure of certainty for your conclusions, and a predictive power for your principles, which has not been attained, and I do not believe to be attainable.

Another authority, however, can be quoted on the opposite side. Fortunately, it is again a Bishop who speaks. On a similar occasion, in a sermon delivered to the members of the same Association assembled in Birmingham, the Bishop of Worcester spoke with equal confidence on this very point. His words are almost all that I could wish:—

> There are laws of social science [said he], moral laws established by the Creator, to regulate the well-being of men in communities.

Omit the word "moral" as likely to be misunderstood, and as limiting too much, and therefore injuriously, the range of

social forces. Also for the same reason read "being" instead of "well-being," so as to include *all* being, whether well or ill, and I need ask no more. His lordship went on to say of these "laws of social science":—

> They are as simple, as sure, and uniform, as those which govern and keep in order the physical world—laws as capable of being discovered as physical laws, and by the same method, collecting facts with care, arranging and classifying them, finding out sequences of cause and effect, and testing by experiment—pursuing this course patiently and perseveringly, slowly it may be, but yet wisely, and with cautious steps, until, if God so bless their labour, they will at length be rewarded by the moral certainty of a well-established law.

These weighty sentences are a testimony that is not doubtful on the question at issue. The opinion being also that of one who was the Senior Wrangler of his year, makes it certain that he knew the meaning of the word Science. Let me make but the two slight verbal alterations that I have indicated, and I will accept this as a full statement of all that I contend for. Nevertheless, since this exalted position for Social Science is at present called in question, I am not at liberty to do more than adopt it as my own conviction. The probability—the almost certainty—is that, if not from the presidential chair on this the coming twenty-fifth anniversary, yet by the press as representing public opinion, the Bishop of Manchester's view will be the one almost universally accepted. Social Science will be tolerated as a convenient means of airing hobbies but nothing more. For this reason, and also because the subject is so vast in its range, and because a thoroughly satisfactory exposition of it is far beyond my powers, though I cannot do otherwise than speak positively as being my own conviction, I shall not pretend to do more than offer some "thoughts" for consideration. My ambition is not higher than this—to induce thoughtful men to think. If I succeed thus far I shall be abundantly satisfied.

Five-and-twenty years ago, nay more, for it was before the formation of the Social Science Association (1857), this was my own position. I began to think—Perhaps there is such a science as Social Science. If, then, this thought is seriously awakened in others, I can anticipate nothing less than that in them also in due time the thought will ripen into conviction as firm as mine. The conviction not only that Social Science is a science, but that amongst the sciences it holds a very chief place; last in order, 'tis true, but only last in time of its birth, and in comprehensiveness, in importance, in practical utility, in wondrous exhibition of the wisdom of God, second to none! This will be the best place for saying that in selecting the pages of THE CHURCHMAN for these "thoughts" a more than possible advantage is looked for.

First, for the Church itself. Social Science is a subject for all thinkers; but there are none whom it more concerns to think about, and I will add, to believe in "Social Science," in these perilous times, than sound "Churchmen."

Yet, again, for the sake of the science itself, I wish to gain the ear of true Churchmen. None are in a better, none perhaps are in so good a position to supply to Social Science an element —the religious element—thus far, too often conspicuous by its absence. I desire nothing more earnestly in regard to Social Science than that the religious element should be supplied. It would tend more than aught else to give stability to the science, and to advance it to its rightful position of pre-eminence.

I shall best adapt myself to the present condition of public opinion on the subject, and yet be able to speak with all confidence, if I assume towards my reader the relation of guide, inviting him to follow me over the course which I myself have travelled during the last five-and-twenty or thirty years. I shall tell how it was that I was first led to think upon the question, and then how, by imperceptible degrees, by steps almost identical with those indicated by the Bishop of Worcester, I found myself in possession of laws—laws which could be tested, and which, when necessary, were modified by further observation and experiment.

