Frederick Engels

Ludwig Feuerbach

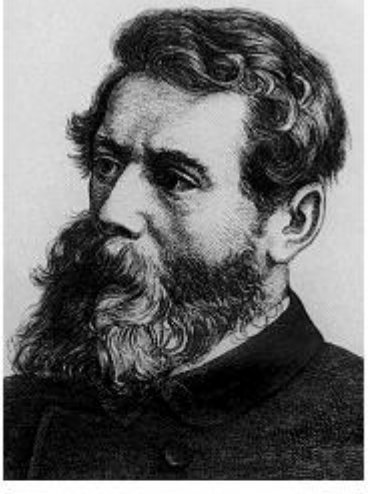
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Classical German Philosophy

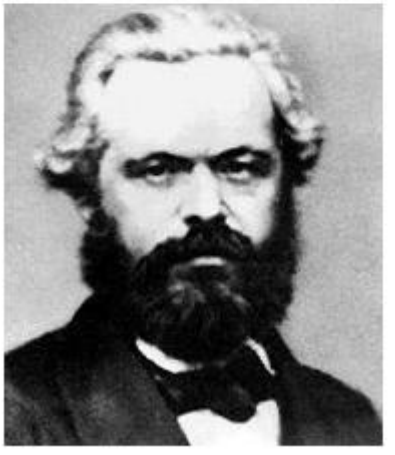
1886



Hegel



Feuerbach



Marx



Engels

Frederick Engels

Ludwig Feuerbach and the End of Classical German Philosophy

1886

Written: 1886;
First Published: 1886, in *Die Neue Zeit*;
Source: Progress Publishers edition;
Translated: by Progress Publishers in 1946;
Transcription/Markup: Paul Taylor;
Proofed: Jim W. Jaszewski, 2003;
Online Version: Marx Engels Internet Archive 1994.

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Foreword

In the preface to *A Contribution to the Critique of Political Economy*, published in Berlin, 1859, Karl Marx relates how the two of us in Brussels in the year 1845 set about: "to work out in common the opposition of our view" — the materialist conception of history which was elaborated mainly by Marx — to the ideological view of German philosophy, in fact, to settle accounts with our erstwhile philosophical conscience. The resolve was carried out in the form of a criticism of post-Hegelian philosophy. The manuscript, two large octavo volumes, had long reached its place of publication in Westphalia when we received the news that altered circumstances did not allow of its being printed. We abandoned the manuscript to the gnawing criticism of the mice all the more willingly as we had achieved our main purpose — self-clarification!

Since then more than 40 years have elapsed and Marx died without either of us having had an opportunity of returning to the subject. We have expressed ourselves in various places regarding our relation to Hegel, but nowhere in a comprehensive, connected account. To Feuerbach, who after all in many respects forms an intermediate link between Hegelian philosophy and our conception, we never returned.

In the meantime, the Marxist world outlook has found representatives far beyond the boundaries of Germany and Europe and in all the literary languages of the world. On the other hand, classical German philosophy is experiencing a kind of rebirth abroad, especially in England and Scandinavia, and even in Germany itself people appear to be getting tired of the pauper's broth of eclecticism which is ladled out in the universities there under the name of philosophy.

In these circumstances, a short, coherent account of our relation to the Hegelian philosophy, of how we proceeded, as well as of how we separated, from it, appeared to me to be required more and more. Equally, a full acknowledgement of the influence which Feuerbach, more than any other post-Hegelian philosopher, had upon us during our period of storm and stress, appeared to me to be an undischarged debt of honor. I therefore willingly seized the opportunity when the editors of *Neue Zeit* asked me for a critical review of Starcke's book on Feuerbach. My contribution was published in that journal in the fourth and fifth numbers of 1886 and appears here in revised form as a separate publication.

Before sending these lines to press, I have once again ferreted out and looked over the old manuscript of 1845–46 [*The German Ideology*].

The section dealing with Feuerbach is not completed. The finished portion consists of an exposition of the materialist conception of history which proves only how incomplete our knowledge of economic history still was at that time. It contains no criticism of Feuerbach's doctrine itself; for the present purposes, therefore, it was unusable. On the other hand, in an old notebook of Marx's I have found the 11 Theses on Feuerbach, printed here as an appendix.

