

in the latter pursuits were termed the "sterile class," as distinguished from the tillers of the soil who were the productive class. But Quesnay and his school were emphatic upholders of free trade, of free competition, and of free international exchange. They combated all the impediments and restrictions which the mercantile system had imposed.

Although this school of social doctrine has become known outside of France mainly by its economic theories, being also termed the school of the agriculturists in opposition to the mercantilists, it gave attention to other social factors and interests. Among these, through the original influence of Rousseau, the problem of education occupied a prominent position, being intimately connected with the belief in the illimitable perfectibility of the human race. In the sequel, however, some of the leading representatives narrowed the meaning of education very considerably, and prepared the way for that conception of the educational problem which for a long time ruled supreme in French administration, and, by confining it to mere instruction, distinguished it unfavourably as compared with the great strides which were made in the direction of popular education and lifting-up of the masses in Switzerland and Germany, and—we may add—Scotland during the same period.¹

¹ See *supra*, vol. i. p. 112, 258 n. We have in French official literature on education, during three-quarters of a century, an example of the almost absolute disappearance of the word "education." In the place of it, we hear only of "instruction" and "enseignement,"

of schools, primary, secondary, and superior, of colleges and lycées, of academies and the great university of France. "Chose étrange, c'est l'instruction seule qui a pris depuis un demi-siècle, chez un grand peuple, le nom et la place de l'éducation." (Dupanloup, 'De