At the outset, let it be noted, that a certain preparedness of mind, a mental aptitude to seize upon Social phenomena is a pre-requisite. In this, as in other sciences, there are "eyes and no eyes." This "social" faculty of observation is, however, easily acquired, but not so easily as not to require care. Even now I find it necessary to be careful, or I should make mistakes in regard to what are social phenomena, and what are not. At the time to which I look back as being my first step in Social Science, this faculty was very feeble. Lord Derby—then Lord Stanley—was my first preceptor. I have no means at hand of refreshing my memory as to the date nor as to the exact words that he uttered. It is enough to record the fact that at a gathering of savants at a meeting of the Statistical Society, his lordship pointed out some of the great uses of statistics. Instead of depreciating them by saying, as many do, that a man may prove anything by statistics (a remark which, after all, does not amount to more than saying that it is possible to make a bad use of good tools), Lord Derby took the opportunity of encouraging his hearers and dwelling upon the value of their labours. Accordingly his remarks left upon my mind the impression that even bare statistics might be made useful to an extent little dreamt of by the most sanguine; that, in fact, laws may be educed from them of incalculable value. Whether his lordship meant as much as this I cannot say. Thoughtful men

not unfrequently express thoughts in words which have a far wider significance than they wot of at the time of utterance. Social Science is probably "one of the many instances in which the intentions of the mind have preceded inquiry, and gone in advance, leaving nothing for systematic investigation to do but to confirm by formal operations that which has already been felt and known."[1] Be this as it may, Lord Derby's sagacious words set me thinking of things socially, and gave me just a glimmer of the extensive field that from that day forward has from time to time opened before me as the domain of Social Science—a region with ever-increasing and practically interminable bounds.

With this introduction, the first Social problem that arrested my attention was supplied by an observation of the Registrar-General. It is his province to deal with a few, and those very simple, facts, but to deal with them in masses, to deal with "men in communities," as the Bishop of Worcester so well expresses it. Men are collected together in groups of thousands and hundreds of thousands, under a few simple headings—births, deaths, and marriages. In regard to one of these groups, that of marriages, he noticed a very striking coincidence—viz., that the number of weddings in any given quarter of the year varies inversely as the price of corn. When corn is cheap marriages are many; when corn is dear they are comparatively few. This, so far as I can remember, was my first study in Social Science. In it, as will afterwards appear, may be seen the working of a social law.

Chambers, in one of his useful volumes of "Information for the People," supplied me with a second social study. The writer remarks that the shops in Regent Street are almost, without exception, entered on a level with the pavement; and he hazards the computation that a single step, to be surmounted before entering one of the large establishments in that street, would make in the profits a difference to the proprietors of a hundred a year.

A third social lesson was presented to me at the home of one of Rob Roy's first Shoeblack Brigades. Amongst the many sagacious arrangements of the establishment this one in particular was made note of by my newly acquired social faculty. The earnings of each boy day by day are divided into three equal portions—one part is taken by the establishment as a contribution to the general expenses; a second is put into the savings' bank to form a fund, which, when the boy is ready to go out into the world, is something to begin with; and the third is allowed him for his daily food. It was this third portion

[1] Duke of Argyll's "Unity of Nature," *Contemporary Review*, 1860.

which suggested to me the following inquiry. Suppose the boy earns half a crown, he can claim tenpence for himself; but boys will be boys, and temptations of a certain kind are very strong to fallen man, and specially, perhaps, to boys; so I put this very probable case to the Manager. If the boy earns three shillings and gives you only half a crown, how can you detect the dishonesty? He said we soon find it out by the simple plan of changing the boys about. We have a number of fixed stations in different parts of London. On an average a given station, under similar circumstances of weather, &c., which we know by experience will affect our returns, brings in the same amount every day; so by changing the boys we soon detect impositions. Taking into consideration the many little circumstances that might prevent any individual passer-by from having his boots "shined" at one particular place, that the average number stopping, say, at the Royal Exchange day by day should be the same, is a remarkable fact and suggests the action of law. To explain it by saying that it is an illustration of the doctrine of averages, by which also a number of other striking results are determined, is to state the fact only in another form. I suggest, as being possibly a better explanation, that the phenomenon is due to the action of a number of social laws, and amongst them of the one to which I have already twice alluded. But before leaving the Shoeblack Brigade I call to mind another yet more simple illustration of its action. Another device has lately been adopted which has evidently the same object. Besides the check upon the boys, or, speaking more strictly, the test of their honesty supplied by changing their stations, a direct means of helping them to be honest has been introduced. This is by making the shoe-block serve also as the money-box. The penny dropped into the nick is at once put out of harm's way.

My tailor was my fourth instructor. It had been a very wet season, and with my sympathies awakened in behalf of the agricultural interest, the proverb occurred to me, "it is an ill wind which blows nobody any good"—tailors, at any rate, will profit by wet weather. So without further consideration I said to him, "this weather, which is so bad for the farmers, must at least be good for you, it is so ruinous to clothes." His reply immediately was "you make a great mistake, tailors are quite as much sufferers as farmers by wet weather; when it rains people do not care what they wear, if only they are *not* wearing new clothes."