These are notes hurriedly scribbled down for later elaboration, absolutely not intended for publication, but invaluable as the first document in which is deposited the brilliant germ of the new world outlook.

Frederick Engels

London
February 21, 1888

Part 1: Hegel

The volume before us (1) carries us back to a period which, although in time no more than a generation behind us, has become as foreign to the present generation in Germany as if it were already a hundred years old. Yet it was the period of Germany's preparation for the Revolution of 1848; and all that has happened since then in our country has been merely a continuation of 1848, merely the execution of the last will and testament of the revolution.

Just as in France in the 18th century, so in Germany in the 19th, a philosophical revolution ushered in the political collapse. But how different the two looked! The French were in open combat against all official science, against the church and often also against the state; their writings were printed across the frontier, in Holland or England, while they themselves were often in jeopardy of imprisonment in the Bastille. On the other hand, the Germans were professors, state-appointed instructors of youth; their writings were recognized textbooks, and the termination system of the whole development — the Hegelian system — was even raised, as it were, to the rank of a royal Prussian philosophy of state! Was it possible that a revolution could hide behind these professors, behind their obscure, pedantic phrases, their ponderous, wearisome sentences? Were not precisely these people who were then regarded as the representatives of the revolution, the liberals, the bitterest opponents of this brain-confusing philosophy? But what neither the government nor the liberals saw was seen at least by one man as early as 1833, and this man was indeed none other than Heinrich Heine.[A]

Let us take an example. No philosophical proposition has earned more gratitude from narrow-minded governments and wrath from equally narrow-minded liberals than Hegel's famous statement: "All that is real is rational; and all that is rational is real." That was tangibly a sanctification of things that be, a philosophical benediction bestowed upon despotism, police government, Star Chamber proceedings and censorship. That is how Frederick William III and how his subjects understood it. But according to Hegel certainly not everything that exists is also real, without further qualification. For Hegel the attribute of reality belongs only to that which at the same time is necessary: "In the course of its development reality proves to be necessity." A particular governmental measure — Hegel himself cites the example of "a certain tax regulation" — is therefore for him by no means real without qualification. That which is necessary, however, proves itself in the last resort to be also rational; and, applied to the Prussian state of that time, the Hegelian proposition, therefore, merely means: this state is rational, corresponds to reason, insofar as it is necessary; and if it nevertheless appears to us to be evil, but still, in spite of its evil character, continues to exist, then the evil character of the government is justified and explained by the

corresponding evil character of its subjects. The Prussians of that day had the government that they deserved.

Now, according to Hegel, reality is, however, in no way an attribute predictable of any given state of affairs, social or political, in all circumstances and at all times. On the contrary. The Roman Republic was real, but so was the Roman Empire, which superseded it. In 1789, the French monarchy had become so unreal, that is to say, so robbed of all necessity, so irrational, that it had to be destroyed by the Great Revolution, of which Hegel always speaks with the greatest enthusiasm. In this case, therefore, the monarchy was the unreal and the revolution the real. And so, in the course of development, all that was previously real becomes unreal, loses it necessity, its right of existence, its rationality. And in the place of moribund reality comes a new, viable reality — peacefully if the old has enough intelligence to go to its death without a struggle; forcibly if it resists this necessity. Thus the Hegelian proposition turns into its opposite through Hegelian dialectics itself: All that is real in the sphere of human history, becomes irrational in the process of time, is therefore irrational by its very destination, is tainted beforehand with irrationality, and everything which is rational in the minds of men is destined to become real, however much it may contradict existing apparent reality. In accordance with all the rules of the Hegelian method of thought, the proposition of the rationality of everything which is real resolves itself into the other proposition: All that exists deserves to perish.

