

ENGELS
FRIEDRICH

SOCIALISM,
UTOPIAN AND
SCIENTIFIC

Friedrich Engels

Socialism, Utopian and Scientific

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Socialism, Utopian and Scientific

PUBLISHER'S NOTE

Socialism, Utopian and Scientific needs no preface. It ranks with the Communist Manifesto as one of the indispensable books for any one desiring to understand the modern socialist movement. It has been translated into every language where capitalism prevails, and its circulation is more rapid than ever before.

In 1900, when our publishing house had just begun the circulation of socialist books, we brought out the first American reprint of the authorized translation of this work. The many editions required by the growing demand have worn out the plates, and we are now reprinting it in more attractive form.

It will be observed that the author in his introduction says that from 1883 to 1892, 20,000 copies of the book were sold in Germany. Our own sales of the book in America from 1900 to 1908 were not less than 30,000.

Last year we published the first English version of the larger work to which the author refers in the opening page of his introduction. The translation is by Austin Lewis, and bears the title "Landmarks of Scientific Socialism" (cloth, \$1.00). It includes the greater portion of the original work, omitting what is presented here, and also some of the personalities due to the heat of controversy.

Frederick Engels is second only to Karl Marx among socialist writers, and his influence in the United States is only beginning.

C.H.K.

June, 1908.

INTRODUCTION

The present little book is, originally, a part of a larger whole. About 1875, Dr. E. Dühring, *privatdocent* at Berlin University, suddenly and rather clamorously announced his conversion to Socialism, and presented the German public not only with an elaborate Socialist theory, but also with a complete practical plan for the reorganization of society. As a matter of course, he fell foul of his predecessors; above all, he honored Marx by pouring out upon him the full vials of his wrath.

This took place about the time when the two sections of the Socialist party in Germany – Eisenachers and Lassallians – had just effected their fusion, and thus obtained not only an immense increase of strength, but, what was more, the faculty of employing the whole of this strength against the common enemy. The Socialist party in Germany was fast becoming a power. But to make it a power, the first condition was that the newly-conquered unity should not be imperiled. And Dr. Dühring openly proceeded to form around himself a sect, the nucleus of a future separate party. It thus became necessary to take up the gauntlet thrown down to us, and to fight out the struggle whether we liked it or not.

This, however, though it might not be an over difficult, was evidently a long-winded, business. As is well known, we Germans are of a terribly ponderous *Gründlichkeit*, radical profundity or profound radicality, whatever you may like to call it. Whenever anyone of us expounds what he considers a new doctrine, he has first to elaborate it into an all-comprising system. He has to prove that both the first principles of logic and the fundamental laws of the universe had existed from all eternity for no other purpose than to ultimately lead to this newly-discovered, crowning theory. And Dr. Dühring, in this respect, was quite up to the national mark. Nothing less than a complete "System of Philosophy," mental, moral, natural, and historical; a complete "System of Political Economy and Socialism"; and, finally, a "Critical History of Political Economy" – three big volumes in octavo, heavy extrinsically and intrinsically, three army-corps of arguments mobilized against all previous philosophers and economists in general, and against Marx in particular – in fact, an attempt at a complete "revolution in science" – these were what I should have to tackle. I had to treat of all and every possible subject, from the concepts of time and space to Bimetallism; from the eternity of matter and motion to the perishable nature of moral ideas; from Darwin's natural selection to the education of youth in a future society. Anyhow, the systematic comprehensiveness of my opponent gave me the opportunity of developing, in opposition to him, and in a more connected form than had previously been done, the views held by Marx and myself on this great variety of subjects. And that was the principal reason which made me undertake this otherwise ungrateful task.

My reply was first published in a series of articles in the Leipzig "Vorwärts," the chief organ of the Socialist party, and later on as a book: "Herrn Eugen Dühring's Umwälzung der Wissenschaft" (Mr. E. Dühring's "Revolution in Science"), a second edition of which appeared in Zürich, 1886.

