

entire reconstruction of society. They broke with the historical past and desired to institute a new Order on the foundation of the natural rights of man; but some of the representatives of this line of thought are inclined to consider the natural rights of man—which should form the laws of society in the same way as the natural properties of things form the laws of nature—to be of higher, of Divine origin. That identification of laws of nature and laws of society which has done so much mischief in both directions—*i.e.*, in the philosophy of nature¹ as well as in the philosophy of society—was familiar already to Montesquieu.

35.
Saint-
Simon.

One of the principal leaders, and by far the most influential apostle of socialism during the first half of the nineteenth century, was the Count de Saint-Simon (1760-1825), of noble family descended from that Duke who left us the celebrated 'Mémoires.' After having quarrelled with his father and lost his fortune and elevated social position, he passed what the French call *une jeunesse bien orageuse*, during which scientific and commercial interests went hand in hand with a disorderly and cynical way of living. He combined with the philosophical and abstract interest, which he inherited from the philosophers of the eighteenth century, a practical knowledge of men and affairs. Science and humanity were his leading ideas, as they had been those of the encyclopædists; but he was less systematic and timid, more daring and practical than they had

can never be established on a durable basis so long as the discoveries of scientific truth in all its departments are suppressed, or in-

correctly appreciated, or socially misapplied" (*loc. cit.*, p. 301).

¹ See *supra*, vol. iii. p. 572 sqq.