But precisely therein lay the true significance and the revolutionary character of the Hegelian philosophy (to which, as the close of the whole movement since Kant, we must here confine ourselves), that it once and for all dealt the death blow to the finality of all product of human thought and action. Truth, the cognition of which is the business of philosophy, was in the hands of Hegel no longer an aggregate of finished dogmatic statements, which, once discovered, had merely to be learned by heart. Truth lay now in the process of cognition itself, in the long historical development of science, which mounts from lower to ever higher levels of knowledge without ever reaching, by discovering so-called absolute truth, a point at which it can proceed no further, where it would have nothing more to do than to fold its hands and gaze with wonder at the absolute truth to which it had attained. And what holds good for the realm of philosophical knowledge holds good also for that of every other kind of knowledge and also for practical action. Just as knowledge is unable to reach a complete conclusion in a perfect, ideal condition of humanity, so is history unable to do so; a perfect society, a perfect “state”, are things which can only exist in imagination. On the contrary, all successive historical systems are only transitory stages in the endless course of development of human society from the lower to the higher. Each stage is necessary, and therefore justified for the time and conditions to which it owes its origin. But in the face of new, higher conditions which gradually develop in its own womb, it loses vitality and justification. It must give way

to a higher stage which will also in its turn decay and perish. Just as the bourgeoisie by large-scale industry, competition, and the world market dissolves in practice all stable time-honored institutions, so this dialectical philosophy dissolves all conceptions of final, absolute truth and of absolute states of humanity corresponding to it. For it [dialectical philosophy], nothing is final, absolute, sacred. It reveals the transitory character of everything and in everything; nothing can endure before it except the uninterrupted process of becoming and of passing away, of endless ascendancy from the lower to the higher. And dialectical philosophy itself is nothing more than the mere reflection of this process in the thinking brain. It has, of course, also a conservative side; it recognizes that definite stages of knowledge and society are justified for their time and circumstances; but only so far. The conservatism of this mode of outlook is relative; its revolutionary character is absolute — the only absolute dialectical philosophy admits.

It is not necessary, here, to go into the question of whether this mode of outlook is thoroughly in accord with the present state of natural science, which predicts a possible end even for the Earth, and for its habitability a fairly certain one; which therefore recognizes that for the history of mankind, too, there is not only an ascending but also a descending branch. At any rate, we still find ourselves a considerable distance from the turning-point at which the historical course of society becomes one of descent, and we cannot expect Hegelian philosophy to be concerned with a subject which natural science, in its time, had not at all placed upon the agenda as yet.

But what must, in fact, be said here is this: that in Hegel the views developed above are not so sharply delineated. They are a necessary conclusion from his method, but one which he himself never drew with such explicitness. And this, indeed, for the simple reason that he was compelled to make a system and, in accordance with traditional requirements, a system of philosophy must conclude with some sort of absolute truth. Therefore, however much Hegel, especially in his *Logic*, emphasized that this eternal truth is nothing but the logical, or, the historical, process itself, he nevertheless finds himself compelled to supply this process with an end, just because he has to bring his system to a termination at some point or other. In his *Logic*, he can make this end a beginning again, since here the point of the conclusion, the absolute idea — which is only absolute insofar as he has absolutely nothing to say about it — “alienates”, that is, transforms, itself into nature and comes to itself again later in the mind, that is, in thought and in history. But at the end of the whole philosophy, a similar return to the beginning is possible only in one way. Namely, by conceiving of the end of history as follows: mankind arrives at the cognition of the self-same absolute idea, and declares that this cognition of the absolute idea is reached in Hegelian philosophy. In this way, however, the whole dogmatic content of the Hegelian system is declared to be absolute truth, in contradiction to his dialectical method, which dissolves all dogmatism. Thus the revolutionary side is

smothered beneath the overgrowth of the conservative side. And what applies to philosophical cognition applies also to historical practice. Mankind, which, in the person of Hegel, has reached the point of working out the absolute idea, must also in practice have gotten so far that it can carry out this absolute idea in reality. Hence the practical political demands of the absolute idea on contemporaries may not be stretched too far. And so we find at the conclusion of the *Philosophy of Right* that the absolute idea is to be realized in that monarchy based on social estates which Frederick William III so persistently but vainly promised to his subjects, that is, in a limited, moderate, indirect rule of the possessing classes suited to the petty-bourgeois German conditions of that time; and, moreover, the necessity of the nobility is demonstrated to us in a speculative fashion.

