

Combined with this doctrine of the sovereignty of the People there is, with Rousseau, a patriotic sentiment and, even more than that, a humanitarian spirit, a love of the common people in their country homes, their interests, their pleasures, as well as their sufferings and their sorrows. This latter was thoroughly genuine with its author, who had himself risen from the lower ranks, and loved the free air and charms of country life as opposed to the life of large and congested cities. Through insisting upon these, among many other points, the teaching of Rousseau had a beneficial literary influence in other European countries, especially Switzerland and Germany, but was dangerously employed in France itself by those who led the way towards an overthrow, but not towards a reconstitution and reform, of contemporary society.

The teaching of Rousseau acted as a great ferment thrown into the seething mass of the thought of continental Europe, then striving to liberate itself and develop in many new ways. These ways were not clearly indicated by Rousseau himself, but suggested themselves spontaneously to those original minds who felt themselves liberated, stimulated, and elevated by his teaching. Accordingly, this influence was chiefly individual and temporary, and is now—except for the literary qualities and elegance of Rousseau's style—to a great extent forgotten. The case is quite different with the other and opposite school of social philosophy which flourished in France at the same time. It has left its mark upon the subsequent development of systematic thought on social problems. In this already