At the request of my friend, Paul Lafargue, now representative of Lille in the French Chamber of Deputies, I arranged three chapters of this book as a pamphlet, which he translated and published in 1880, under the title: "*Socialisme utopique et Socialisme scientifique*." From this French text a Polish and a Spanish edition were prepared. In 1883, our German friends brought out the pamphlet in the original language. Italian, Russian, Danish, Dutch, and Roumanian translations, based upon the German text, have since been published. Thus, with the present English edition, this little book circulates in ten languages. I am not aware that any other Socialist work, not even our "Communist Manifesto" of 1848 or Marx's "Capital," has been so often translated. In Germany it has had four editions of about 20,000 copies in all.

The economic terms used in this work, as far as they are new, agree with those used in the English edition of Marx's "Capital." We call "production of commodities" that economic phase where

articles are produced not only for the use of the producers, but also for purposes of exchange; that is, as *commodities*, not as use-values. This phase extends from the first beginnings of production for exchange down to our present time; it attains its full development under capitalist production only, that is, under conditions where the capitalist, the owner of the means of production, employs, for wages, laborers, people deprived of all means of production except their own labor-power, and pockets the excess of the selling price of the products over his outlay. We divide the history of industrial production since the Middle Ages into three periods: (1) handicraft, small master craftsmen with a few journeymen and apprentices, where each laborer produces the complete article; (2) manufacture, where greater numbers of workmen, grouped in one large establishment, produce the complete article on the principle of division of labor, each workman performing only one partial operation, so that the product is complete only after having passed successively through the hands of all; (3) modern industry, where the product is produced by machinery driven by power, and where the work of the laborer is limited to superintending and correcting the performances of the mechanical agent.

I am perfectly aware that the contents of this work will meet with objection from a considerable portion of the British public. But if we Continentals had taken the slightest notice of the prejudices of British "respectability," we should be even worse off than we are. This book defends what we call "historical materialism," and the word materialism grates upon the ears of the immense majority of British readers. "Agnosticism" might be tolerated, but materialism is utterly inadmissible.

And yet the original home of all modern materialism, from the seventeenth century onwards, is England.

"Materialism is the natural-born son of Great Britain. Already the British schoolman, Duns Scotus, asked, 'whether it was impossible for matter to think?'

"In order to effect this miracle, he took refuge in God's omnipotence, *i. e.*, he made theology preach materialism. Moreover, he was a nominalist. Nominalism, the first form of materialism, is chiefly found among the English schoolmen.

"The real progenitor of English materialism is Bacon. To him natural philosophy is the only true philosophy, and physics based upon the experience of the senses is the chiefest part of natural philosophy. Anaxagoras and his *homoimeriæ*, Democritus and his atoms, he often quotes as his authorities. According to him the senses are infallible and the source of all knowledge. All science is based on experience, and consists in subjecting the data furnished by the senses to a rational method of investigation. Induction, analysis, comparison, observation, experiment, are the principal forms of such a rational method. Among the qualities inherent in matter, motion is the first and foremost, not only in the form of mechanical and mathematical motion, but chiefly in the form of an impulse, a vital spirit, a tension – or a 'qual,' to use a term of Jacob Böhme's¹ – of matter.

"In Bacon, its first creator, materialism still occludes within itself the germs of a many-sided development. On the one hand, matter, surrounded by a sensuous, poetic glamour, seems to attract man's whole entity by winning smiles. On the other, the aphoristically formulated doctrine pullulates with inconsistencies imported from theology.

"In its further evolution, materialism becomes one-sided. Hobbes is the man who systematizes Baconian materialism. Knowledge based upon the senses loses its poetic blossom, it passes into the abstract experience of the mathematician; geometry is proclaimed as the queen of sciences. Materialism takes to misanthropy. If it is to overcome its opponent, misanthropic, fleshless spiritualism, and that on the latter's own ground, materialism has to chastise its own flesh and turn ascetic. Thus, from a sensual, it passes into an intellectual, entity; but thus, too, it evolves all the consistency, regardless of consequences, characteristic of the intellect.

¹ "Qual" is a philosophical play upon words. Qual literally means torture, a pain which drives to action of some kind; at the same time the mystic Böhme puts into the German word something of the meaning of the Latin *qualitas*; his "qual" was the activating principle arising from, and promoting in its turn, the spontaneous development of the thing, relation, or person subject to it, in contradistinction to a pain inflicted from without.