The inner necessities of the system are, therefore, of themselves sufficient to explain why a thoroughly revolutionary method of thinking produced an extremely tame political conclusion. As a matter of fact, the specific form of this conclusion springs from this, that Hegel was a German, and like his contemporary Goethe had a bit of the philistine's queue dangling behind. Each of them was an Olympian Zeus in his own sphere, yet neither of them ever quite freed himself from German philistinism.

But all this did not prevent the Hegelian system from covering an incomparably greater domain than any earlier system, nor from developing in this domain a wealth of thought, which is astounding even today. The phenomenology of mind (which one may call a parallel of the embryology and palaeontology of the mind, a development of individual consciousness through its different stages, set in the form of an abbreviated reproduction of the stages through which the consciousness of man has passed in the course of history), logic, natural philosophy, philosophy of mind, and the latter worked out in its separate, historical subdivisions: philosophy of history, of right, of religion, history of philosophy, aesthetics, etc. — in all these different historical fields Hegel labored to discover and demonstrate the pervading thread of development. And as he was not only a creative genius but also a man of encyclopaedic erudition, he played an epoch-making role in every sphere. It is self-evident that owing to the needs of the "system" he very often had to resort to those forced constructions about which his pigmy opponents make such a terrible fuss even today. But these constructions are only the frame and scaffolding of his work. If one does not loiter here needlessly, but presses on farther into the immense building, one finds innumerable treasures which today still possess undiminshed value. With all philosophers it is precisely the "system" which is perishable; and for the simple reason that it springs from an imperishable desire of the human mind — the desire to overcome all contradictions. But if all contradictions are once and for all disposed of, we shall have arrived at so-called absolute truth — world history will be at an end. And yet it has to continue, although there is nothing left for it to do — hence, a new, insoluble contradiction. As soon as we have once realized — and in the long run no one has helped us to realize it more than Hegel himself — that the task of

philosophy thus stated means nothing but the task that a single philosopher should accomplish that which can only be accomplished by the entire human race in its progressive development — as soon as we realize that, there is an end to all philosophy in the hitherto accepted sense of the word. One leaves alone "absolute truth", which is unattainable along this path or by any single individual; instead, one pursues attainable relative truths along the path of the positive sciences, and the summation of their results by means of dialectical thinking. At any rate, with Hegel philosophy comes to an end; on the one hand, because in his system he summed up its whole development in the most splendid fashion; and on the other hand, because, even though unconsciously, he showed us the way out of the labyrinth of systems to real positive knowledge of the world.

One can imagine what a tremendous effect this Hegelian system must have produced in the philosophy-tinged atmosphere of Germany. It was a triumphant procession which lasted for decades and which by no means came to a standstill on the death of Hegel. On the contrary, it was precisely from 1830 to 1840 that "Hegelianism" reigned most exclusively, and to a greater or lesser extent infected even its opponents. It was precisely in this period that Hegelian views, consciously or unconsciously, most extensively penetrated the most diversified sciences and leavened even popular literature and the daily press, from which the average "educated consciousness" derives its mental pabulum. But this victory along the whole front was only the prelude to an internal struggle.

As we have seen, the doctrine of Hegel, taken as a whole, left plenty of room for giving shelter to the most diverse practical party views. And in the theoretical Germany of that time, two things above all were practical: religion and politics. Whoever placed the chief emphasis on the Hegelian *system* could be fairly conservative in both spheres; whoever regarded the dialectical *method* as the main thing could belong to the most extreme opposition, both in politics and religion. Hegel himself, despite the fairly frequent outbursts of revolutionary wrath in his works, seemed on the whole to be more inclined to the conservative side. Indeed, his system had cost him much more "hard mental plugging" than his method. Towards the end of the thirties, the cleavage in the school became more and more apparent. The Left wing, the so-called Young Hegelians, in their fight with the pietist orthodox and the feudal reactionaries, abandoned bit by bit that philosophical-genteel reserve in regard to the burning questions of the day which up to that time had secured state toleration and even protection for their teachings. And when in 1840, orthodox pietism and absolutist feudal reaction ascended the throne with Frederick William IV, open partisanship became unavoidable. The fight was still carried on with philosophical weapons, but no longer for abstract philosophical aims. It turned directly on the destruction of traditional religion and of the existing state. And while in the *Deutsche Jahrbucher* [B]the practical ends were still predominantly put forward in philosophical disguise, in the *Rheinische Zeitung* of 1842 the Young

Hegelian school revealed itself directly as the philosophy of the aspiring radical bourgeoisie and used the meagre cloak of philosophy only to deceive the censorship.

