

there become enriched, and has returned to its own country with increased vigour.¹

29.
Hume.

It is, however, well to note that David Hume, the other great forerunner of Adam Smith, began to publish his political essays in the year 1741, seven years before the appearance of Montesquieu's 'Esprit des Lois,' and fifteen years before Quesnay's first articles. In these he lucidly criticised some of the favourite doctrines of the mercantile system, pointing to the difference between wealth and money, and to the advantages of free trade. He has, therefore, been rightly considered as the more original though less consistent enunciator of the new doctrine, for which he paved the way through a series of brilliant essays, though without attempting any systematic treatment. The latter was left to his friend and disciple Adam Smith, who was as much influenced by him as by the new school of economists in France.

In three main directions Adam Smith (1723-1790) made a great advance upon his predecessors, to whom he ungrudgingly admits his indebtedness. First, as an academic teacher he was charged with delivering lectures on various branches of practical philosophy, his teaching embracing four distinct subjects. They formed the four parts of his Course. The first embraced Natural Theology, the second Ethics, the third the Principles of Jurisprudence, and the fourth the nature of Political Institutions. The second part was published as the 'Theory of Moral Sentiments' in 1759, the fourth was

¹ Other important instances are the theory of Descent (see *supra*, vol. i. p. 201, vol. ii. 321 n., 426 n.), and the Dynamical theory of Heat | (vol. ii. p. 57, 73 n., 102 n.), and not less also the positive philosophy of Comte.