

solve, the social problem of the age, he probably learnt in the school of Saint-Simon and by opposition to some of Saint-Simon's followers, notably to Proudhon. But he gained in precision by studying the works of Adam Smith, and notably those of his followers, Malthus and Ricardo. From Saint-Simon he took over the conception that the moving force in modern society is industrial and commercial. And the writings of Adam Smith and Ricardo taught him that among the industrial forces the leading force is,—not that of the capitalist—but the interests of labour. If Saint-Simon's social philosophy exalts the industrial middle class in opposition to the nobility and clergy, Marx goes a step further and urges the interests of the labouring class and the proletariat, *i.e.*, of the fourth estate as against those of the third estate, the bourgeoisie. But Marx does not follow altogether in the footsteps of Saint-Simon or of most of his followers. He does not introduce into his social speculations that dualism which is so characteristic of Saint-Simon and after him of Comte.

75.
The dualism
of Saint-
Simon and
Comte dis-
appears.

In Saint-Simon we have indeed a clear recognition of the economic and industrial problems of the age; but we have also the distinct enunciation of what we may call the ideal factor in the history of progress and civilisation. Though he opposes the spiritual hierarchy and tyranny of former ages he proclaims a new Christianity and religion which is to control society.

In Comte we have not only a clear enunciation of the two principles which actuate human conduct, *viz.*, egoism and altruism; but we have, especially in his