

au Citoyen Legendre V 5629  
Citoyen - ministre,

Claude Anne de Saint-Simon lieutenant general des armées de S. M. lath.  
10. Chermidor A l'honneur de représenter au ministre des finances de la  
republique française, que pendant qu'il étoit membre de l'Assemblée  
N<sup>o</sup> 1977. constituante, elle fit deux Decrets, qui sont les seuls qui doivent décider  
son sort, et sa position.

Le premier: elle déclara que toutes les naturalisations faites  
11. Chermidor dix ans avant la révolution étoient valables: Claude Anne de  
Saint-Simon fut déclaré grand d'Espagne de la 1<sup>re</sup> classe par les deux  
au 10. cours de France et d'Espagne, au mois de juillet 1774. ce qui fait  
cinq années de plus qu'exigeait la loi.

Le second: est celui des Droits de l'homme qui dit explicitement,  
- chaque individu a le droit de se retirer, de passer d'un pays à l'autre  
partout où il voudra, cette faculté tenant à la liberté individuelle: ce fut après que ce décret eut été revêtu de toutes les formalités,  
promulgué dans toutes les provinces; que par conséquent il fut regardé  
comme loi fondamentale de la republique, que M<sup>r</sup> De Saint-Simon  
se leva en pleine assemblée, pour annoncer qu'il en profiteroit et devenoit  
espagnol: Le passeport pour sortir de France lui fut donné en  
conséquence; car tous les titres étoient alors détruits: Il partit de Paris  
le 21. 10<sup>bre</sup> 1790 en plein midi, ainsi plusieurs Années avant les  
decrets contre l'émigration, et les émigrés: toutes les lois faites à cet  
égard sont de nul effet pour lui, ou plutôt ne doivent et ne peuvent  
en avoir aucun, car c'est un principe certain et généralement adopté,  
qu'aucune loi, ne peut avoir un effet rétroactif.

Claude Anne de Saint-Simon réclame la justice de vous,  
Citoyen - ministre, et du gouvernement français; qu'il en d'autant plus

faulx à lui être accordé, qu'aucun autre français n'est dans une situation  
pareille à la sienne, ni ne peut y être, qu'aussi la restitution de ses biens  
ou qu'il en reçoive l'équivalent, ne peut être onéreux à un gouvernement.  
aussi priant que la France à la bienveillance qu'il espère qu'il  
dignera avoir pour lui, M<sup>r</sup> Desaim Simon y joint une protection bien  
prononcée dont J. M. Cuth. allié de France d'honneur, son ambassadeur  
étant chargé de la solliciter, et d'appuyer ses demandes.

Claude Anne Desaim Simon a commandé l'année dernière  
l'armée et la division espagnole de galice contre le Portugal et  
l'Angleterre, il a donc été compagnon d'arme des Français, coopérant  
avec eux. cette entreprise a contribué à donner à la France la paix  
avec l'Angleterre, et quinze millions de livres du Portugal. ces considéra-  
tions doivent certainement ajouter beaucoup à ses autres titres à votre  
justice, citoyen = ministre, et à la bonté de votre cœur. M<sup>r</sup> Desaim Simon  
reclame à l'une et l'autre avec la plus grande confiance.

citoyen = ministre

Salut et respect

Desaim Simon

à Paris ce 8 thermidor An 10.

## An Amazing Progress

THE NEW WORLD OF HENRI SAINT-SIMON. By Frank E. Manuel. 443 pp. Cambridge: Harvard University Press. \$7.50.

By ALBERT GUERARD

THE perfect model of the aristocratic adventurer was Claude-Henri, Comte de Saint-Simon (1760-1826); he was also the perfect model of the crackpot Utopian. To make such a bewildering character intelligible and credible was not an easy task. Frank E. Manuel, Professor of Modern History at Brandeis University, has performed it with conspicuous success. Well aware of Saint-Simon's egregious faults, he does not waste his energies sneering at them. No less conscious of the seminal virtue in Saint-Simon's inspiration, he refrains from excessive claims. He remains, throughout this scholarly inquiry, a realistic historian, at the same time sympathetic and critical. The result is a fascinating blend of cultural history and picaresque romance.

Claude-Henri belonged to the illustrious family of the Duke de Saint-Simon, the peer whose marvelous "Memoirs" are one of the (bulky) gems of historical literature. His was a junior branch, of no great wealth or influence, but the connection was admitted by the ducal line. Under the Ancient Regime, Henri won a colonelcy when little more than a boy, served honorably in the American War, and was employed in minor diplomatic missions.

The Revolution brutally warped his career. He adopted, with some degree of sincerity, its principles and its phraseology. In spite of this sedulous Jacobinism, he was arrested and spent many months in the shadow of the guillotine. But before this tragic crisis, he, with a Prussian diplomat, Redern, had speculated dizzily in "national properties," the confiscated estates of the Church and of emigrant nobles. Robespierre's death ended the reign of Terror and Virtue. In the reaction that followed, the Thermidorian regime and the Directory, Saint-Simon blossomed into a reckless profiteer. He never even tried to keep his accounts straight; but wealth rushed to him freely, and was as freely spent.

THE bubble burst. Under the Consulate and the Empire, Saint-Simon was ill and destitute. He fought a losing fight against his former associate, Redern, and another against the official savants of the period—a brilliant galaxy, Cuvier, Laplace, Lagrange, Lamarck. He, with no systematic education, had out-Newtoned Newton, and reached the Absolute. His writings at that time offer little evidence of responsible thinking. His abject poverty and his constant disappointments preyed on his none too steady mind. He had to seek the refuge of a mental sanitarium.

Mr. Guerard is author of "The Life and Death of an Ideal: French Civilization in the Classical Age."

Under the Restoration, however, he recovered his health, and his thought matured. A brilliant conversationalist, he was, in his words, incapable of coherent expression. Even with the assistance of such gifted disciples as Augustin Thierry and Auguste Comte, he could produce only fragments, prospectuses, pamphlets, ill-fated periodicals. But in that jungle of ideas, some are extremely profound. His distinction between organic and critical periods; his belief that the producers (he called them *industrialists*), not the parasites, should rule the world; his conception of a technocracy in which the political state as well as the warlike nation would wither away; his plea that government should foster the phys-



Illustration from "The New World of Saint-Simon," Henri Saint-Simon, 1825.

ical and moral welfare of the most numerous and poorest class; his faith in a "New Christianity," the service of God through the service of man all this forms not a well-knit system but a climate of thought and feeling which is strangely appealing even today.

Much better than either Adam Smith or Karl Marx, he could provide an ideological armature for present-day America. And he, like Octaveuor, prophesied the leadership of America: a regime rejecting the privileges of idlers, ennobled beyond the profit motive through a sense of social responsibility, technocratic and managerial rather than parliamentary, entrepreneurial rather than socialist. America's captains of industry are the unconscious disciples of Saint-Simon. And for that reason Mr. Manuel's work is far more than the portrait of a fascinating oddity: it compels us to reflect on the very nature of our society, on our inchoate principles, on our confused dreams.