At that time, however, politics was a very thorny field, and hence the main fight came to be directed against religion; this fight, particularly since 1840, was indirectly also political. Strauss' *Life of Jesus*, published in 1835, had provided the first impulse. The theory therein developed of the formation of the gospel myths was combated later by Bruno Bauer with proof that a whole series of evangelic stories had been fabricated by the authors themselves. The controversy between these two was carried out in the philosophical disguise of a battle between "self-consciousness" and "substance". The question whether the miracle stories of the gospels came into being through unconscious-traditional myth-creation within the bosom of the community or whether they were fabricated by the evangelists themselves was magnified into the question whether, in world history, "substance" or "self-consciousness" was the decisive operative force. Finally came Stirner, the prophet of contemporary anarchism — Bakunin has taken a great deal from him — and capped the sovereign "self-consciousness" by his sovereign "ego"[C].

We will not go further into this side of the decomposition process of the Hegelian school. More important for us is the following: the main body of the most determined Young Hegelians was, by the practical necessities of its fight against positive religion, driven back to Anglo-French materialism. This brought them into conflict with the system of their school. While materialism conceives nature as the sole reality, nature in the Hegelian system represents merely the "alienation" of the absolute idea, so to say, a degradation of the idea. At all events, thinking and its thought-product, the idea, is here the primary, nature the derivative, which only exists at all by the condescension of the idea. And in this contradiction they floundered as well or as ill as they could.

Then came Feuerbach's *Essence of Christianity*[D]. With one blow, it pulverized the contradiction, in that without circumlocutions it placed materialism on the throne again. Nature exists independently of all philosophy. It is the foundation upon which we human beings, ourselves products of nature, have grown up. Nothing exists outside nature and man, and the higher beings our religious fantasies have created are only the fantastic reflection of our own essence. The spell was broken; the "system" was exploded and cast aside, and the contradiction, shown to exist only in our imagination, was dissolved. One must himself have experienced the liberating effect of this book to get an idea of it. Enthusiasm was general; we all became at once Feuerbachians. How enthusiastically Marx greeted the new conception and how much — in spite of all critical reservations — he was influenced by it, one may read in the *The Holy Family*[E].

Even the shortcomings of the book contributed to its immediate effect. Its literary, sometimes even high-flown, style secured for it a large public and was at any rate refreshing after long years of abstract and abstruse Hegelianizing. The same is true of its extravagant deification of love, which, coming after the now intolerable sovereign rule of "pure reason", had its excuse, if not justification. But what we must not forget is that it was precisely these two weaknesses of Feuerbach that "true Socialism", which had been spreading like a plague in educated Germany since 1844, took as its starting-point, putting literary phrases in the place of scientific knowledge, the liberation of mankind by means of "love" in place of the emancipation of the proletariat through the economic transformation of production — in short, losing itself in the nauseous fine writing and ecstacies of love typified by Herr Karl Grun.

Another thing we must not forget is this: the Hegelian school disintegrated, but Hegelian philosophy was not overcome through criticism; Strauss and Bauer each took one of its sides and set it polemically against the other. Feuerbach smashed the system and simply discarded it. But a philosophy is not disposed of by the mere assertion that it is false. And so powerful a work as Hegelian philosophy, which had exercised so enormous an influence on the intellectual development of the nation, could not be disposed of by simply being ignored. It had to be "sublated" in its own sense, that is, in the sense that while its form had to be annihilatedhrough criticism, the new content which had been won through it had to be saved. How this was brought about we shall see below.

