unproductive labourers, as Smith called them ; they are rather “destructive labourers.” “A nation might,” he says; “strictly speaking, subsist without a government, each profession exchanging the fruits of its labours with the products of the labours of others,”—a remark which betrays the notion that economic coincides with social life. Taxes are uncompensated payments ; they are plagues like hail, war, or depredation ; they may fitly be described as of the nature of robbery. When he says, “ Lorsqu’ on vous vend un privilège, comme le droit de chasse, ou seulement de port d’armes, on vous vole votre droit naturel d’être armé pour le vous vendre après l’avoir volé,” we see that we are still in the region of the *jus* *naturæ,* which lies at the basis of all the old economics.

Say is considered to have brought out the importance of capital as a factor in production more distinctly than the English economists, who unduly emphasized labour. The special doctrines most commonly mentioned as due to him are—(1) that of "immaterial products,” and (2) what is called his “théorie des débouchés.” objecting, as Germain Garnier had done before him, to Smith’s well-known distinction between productive and unproductive labour, he maintains that, production consisting in the creation or addition of a utility, all useful labour is productive. He is thus led to recognize immaterial products, whose characteristic quality is that they are consumed immediately and are incapable of accumu­lation ; under this head are to be ranged the *services* rendered either by a person, a capital, or a portion of land, as, *e.g.,* the advantages derived from medical attendance, or from a hired house, or from a beautiful view. But in working out the consequences of this view Say is not free (as Storch has shown) from obscurities and inconsistencies ; and by his comprehension of these immaterial products within the domain of economics he is confirmed in the error of regarding that science as filling the whole sphere which really belongs to sociology. His “théorie des débouchés ” amounts to this, that, products being, in last analysis, purchased only with products, the extent of the markets (or outlets) for home products is proportional to the quantity of foreign productions ; when the sale of any commodity is dull, it is because there is not a sufficient number, or rather value, of other commodities produced with which it could be purchased. Another proposition on which Say insists is that every value is consumed and is created only to be consumed. Values can therefore be accumulated only by being reproduced in the course or, as often happens, by the very act of consumption ; hence his distinction between reproductive and unproductive consumption. We find in him other corrections or new presentations of views previously accepted, and some useful suggestions for the improvement of nomenclature.

, Say's writings occupy vols, ix.-xii. of Guillaumin’s *Collection des Principaux Economistes.* Among them are, in addition to those already mentioned, *Catéchisme d' Économie Politique,* 1815; *Petit Volume contenant quelques aperçus des Hommes et de la Société, Lettres à Malthus sur différens sujets d’ Économie Politique,* 1820; *Épitomé des Principes de V Économie Politique,* 1831. A volume of *Mélanges et Correspondance* was published posthumously by Charles Comte, author of the *Traité de Législation,* who was his son-in-law. To the above must be added an addition of Storch’s *Cours d'Économie Politique,* which Say published in 1823 without Storch’s authorization, with notes embodying a “critique amère et virulente,” a proceeding which Storch justly resented.

The last edition of the *Traité d'Économie Politique* which appeared during the life of the author was the 5th(1826); the 6th, with the author's final corrections, was edited by the eldest son, Horace Émile Say, himself known as an economist, in 1846. The work was translated into English “from the 4th edition of the French” by C. R. Prinsep (1821), into German by Ludwig Heinrich von Jakob (1807) and by C. Ed. Morstadt (1818, and 1830), and, ns Say himself informs us, into Spanish by José Queypo. The *Cours d'Économie Politique pratique,* from which Morstadt had given extracts, was translated into German by Max Stirner (1845). The *Catéchisme* and the *Petit Volume* have also been translated into several European languages. An English version of the *Lettres à Ma/thus* appears in vol. xvii. of the *Pamphleteer,* 1821. (J. K. I.)