"Hobbes, as Bacon's continuator, argues thus: if all human knowledge is furnished by the senses, then our concepts and ideas are but the phantoms, divested of their sensual forms, of the real world. Philosophy can but give names to these phantoms. One name may be applied to more than one of them. There may even be names of names. It would imply a contradiction if, on the one hand, we maintained that all ideas had their origin in the world of sensation, and, on the other, that a word was more than a word; that besides the beings known to us by our senses, beings which are one and all individuals, there existed also beings of a general, not individual, nature. An unbodily substance is the same absurdity as an unbodily body. Body, being, substance, are but different terms for the same reality. *It is impossible to separate thought from matter that thinks.* This matter is the substratum of all changes going on in the world. The word infinite is meaningless, unless it states that our mind is capable of performing an endless process of addition. Only material things being perceptible to us, we cannot know anything about the existence of God. My own existence alone is certain. Every human passion is a mechanical movement which has a beginning and an end. The objects of impulse are what we call good. Man is subject to the same laws as nature. Power and freedom are identical.

"Hobbes had systematized Bacon, without, however, furnishing a proof for Bacon's fundamental principle, the origin of all human knowledge from the world of sensation. It was Locke who, in his *Essay on the Human Understanding*, supplied this proof.

"Hobbes had shattered the theistic prejudices of Baconian materialism; Collins, Dodwall, Coward, Hartley, Priestley similarly shattered the last theological bars that still hemmed-in Locke's sensationalism. At all events, for practical materialists, Theism is but an easy-going way of getting rid of religion."²

Thus Karl Marx wrote about the British origin of modern materialism. If Englishmen nowadays do not exactly relish the compliment he paid their ancestors, more's the pity. It is none the less undeniable that Bacon, Hobbes, and Locke are the fathers of that brilliant school of French materialists which made the eighteenth century, in spite of all battles on land and sea won over Frenchmen by Germans and Englishmen, a pre-eminently French century, even before that crowning French Revolution, the results of which we outsiders, in England as well as in Germany, are still trying to acclimatize.

There is no denying it. About the middle of this century, what struck every cultivated foreigner who set up his residence in England, was, what he was then bound to consider the religious bigotry and stupidity of the English respectable middle-class. We, at that time, were all materialists, or, at least, very advanced freethinkers, and to us it appeared inconceivable that almost all educated people in England should believe in all sorts of impossible miracles, and that even geologists like Buckland and Mantell should contort the facts of their science so as not to clash too much with the myths of the book of Genesis; while, in order to find people who dared to use their own intellectual faculties with regard to religious matters, you had to go amongst the uneducated, the "great unwashed," as they were then called, the working people, especially the Owenite Socialists.

But England has been "civilized" since then. The exhibition of 1851 sounded the knell of English insular exclusiveness. England became gradually internationalized, in diet, in manners, in ideas; so much so that I begin to wish that some English manners and customs had made as much headway on the Continent as other continental habits have made here. Anyhow, the introduction and spread of salad-oil (before 1851 known only to the aristocracy) has been accompanied by a fatal spread of continental scepticism in matters religious, and it has come to this, that agnosticism, though not yet considered "the thing" quite as much as the Church of England, is yet very nearly on a par, as far as respectability goes, with Baptism, and decidedly ranks above the Salvation Army. And I cannot help believing that under these circumstances it will be consoling to many who sincerely regret and condemn this progress of infidelity, to learn that these "new-fangled notions" are not of foreign

² Marx and Engels, "Die Heilige Familie," Frankfurt a. M. 1845, pp. 201-204.

origin, are not "made in Germany," like so many other articles of daily use, but are undoubtedly Old English, and that their British originators two hundred years ago went a good deal further than their descendants now dare to venture.

What, indeed, is agnosticism, but, to use an expressive Lancashire term, "shamefaced" materialism? The agnostic's conception of Nature is materialistic throughout. The entire natural world is governed by law, and absolutely excludes the intervention of action from without. But, he adds, we have no means either of ascertaining or of disproving the existence of some Supreme Being beyond the known universe. Now, this might hold good at the time when Laplace, to Napoleon's question, why in the great astronomer's *Mécanique céleste* the Creator was not even mentioned, proudly replied: *Je n'avais pas besoin de cette hypothèse*. But nowadays, in our evolutionary conception of the universe, there is absolutely no room for either a Creator or a Ruler; and to talk of a Supreme Being shut out from the whole existing world, implies a contradiction in terms, and, as it seems to me, a gratuitous insult to the feelings of religious people.

