

the second half of the eighteenth century laid down the principal articles of a social philosophy which, by the editor of Quesnay's Works (Du Pont de Nemours), was termed the school of the "physiocrats," from the principle upon which the theory of production is based. This principle is that of nature, the soil of the country. By its attaching paramount importance to the cultivation and the cultivators of the land, we see that this line of thought connects itself with that of Rousseau. Both turn to nature itself as the foundation of Society, but the treatment and the results diverge into different paths. Rousseau, full of poetry and sentiment, inspired his disciples and followers with a true interest in the welfare of the uneducated masses of the people; they cultivated the human rather than the natural soil, kindling that enthusiasm for popular education which spread over the central countries of Europe greatly under the leadership of Pestalozzi. Disciples of the other school looked more at the economic side of nature. They studied the natural conditions under which its resources could be profitably developed, attacking the existing forms of government and administration which had failed to utilise them. In doing so they indeed went to an extreme. In opposing the mercantile system they went the length of denouncing as unproductive all industry and commerce. Those engaged

par là de Quesnay et de Turgot pour se rapprocher d'Adam Smith et de l'école anglaise. Il ne lui était pas possible, après avoir manipulé toute sa vie les produits

de l'industrie, de leur refuser ainsi qu'au commerce d'être un facteur puissant de la richesse." ('Grande Encyclopédie,' article "Gournay.")