Such illustrations as these might be multiplied indefinitely: when one's thoughts are once put upon the social tracks, illustrations come to hand every day and many times a day. The penny post; the railway system, in its many different departments; all missionary, philanthropic and commercial projects;

difficulties, financial and others, that threaten sometimes the very existence of time-honoured institutions, such, for instance, as the squabble at Guy's Hospital; controversies in Church and State; customs; fashions in general society, or in different professions, &c. &c., are all social phenomena. In fact, wherever and under whatever circumstances, voluntary or involuntary, people are brought to act "in communities," whether it be accidentally, as in the four instances that I have named or of set purpose, as in some of these just named, be the numbers as few as two, or as many as make up a whole nation, social phenomena may be observed, and they are the resultants of the action of social laws.

Taking simply the four examples given—not because they are the most striking, nor, perhaps, the best that could have been selected, but simply because they were the first that came to hand (any other such would have served equally well), the first thing to be learned from them is this, that they are the acts of "men in communities." This may be received as an axiom in social science. It has to do with societies, with associations. With individuals it has, strictly speaking, no direct concern; though individuals, as in the second example, may make use of it if they please. A man is married without ever consciously thinking of the price of corn. A lady buys a piece of ribbon for her bonnet without at all noticing the number of steps into the shop she enters. Rob Roy's choice of a money-box to help his shoeblacks to be honest, has in view not one boy in particular, but the whole troupe. I order a new coat, guided, as I think, wholly by my own free will. I order it when I please, and where I please. All this is true, but it is no less true that the acts of these "men in communities" are determined by circumstances, often times wholly external to themselves, and practically independent to their will.

This seeming antagonism between social law and individual free will has probably done more than anything else to hinder godly, sober-minded people from even thinking about Social Science. When they hear of an average of so many murders in a country every year, and are told that this is in accordance with social law, they are horrified, as if it had been said that a certain individual could not help committing murder. Similarly when they read that during the last ten months the number of accidents in the streets of London has fallen short of the average, and that in the next two months the number will certainly be made up, and that this is to be explained by Social Science, they regard it as almost tantamount to a denial of God's providence. But this is not so. It is as Holy Scripture says: not a sparrow falls to the ground without the permission of our Heavenly Father; and also every individual will have to give an account

to a righteous Judge of his own acts; and yet there are, as may be seen in these four examples, and as will be seen still more plainly in other instances that I shall give, laws which produce the several results. The truth as to Social Science and free will seems to be this—man individually is a free agent; man collectively is the creature of circumstances. I do not, of course, mean to say that the individual is wholly uninfluenced by the circumstances that surround him, but the influence in any one case is so small that his will is practically free. It is time now that I should state plainly the social law to which I have more than once made allusion. Two words will suffice. TENDENCIES TELL. In all social phenomena, however many may be the laws involved, this one is sure to be in operation. It may, therefore, fitly be distinguished by this first place, and be called the first law of Social Science. It is very much the same as the law in physics, that every cause produces an effect.

It will not wholly escape observation that the second example which I have given is not only an illustration of the action of this law, but is a proof of the advantage of acting according to its teaching.

The immense practical importance of this law to us as Churchmen, as well as some striking illustrations of its working in such efforts as the establishment of coffee-houses, &c., I leave for a subsequent paper. Also, pursuing the same historical method of my own progress, I shall be able to mention other laws which are no less remarkable than this one for their utility and for their extreme simplicity and beauty.

As to this one—Tendencies tell—I venture to say, that the careful observance of it on the one hand, or the neglect of it on the other, is the primary cause of all the successes and of all the failures in human undertakings that ever have occurred or ever will.

WILLIAM OGLE.

Reviews.

Authorized or Revised? Sermons on some of the Texts in which the Revised Version differs from the Authorized. By C. J. VAUGHAN, D.D., Dean of Llandaff and Master of the Temple. Pp. 330. Macmillan & Co. 1882.

A NEW volume of sermons by Dr. Vaughan is always welcome. Of earnest, devout, and thoughtful Christians not a few, probably, scarcely ever read a sermon. There is no doubt whatever that a large proportion of published sermons fail to find readers, and prove financially unsuccessful. They contain no teaching thoughts, it is said, and the language is conventional; a whole discourse is not worth a page of Blunt