Again, our agnostic admits that all our knowledge is based upon the information imparted to us by our senses. But, he adds, how do we know that our senses give us correct representations of the objects we perceive through them? And he proceeds to inform us that, whenever he speaks of objects or their qualities, he does in reality not mean these objects and qualities, of which he cannot know anything for certain, but merely the impressions which they have produced on his senses. Now, this line of reasoning seems undoubtedly hard to beat by mere argumentation. But before there was argumentation, there was action. *Im Anfang war die That*. And human action had solved the difficulty long before human ingenuity invented it. The proof of the pudding is in the eating. From the moment we turn to our own use these objects, according to the qualities we perceive in them, we put to an infallible test the correctness or otherwise of our sense-perceptions. If these perceptions have been wrong, then our estimate of the use to which an object can be turned must also be wrong, and our attempt must fail. But if we succeed in accomplishing our aim, if we find that the object does agree with our idea of it, and does answer the purpose we intended it for, then that is positive proof that our perceptions of it and of its qualities, *so far*, agree with reality outside ourselves. And whenever we find ourselves face to face with a failure, then we generally are not long in making out the cause that made us fail; we find that the perception upon which we acted was either incomplete and superficial, or combined with the results of other perceptions in a way not warranted by them – what we call defective reasoning. So long as we take care to train and to use our senses properly, and to keep our action within the limits prescribed by perceptions properly made and properly used, so long we shall find that the result of our action proves the conformity of our perceptions with the objective nature of the things perceived. Not in one single instance, so far, have we been led to the conclusion that our sense-perceptions, scientifically controlled, induce in our minds ideas respecting the outer world that are, by their very nature, at variance with reality, or that there is an inherent incompatibility between the outer world and our sense-perceptions of it.

But then come the Neo-Kantian agnostics and say: We may correctly perceive the qualities of a thing, but we cannot by any sensible or mental process grasp the thing in itself. This "thing in itself" is beyond our ken. To this Hegel, long since, has replied: If you know all the qualities of a thing, you know the thing itself; nothing remains but the fact that the said thing exists without us; and when your senses have taught you that fact, you have grasped the last remnant of the thing in itself, Kant's celebrated unknowable *Ding an sich*. To which it may be added, that in Kant's time our knowledge of natural objects was indeed so fragmentary that he might well suspect, behind the little we knew about each of them, a mysterious "thing in itself." But one after another these ungraspable things have been grasped, analyzed, and, what is more, *reproduced* by the giant progress of science; and what we can produce, we certainly cannot consider as unknowable. To the chemistry of the first half of this century organic substances were such mysterious objects; now, we learn to build them up one after another from their chemical elements without the aid of organic processes. Modern chemists

declare that as soon as the chemical constitution of no matter what body is known, it can be built up from its elements. We are still far from knowing the constitution of the highest organic substances, the albuminous bodies; but there is no reason why we should not, if only after centuries, arrive at that knowledge and, armed with it, produce artificial albumen. But if we arrive at that, we shall at the same time have produced organic life, for life, from its lowest to its highest forms, is but the normal mode of existence of albuminous bodies.

As soon, however, as our agnostic has made these formal mental reservations, he talks and acts as the rank materialist he at bottom is. He may say that, as far as *we* know, matter and motion, or as it is now called, energy, can neither be created nor destroyed, but that we have no proof of their not having been created at some time or other. But if you try to use this admission against him in any particular case, he will quickly put you out of court. If he admits the possibility of spiritualism *in abstracto*, he will have none of it *in concreto*. As far as we know and can know, he will tell you there is no Creator and no Ruler of the universe; as far as we are concerned, matter and energy can neither be created nor annihilated; for us, mind is a mode of energy, a function of the brain; all we know is that the material world is governed by immutable laws, and so forth. Thus, as far as he is a scientific man, as far as he *knows* anything, he is a materialist; outside his science, in spheres about which he knows nothing, he translates his ignorance into Greek and calls it agnosticism.