But in the meantime, the Revolution of 1848 thrust the whole of philosophy aside as unceremoniously as Feuerbach had thrust aside Hegel. And in the process, Feuerbach himself was also pushed into the background.

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(1) *Ludwig Feuerbach*, by K.N. Starcke, Ph.D., Stuttgart, Ferd. Enke. 1885.
[A] Engels had in mind Heine's remarks on the "German philosophical revolution" contained in the latter's sketches *Zur Geschichte der Religion und Philosophie in Deutschland* (On the History of Religion and Philosophy in Germany), written in 1833.

[B] The *Deutsche Jahrbucher fur Wissenschaft und Kunst* (German Annuals of Science and Art): Organ of the Young Hegelians edited by A. Ruge and T. Echtermeyer, and published in Leipzig from 1841 to 1843.

[C] Engels refers to Max Stirner's (pseudonym for Kaspar Schmidt) *Der Einzige und sein Eigentum* (The Ego and His Own), which appeared in 1845.

[D] Feuerbach's *Das Wesen des Christentums* (The Essence of Christianity) appeared in Leipzig in 1841.

[E] The full title of this book by Marx and Engels is: *Die Heilige Familie oder Kritik der kritischen Kritik. Gegen Bruno Bauer und Konsorten* (The Holy Family, or a Criticism of Critical Criticism. Against Bruno Bauer and and Co.). It was originally published in Frankfort on the Main in 1845.

Part 2: Materialism

The great basic question of all philosophy, especially of more recent philosophy, is that concerning the relation of thinking and being. From the very early times when men, still completely ignorant of the structure of their own bodies, under the stimulus of dream apparitions (1) came to believe that their thinking and sensation were not activities of their bodies, but of a distinct soul which inhabits the body and leaves it at death — from this time men have been driven to reflect about the relation between this soul and the outside world. If, upon death, it took leave of the body and lived on, there was no occassion to invent yet another distinct death for it. Thus arose the idea of immortality, which at that stage of development appeared not at all as a consolation but as a fate against which it was no use fighting, and often enough, as among the Greeks, as a positive misfortune. The quandary arising from the common universal ignorance of what to do with this soul, once its existence had been accepted, after the death of the body, and not religious desire for consolation, led in a general way to the tedious notion of personal immortality. In an exactly similar manner, the first gods arose through the personification of natural forces. And these gods in the further development of religions assumed more and more extramundane form, until finally by a process of abstraction, I might almost say of distillation, occurring naturally in the course of man's intellectual development, out of the many more or less limited and mutually limiting gods there arose in the minds of men the idea of the one exclusive God of the monotheistic religions.

Thus the question of the relation of thinking to being, the relation of the spirit to nature — the paramount question of the whole of philosophy — has, no less than all religion, its roots in the narrow-minded and ignorant notions of savagery. But this question could for the first time be put forward in its whole acuteness, could achieve its full significance, only after humanity in Europe had awakened from the long hibernation of the Christian Middle Ages. The question of the position of thinking in relation to being, a question which, by the way, had played a great part also in the scholasticism of the Middle Ages, the question: which is primary, spirit or nature — that question, in relation to the church, was sharpened into this: Did God create the world or has the world been in existence eternally?

The answers which the philosophers gave to this question split them into two great camps. Those who asserted the primacy of spirit to nature and, therefore, in the last instance, assumed world creation in some form or other — and among the philosophers, Hegel, for example, this creation often becomes still more intricate and impossible than in Christianity — comprised the camp of idealism. The others, who regarded nature as primary, belong to the various schools of materialism.

These two expressions, idealism and materialism, originally signify nothing else but this; and here too they are not used in any other sense. What confusion arises when some other meaning is put to them will be seen below.