SCALA NOVA, Scala Nuova, or (Turkish) Kush- adassi, also known as New Ephesus, a harbour on the west coast of Asia Minor, in the vilayet of Aidin, opposite the island of Samos. Before the opening of the Smyrna- Aidin railway its excellent roadstead was largely fre­quented by vessels trading with the Anatolian coast, and it has often been proposed to connect it with this system by a branch line, and thus enable it to compete with Smyrna as a trading centre. The population is estimated at 7000 to 10,000, of whom about 3000 are Greeks.

SCALIGER. For some account of the great Della Scala (Lat. *Scaliger)* family, the reader is referred to the article Verona. The name has also been borne by two scholars of extraordinary eminence in the world of letters.

I. Julius Cæsar Scaliger (1484-1558), so distin­guished by his learning and talents that, according to De Thou, no one of the ancients could be placed above him and the age in which he lived could not show his equal, was, according to his own account, a scion of the illustrious house of La Scala, for a hundred and fifty years princes of

Verona, and was born in 1484 at the castle of La Rocca on the Lago de Garda. At the age of twelve he was presented to his kinsman the emperor Maximilian, and placed by him among his pages. He remained for seventeen years in the service of the emperor, following him in his expeditions through half Europe, and distin­guishing himself no less by personal bravery as a soldier than by military skill as a captain. But he was unmind­ful neither of letters, in which he had the most eminent scholars of the day as his instructors, nor of art, which he studied with considerable success under Albert Dürer. In 1512 he fought at the battle of Ravenina, where his father and elder brother were killed. He there displayed prodigies of valour, and received the highest honours of chivalry from his imperial cousin, the emperor conferring upon him with his own hands the spurs, the collar, and the eagle of gold. But this was the only reward he obtained for his long and faithful devotion. He left the service of Maximilian, and after a brief employment by another kinsman, the duke of Ferrara, he decided to quit the military life, and in 1514 entered as a student at the university of Bologna. He determined to take holy orders, in the expectation that he would become in due time cardinal, and then be elected pope, when he would wrest from the Venetians his principality of Verona, of which the republic had despoiled his ancestors. But, though he soon gave up this design, he remained at the university until 1519. The next six years he passed at the castle of Vico Nuova, in Piedmont, as a guest of the family of La Rovere, at first dividing his time between military expeditions in the summer, in which he achieved great successes, and study, chiefly of medicine and natural history, in the winter, until a severe attack of rheumatic gout brought his military career to a close. Henceforth his life was wholly devoted to study. In 1525 he accompanied M. A. de la Rovere, bishop of Agen, to that city as his physician. Such is the outline of his own account of his early life. It was not until some time after his death that the enemies of his son first alleged that he was not of the family of La Scala, but was the son of Benedetto Bordone. an illuminator or schoolmaster of Verona; that he was educated at Padua, where he took the degree of M.D.; and that his story of his life and adventures before arriving at Agen was a tissue of fables. It certainly is supported by no other evidence than his own statements, some of which are inconsistent with well-ascertained facts.

The remaining thirty-two years of his life were passed almost wholly at Agen, in the full light of contemporary history. They were without adventure, almost without incident, but it was in them that he achieved so much distinction that at his death in 1558 he had the highest scientific and literary reputation of any man in Europe. A few days after his arrival at Agen he fell in love with a charming orphan of thirteen, Andiette de la Roque Lobejac. Her friends objected to her marriage with an unknown adventurer, but in 1528 he had obtained so much success as a physician that the objections of her family were over­come, and at forty-five he married Andiette, who was then sixteen. The marriage proved a complete success; it was followed by twenty-nine years of almost uninterrupted happiness, and by the birth of fifteen children.

A charge of heresy in 1538, of which he was acquitted by his friendly judges, one of whom was his friend Arnoul Le Ferron, was almost the only event of interest during these twenty-nine years, except the publication of his books, and the quarrels and criticisms to which they gave rise.

In 1531 he printed his first oration against Erasmus, in defence of Cicero and the Ciceronians. It is a piece of