At all events, one thing seems clear: even if I was an agnostic, it is evident that I could not describe the conception of history sketched out in this little book, as "historical agnosticism." Religious people would laugh at me, agnostics would indignantly ask, was I going to make fun of them? And thus I hope even British respectability will not be overshocked if I use, in English as well as in so many other languages, the term, "historical materialism," to designate that view of the course of history, which seeks the ultimate cause and the great moving power of all important historic events in the economic development of society, in the changes in the modes of production and exchange, in the consequent division of society into distinct classes, and in the struggles of these classes against one another.

This indulgence will perhaps be accorded to me all the sooner if I show that historical materialism may be of advantage even to British respectability. I have mentioned the fact, that about forty or fifty years ago, any cultivated foreigner settling in England was struck by what he was then bound to consider the religious bigotry and stupidity of the English respectable middle-class. I am now going to prove that the respectable English middle-class of that time was not quite as stupid as it looked to the intelligent foreigner. Its religious leanings can be explained.

When Europe emerged from the Middle Ages, the rising middle-class of the towns constituted its revolutionary element. It had conquered a recognized position within mediæval feudal organization, but this position, also, had become too narrow for its expansive power. The development of the middle-class, the *bourgeoisie*, became incompatible with the maintenance of the feudal system; the feudal system, therefore, had to fall.

But the great international center of feudalism was the Roman Catholic Church. It united the whole of feudalized Western Europe, in spite of all internal wars, into one grand political system, opposed as much to the schismatic Greeks as to the Mohammedian countries. It surrounded feudal institutions with the halo of divine consecration. It had organized its own hierarchy on the feudal model, and, lastly, it was itself by far the most powerful feudal lord, holding, as it did, fully one-third of the soil of the Catholic world. Before profane feudalism could be successively attacked in each country and in detail, this, its sacred central organization, had to be destroyed.

Moreover, parallel with the rise of the middle-class went on the great revival of science; astronomy, mechanics, physics, anatomy, physiology, were again cultivated. And the bourgeoisie, for the development of its industrial production, required a science which ascertained the physical properties of natural objects and the modes of action of the forces of Nature. Now up to then science had but been the humble handmaid of the Church, had not been allowed to overstep the limits set

by faith, and for that reason had been no science at all. Science rebelled against the Church; the bourgeoisie could not do without science, and, therefore, had to join in the rebellion.

The above, though touching but two of the points where the rising middle-class was bound to come into collision with the established religion, will be sufficient to show, first, that the class most directly interested in the struggle against the pretensions of the Roman Church was the bourgeoisie; and second, that every struggle against feudalism, at that time, had to take on a religious disguise, had to be directed against the Church in the first instance. But if the universities and the traders of the cities started the cry, it was sure to find, and did find, a strong echo in the masses of the country people, the peasants, who everywhere had to struggle for their very existence with their feudal lords, spiritual and temporal.

The long fight of the bourgeoisie against feudalism culminated in three great, decisive battles.

The first was what is called the Protestant Reformation in Germany. The war-cry raised against the Church by Luther was responded to by two insurrections of a political nature: first, that of the lower nobility under Franz von Sickingen (1523), then the great Peasants' War, 1525. Both were defeated, chiefly in consequence of the indecision of the parties most interested, the burghers of the towns – an indecision into the causes of which we cannot here enter. From that moment the struggle degenerated into a fight between the local princes and the central power, and ended by blotting out Germany, for two hundred years, from the politically active nations of Europe. The Lutheran reformation produced a new creed indeed, a religion adapted to absolute monarchy. No sooner were the peasants of North-east Germany converted to Lutheranism than they were from freemen reduced to serfs.

But where Luther failed, Calvin won the day. Calvin's creed was one fit for the boldest of the bourgeoisie of his time. His predestination doctrine was the religious expression of the fact that in the commercial world of competition success or failure does not depend upon a man's activity or cleverness, but upon circumstances uncontrollable by him. It is not of him that willeth or of him that runneth, but of the mercy of unknown superior economic powers: and this was especially true at a period of economic revolution, when all old commercial routes and centers were replaced by new ones, when India and America were opened to the world, and when even the most sacred economic articles of faith – the value of gold and silver – began to totter and to break down. Calvin's church constitution was thoroughly democratic and republican; and where the kingdom of God was republicanized, could the kingdoms of this world remain subject to monarchs, bishops, and lords? While German Lutheranism became a willing tool in the hands of princes, Calvinism founded a republic in Holland, and active republican parties in England, and, above all, Scotland.

