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way, to condemn providence. Evil exists upon the earth. It is a consequence of human liberty. A man can be deceived in his calculations, neglect his duties, relax his efforts, disregard his true interests. After all his faults, the punishment must appear, and this punishment in this world is, morally speaking, the loss of wealth, and the loss of the esteem of his fellow-citizens. The fear of losing goods so precious is the sole rein which keeps man from utter ruin. The desire to acquire them is the real force which quickens and develops his energy. Progress is born of difficulties. By taking poverty out of the world we would be taking labor out of it, and the law of labor is the very law of existence.

LÉON FAUCHER.

Laissez Faire—Laissez Passer.

These two formulas, which are frequently met with in economic, political, social and socialistic discussions, were invented by the physiocrats. By *laissez faire* they mean simply *let work*, and by *laissez passer*, *allow exchange*; in other words, the physiocrats demand, by these phrases, the liberty of labor, and the liberty of commerce. — These two phrases have never been used by economists in any other sense; but the partisans of interference of all forms—socialists, protectionists, administrationists and interventionists—have often pretended to believe that they were the expression of the *liberty to do everything*, not only in political economy, but in morals, in politics and in religion. Jabard made this same assertion, about half a century ago, in the numerous pamphlets which he published, and even went so far as to assert that by *laissez faire* and *laissez passer* economists understood “unrestrained depredation.” To repeat such an interpretation is sufficient refutation for any serious, thinking man who does not close his eyes in order that he may not see, and stop up his ears that he may not hear. Economists do not apply their axiom to morals, politics or religion, which subjects they do not consider at all as economists, but only inasmuch as they relate to human activity and human industry; they do not pretend that men should be allowed to do everything, and that everything should be allowed to pass, but simply that men should be allowed to work and to exchange the fruits of their labor without hindrance and without being subjected to preventive measures, under the protection of laws repressing attempts against the property and labor of another. — Dupont de Nemours thus relates the origin of these formulas in his preface to Turgot’s “Eulogy of de Gournay”: “M. de Gournay, who was the son of a merchant and had long been actively engaged in commercial pursuits himself, had recognized that manufactures and commerce could be made to flourish only by *liberty and competition*. They discourage rash enterprises, and induce reasonable speculation; they prevent monopolies, restrict the private gains of merchants for the benefit of commerce, quicken industry, simplify machinery, diminish the bur-

densome expense of transportation and storage, and lower the rate of interest. They secure the highest possible price for the products of the earth, for the benefit of the producer, and the sale of these products at the lowest possible price, for the benefit of the consumers, for their satisfaction and enjoyment. He concluded from these observations that commerce should never be submitted to any tax or interference, and drew from them this axiom: *laissez faire, laissez passer*.”—But it seems that this axiom was inspired by a reply made a long time before to Colbert when inquiring about measures favorable to the interests of commerce, the justice of which had impressed itself upon the friends and disciples of Quesnay. “It is well known,” says Turgot, in his “Eulogy of de Gournay” already quoted, “what the reply of Legendre to Colbert was: *Laissez nous faire*, (Let us alone), to which Quesnay added, somewhat later: “Do not govern too much.”

JOSEPH GARNIER.

LAMAISM. The religion of the Thibetans, which is also that of the Mongols, and, under a slightly different form, that of Bhotan, is called Lamaism by Europeans, from the word Lama, the title of the high dignitaries of the priesthood among these nations. It is Buddhism corrupted by a mass of heterogeneous elements. Brought to Thibet, in the middle of the seventh century, both from China and Nepaul, the doctrine of Buddha was propagated there with the alterations which it had undergone in the latter country, where it had been mingled with the impure worship of the personification of the female principle, as it appears in Sivaism. This Buddhism of the Tantras, books in which, according to Eugene Burnouf, purely Buddhist elements scarcely appear, received new alterations in Thibet, where it could only be propagated by making concessions to the superstitious beliefs already in existence there. The previous religion of the Thibetans consisted merely in magic practices by which the priests conjured away the malignant action of the spirits of the air and the mountains. This rude Shamanism which still exists in certain remote valleys of lower Thibet, left prominent traces in Thibetan Buddhism. The holy personages of the legends of that country are connected with sorcery on some side, and the inhabitants of Thibet, Mongolia and Bhotan have never ceased to dread the malign influence of spirits. Nevertheless at an early period and at various times attempts were made to introduce reforms into the Thibetan religion. The object was to change the Buddhism of the Tantras for that of the Sutras. The principle of this movement originated, without doubt, in the Buddhist monasteries of China, in which the doctrine of Mahâyâna (the great vehicle) was professed. For a long time these attempts were fruitless; but at the end of the fourteenth century the reform was carried out decisively by Tsong-Kha-Pa, a religious personage, born toward 1330 in the country of