

been. He was not without the genuine religious, even a mystical, turn, but his religion seemed to be satisfied with a Ruler of the Universe formed somewhat on the mistaken French interpretation of a well-known passage in Newton's 'Principia' reminding us of the lines of Goethe —

What were a God who only pushed the world  
And in a circle round His finger twirled?

In fact, the law of attraction or gravitation seemed to him the ultimate and sufficient law explaining the universal order of things;<sup>1</sup> this reminds us again of the well-known Treatise of Father Boscovich.<sup>2</sup>

Saint-Simon believes both in a spiritual power and in a temporal power in the State, but he proposes to transfer the former from the priests to the men of science and the latter from the nobles to the propertied class. These have therefore, as M. Ferraz says, not much to fear from this nascent socialism. To those who are not proprietors, he assigns the right and duty of electing the *savants* who have to wield the spiritual power. But the real *savants* are the astronomers and biologists, not the moralists and metaphysicians. "This means," as M. Ferraz continues, "in unmistakable terms that the philosophical and moral sciences have no value, and count only from the day when they are founded upon the physical and natural sciences. This idea, which became the main principle

<sup>1</sup> "Je crois en Dieu. Je crois que Dieu a créé l'univers. Je crois que Dieu a soumis l'univers à la loi de la gravitation" (quoted from 'Nouvelle Encyclopédie' (1810) by

Georges Weill in 'Saint-Simon et son Œuvre' (1894, p. 53).

<sup>2</sup> See *supra*, vol. i. p. 356 *sqq.*, and vol. ii. pp. 29, 351.