In Calvinism, the second great bourgeois upheaval found its doctrine ready cut and dried. This upheaval took place in England. The middle-class of the towns brought it on, and the yeomanry of the country districts fought it out. Curiously enough, in all the three great bourgeois risings, the peasantry furnishes the army that has to do the fighting; and the peasantry is just the class that, the victory once gained, is most surely ruined by the economic consequences of that victory. A hundred years after Cromwell, the yeomanry of England had almost disappeared. Anyhow, had it not been for that yeomanry and for the *plebeian* element in the towns, the bourgeoisie alone would never have fought the matter out to the bitter end, and would never have brought Charles I. to the scaffold. In order to secure even those conquests of the bourgeoisie that were ripe for gathering at the time, the revolution had to be carried considerably further – exactly as in 1793 in France and 1848 in Germany. This seems, in fact, to be one of the laws of evolution of bourgeois society.

Well, upon this excess of revolutionary activity there necessarily followed the inevitable reaction which in its turn went beyond the point where it might have maintained itself. After a series of oscillations, the new center of gravity was at last attained and became a new starting-point. The grand period of English history, known to respectability under the name of "the Great Rebellion," and the

struggles succeeding it, were brought to a close by the comparatively puny event entitled by Liberal historians, "the Glorious Revolution."

The new starting-point was a compromise between the rising middle-class and the ex-feudal landowners. The latter, though called, as now, the aristocracy, had been long since on the way which led them to become what Louis Philippe in France became at a much later period, "the first bourgeois of the kingdom." Fortunately for England, the old feudal barons had killed one another during the Wars of the Roses. Their successors, though mostly scions of the old families, had been so much out of the direct line of descent that they constituted quite a new body, with habits and tendencies far more bourgeois than feudal. They fully understood the value of money, and at once began to increase their rents by turning hundreds of small farmers out and replacing them by sheep. Henry VIII., while squandering the Church lands, created fresh bourgeois landlords by wholesale; the innumerable confiscations of estates, regranted to absolute or relative upstarts, and continued during the whole of the seventeenth century, had the same result. Consequently, ever since Henry VII., the English "aristocracy," far from counteracting the development of industrial production, had, on the contrary, sought to indirectly profit thereby; and there had always been a section of the great landowners willing, from economical or political reasons, to co-operate with the leading men of the financial and industrial bourgeoisie. The compromise of 1689 was, therefore, easily accomplished. The political spoils of "pelf and place" were left to the great land-owning families, provided the economic interests of the financial, manufacturing, and commercial middle-class were sufficiently attended to. And these economic interests were at that time powerful enough to determine the general policy of the nation. There might be squabbles about matters of detail, but, on the whole, the aristocratic oligarchy knew too well that its own economic prosperity was irretrievably bound up with that of the industrial and commercial middle-class.

From that time, the bourgeoisie was a humble, but still a recognized component of the ruling classes of England. With the rest of them, it had a common interest in keeping in subjection the great working mass of the nation. The merchant or manufacturer himself stood in the position of master, or, as it was until lately called, of "natural superior" to his clerks, his workpeople, his domestic servants. His interest was to get as much and as good work out of them as he could; for this end they had to be trained to proper submission. He was himself religious; his religion had supplied the standard under which he had fought the king and the lords; he was not long in discovering the opportunities this same religion offered him for working upon the minds of his natural inferiors, and making them submissive to the behests of the masters it had pleased God to place over them. In short, the English bourgeoisie now had to take a part in keeping down the "lower orders," the great producing mass of the nation, and one of the means employed for that purpose was the influence of religion.

