

what is now specifically termed the Social question, and we have also, as a result brought about by the influence of both sides, the distinct enunciation of a new and special science with a special name, that of Sociology; further, we have the first distinct declaration that it deals with the central and most important problem in philosophy.

The first of the two schools referred to may be termed the Reactionary school. It was the school which was favoured by the Restoration. Its philosophical exponents were de Bonald (1754-1840) and de Maistre (1754 - 1821). Both belonged to the aristocracy of France. The title of de Bonald's principal work, 'Théorie du pouvoir politique et religieux dans la société civilisée' [1796], indicates clearly the subject he is dealing with. For de Bonald the Order of Society is not a thing created by men, but is of Divine origin, not simply composed of individual units added together, but an association instituted by the Creator and organised by His law. This stands in direct opposition to the theory of the natural rights of man as proclaimed by the Revolution in 1789.¹ The general conception, which has

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¹ And it also stands in direct opposition to that prominent phase in modern thought represented by such very different thinkers as Rousseau on the one side and Adam Smith on the other; the belief in the natural goodness of man and the assumption, not clearly brought out but implied, in Adam Smith's ethical and economic theories, of a natural justice, a *jus naturæ*. "In his view nature has made provision for social wellbeing by the principle of the human constitution, which prompts every man to better his position; the individual aims only at his private gain, but in

doing so 'is led by an invisible hand' to promote the public good, which was no part of his intention; human institutions, by interfering with the action of this principle in the name of the public interest, defeat their own end; but when all systems of preference or restraint are taken away, 'the obvious and simple system of natural liberty establishes itself of its own accord.' This theory is not explicitly presented by Smith as a foundation of his economic doctrines, but it is really the secret substratum on which they rest." (Ingram, *loc. cit.*, p. 91).