Bernard Mandeville (1670–1733)

James E Crimmins
a utilitarian. He was a follower of consequentialist voluntarism, which—far from being a not yet fully secular utilitarianism—was a self-standing doctrine with its own logic and its own waterpoof, albeit unam- nously, thodicy, justifying partial evil in the name of universal good. The mercilessness of such a solution and its social implications was the target of evangelical attacks and the occasion for repeated amendments to the Essay. The final result was that by the third decade of the nineteenth century the Benthamites appeared to be the main sup- porters of a merciless social politics, while the former "egois" Malthus had determined that the goal of any wise and just politics was to bring about circumstances which would tend to elevate the "character" of the "lower classes," so that their members would no more "acquire patience in the thought of depriving themselves and their children of the means of being respectable, virtuous and happy" (Malthus, 1898b, vol. 1, p. 251).

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Sergio Crommachi
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See also CONDORCET, MARIE JEAN ANTOINE NICOLAS CARJAT; GODWIN, WILLIAM; PALEY, WILLIAM; PHILOSOPHIC RADICALISM; POOR LAW; POPULATION; RELIGIOUS UTILITARIANS; RICARDO, DAVID.

MANDEVILLE, BERNARD (bap. 1670-1733)

Bernard Mandeville was born in London, died in London, and was buried in London. He attended the Cambridge School in Rotterdam at the University of Leiden, where he studied medicine and philosophy. In an attempt to establish himself as a popular writer, in 1729 he published The Grumbling Hare, a satirical versedestroying the English. The book follows a number of wealthy and disgrace- bles that lament the prevalent vices of the day, while all the while blast to the fact that they are guilty of the very same vices they condemn. The bees pray for virtue, and their prayers are eventually answered, but the consequence is that numbers and wealth decline. The moral of the story is that vice is beneficial when it is restricted by justice, a theme elaborated in his better known and almost universally condemned Fable of the Bees. Or private vices, publick benefits (1714).

The Fable of the Bees suggests that it is our "vices and most hateful qualities" that render us sociable and make us "fit for the largest, and according to the World, the happiest and most flourishing Societies." Mandeville insisted that he was not commending vice, but simply noting its paradoxical nature. For example, he pointed out that only if London were less commercially successful would the streets be clean; dirt was indicative of pro- sperty. This consequentist ethic, it has been suggested, helped pave the way for classical economics and utilitarianism (Goldthorpe, 2004). However, to what degree Mandeville may himself be considered an early utilitarian is disputed (Moroz, 1975, Ch.8). F. B. Kaye insists that Mandeville was a utilitarian (Mandeville, 1898, vol. 1, pp. 66-67), and that he was "one of the most important figures in the development of eighteenth-century utilitarianism" (Kaye, 1921, p. 419). C. E. W. Moseley believed that Kaye overstated the case, but that the utilitarian character of Mandeville's philosophy is evident once a utilitarian is drawn between private ethics and policy. From Mandeville's point of view, it is the state's duty to promote public welfare, not what it might be if in general were virtuous. The state is responsible for any "remedies, any evil, to avoid harm." Thus, "though he ought to be utilitarian himself, it is not his duty to promote utilitarianism in the community as a whole." It is Mandeville's conception of the function of the state that Maxwell considers "purely fictitious" (Maxwell, 1931, p. 247).

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James R. Crimanis
Huron University College
The University of Western Ontario

MARSHALL, ALFRED (1842-1924)

Alfred Marshall was born on 26 July 1842 in Bembridge, a poor but idyllic area south of the City of London, the second of four children to William Marshall, a clerk at the bank of England and Rebecca Marshall née Oliver. Showing considerable promise, Alfred was sent to the Merchant Taylors' School in Norwood in 1852, entry requiring competence in classics, mathematics and religion. Rejecting classics at Oxford, Marshall entered St John's College, Cambridge, in 1863 to study mathematic- ics. Rigorous examination of mathematics, including "voluntary science and philosoph- ies," put Marshall in second place in his year in 1865, but more significantly won his friendships in the Grote Society with the