There was another fact that contributed to strengthen the religious leanings of the bourgeoisie. That was the rise of materialism in England. This new doctrine not only shocked the pious feelings of the middle-class; it announced itself as a philosophy only fit for scholars and cultivated men of the world, in contrast to religion which was good enough for the uneducated masses, including the bourgeoisie. With Hobbes it stepped on the stage as a defender of royal prerogative and omnipotence; it called upon absolute monarchy to keep down that *puer robustus sed malitiosus*, to wit, the people. Similarly, with the successors of Hobbes, with Bolingbroke, Shaftesbury, etc., the new deistic form of materialism remained an aristocratic, esoteric doctrine, and, therefore, hateful to the middle-class both for its religious heresy and for its anti-bourgeois political connections. Accordingly, in opposition to the materialism and deism of the aristocracy, those Protestant sects which had furnished the flag and the fighting contingent against the Stuarts, continued to furnish the main strength of the progressive middle-class, and form even to-day the backbone of "the Great Liberal Party."

In the meantime materialism passed from England to France, where it met and coalesced with another materialistic school of philosophers, a branch of Cartesianism. In France, too, it remained at first an exclusively aristocratic doctrine. But soon its revolutionary character asserted itself. The

French materialists did not limit their criticism to matters of religious belief; they extended it to whatever scientific tradition or political institution they met with; and to prove the claim of their doctrine to universal application, they took the shortest cut, and boldly applied it to all subjects of knowledge in the giant work after which they were named – the *Encyclopédie*. Thus, in one or the other of its two forms – avowed materialism or deism – it became the creed of the whole cultured youth of France; so much so that, when the great Revolution broke out, the doctrine hatched by English Royalists gave a theoretical flag to French Republicans and Terrorists, and furnished the text for the Declaration of the Rights of Man. The great French Revolution was the third uprising of the bourgeoisie, but the first that had entirely cast off the religious cloak, and was fought out on undisguised political lines; it was the first, too, that was really fought out to the destruction of one of the combatants, the aristocracy, and the complete triumph of the other, the bourgeoisie. In England the continuity of pre-revolutionary and post-revolutionary institutions, and the compromise between landlords and capitalists, found its expression in the continuity of judicial precedents and in the religious preservation of the feudal forms of the law. In France the Revolution constituted a complete breach with the traditions of the past; it cleared out the very last vestiges of feudalism, and created in the *Code Civil* a masterly adaptation of the old Roman law – that almost perfect expression of the juridical relations corresponding to the economic stage called by Marx the production of commodities – to modern capitalistic conditions; so masterly that this French revolutionary code still serves as a model for reforms of the law of property in all other countries, not excepting England. Let us, however, not forget that if English law continues to express the economic relations of capitalistic society in that barbarous feudal language which corresponds to the thing expressed, just as English spelling corresponds to English pronunciation — *vous écrivez Londres et vous prononcez Constantinople*, said a Frenchman – that same English law is the only one which has preserved through ages, and transmitted to America and the Colonies the best part of that old Germanic personal freedom, local self-government, and independence from all interference but that of the law courts, which on the Continent has been lost during the period of absolute monarchy, and has nowhere been as yet fully recovered.

To return to our British bourgeois. The French Revolution gave him a splendid opportunity, with the help of the Continental monarchies, to destroy French maritime commerce, to annex French colonies, and to crush the last French pretensions to maritime rivalry. That was one reason why he fought it. Another was that the ways of this revolution went very much against his grain. Not only its "execrable" terrorism, but the very attempt to carry bourgeois rule to extremes. What should the British bourgeois do without his aristocracy, that taught him manners, such as they were, and invented fashions for him – that furnished officers for the army, which kept order at home, and the navy, which conquered colonial possessions and new markets abroad? There was indeed a progressive minority of the bourgeoisie, that minority whose interests were not so well attended to under the compromise; this section, composed chiefly of the less wealthy middle-class, did sympathize with the Revolution, but it was powerless in Parliament.

Thus, if materialism became the creed of the French Revolution, the God-fearing English bourgeois held all the faster to his religion. Had not the reign of terror in Paris proved what was the upshot, if the religious instincts of the masses were lost? The more materialism spread from France to neighboring countries, and was reinforced by similar doctrinal currents, notably by German philosophy, the more, in fact, materialism and freethought generally became, on the Continent, the necessary qualifications of a cultivated man, the more stubbornly the English middle-class stuck to its manifold religious creeds. These creeds might differ from one another, but they were, all of them, distinctly religious, Christian creeds.

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