But the question of the relation of thinking and being had yet another side: in what relation do our thoughts about the world surrounding us stand to this world itself? Is our thinking capable of the cognition of the real world? Are we able in our ideas and notions of the real world to produce a correct reflection of reality? In philosophical language this question is called the question of identity of thinking and being, and the overwhelming majority of philosophers give an affirmative answer to this question. With Hegel, for example, its affirmation is self-evident; for what we cognize in the real world is precisely its thought-content — that which makes the world a gradual realization of the absolute idea, which absolute idea has existed somewhere from eternity, independent of the world and before the world. But it is manifest without further proof that thought can know a content which is from the outset a thought-content. It is equally manifest that what is to be proved here is already tacitly contained in the premises. But that in no way prevents Hegel from drawing the further conclusion from his proof of the identity of thinking and being that his philosophy, because it is correct for his thinking, is therefore the only correct one, and that the identity of thinking and being must prove its validity by mankind immediately translating his philosophy from theory into practice and transforming the whole world according to Hegelian principles. This is an illusion which he shares with well-nigh all philosophers.

In addition, there is yet a set of different philosophers — those who question the possibility of any cognition, or at least of an exhaustive cognition, of the world. To them, among the more modern ones, belong Hume and Kant, and they played a very important role in philosophical development. What is decisive in the refutation of this view has already been said by Hegel, in so far as this was possible from an idealist standpoint. The materialistic additions made by Feuerbach are more ingenious than profound. The most telling refutation of this as of all other philosophical crotchets is practice — namely, experiment and industry. If we are able to prove the correctness of our conception of a natural process by making it ourselves, bringing it into being out of its conditions and making it serve our own purposes into the bargain, then there is an end to the Kantian ungraspable “thing-in-itself”. The chemical substances produced in the bodies of plants and animals remained just such “things-in-themselves” until organic chemistry began to produce them one after another, whereupon the “thing-in-itself” became a thing for us — as, for instance, alizarin, the coloring matter of the madder, which we no longer trouble to grow in the madder roots in the field, but produce much more cheaply and simply from coal tar. For 300 years, the Copernican solar system was a hypothesis with 100, 1,000, 10,000 to 1 chances in its favor, but still always a hypothesis. But then Leverrier, by means of the data provided by this system, not only deduced the necessity of the existence of an

unknown planet, but also calculated the position in the heavens which this planet must necessarily occupy, and when [Johann] Galle really found this planet [Neptune, discovered 1846, at Berlin Observatory], the Copernican system was proved. If, nevertheless, the neo-Kantians are attempting to resurrect the Kantian conception in Germany, and the agnostics that of Hume in England (where in fact it never became extinct), this is, in view of their theoretical and practical refutation accomplished long ago, scientifically a regression and practically merely a shamefaced way of surreptitiously accepting materialism, while denying it before the world.

But during this long period from Descartes to Hegel and from Hobbes to Feuerbach, these philosophers were by no means impelled, as they thought they were, solely by the force of pure reason. On the contrary, what really pushed them forward most was the powerful and ever more rapidly onrushing progress of natural science and industry. Among the materialists this was plain on the surface, but the idealist systems also filled themselves more and more with a materialist content and attempted pantheistically to reconcile the antithesis between mind and matter. Thus, ultimately, the Hegelian system represents merely a materialism idealistically turned upside down in method and content.

It is, therefore, comprehensible that Starcke in his characterization of Feuerbach first of all investigates the latter's position in regard to this fundamental question of the relation of thinking and being. After a short introduction, in which the views of the preceding philosophers, particularly since Kant, are described in unnecessarily ponderous philosophical language, and in which Hegel, by an all too formalistic adherence to certain passages of his works, gets far less his due, there follows a detailed description of the course of development of Feuerbach's "metaphysics" itself, as this course was successively reflected in those writings of this philosopher which have a bearing here. This description is industriously and lucidly elaborated; only, like the whole book, it is loaded with a ballast of philosophical phraseology by no means everywhere unavoidable, which is the more disturbing in its effect the less the author keeps to the manner of expression of one and the same school, or even of Feuerbach himself, and the more he interjects expressions of very different tendencies, especially of the tendencies now rampant and calling themselves philosophical.

The course of evolution of Feuerbach is that of a Hegelian — a never quite orthodox Hegelian, it is true — into a materialist; an evolution which at a definite stage necessitates a complete rupture with the idealist system of his predecessor. With irresistible force, Feuerbach is finally driven to the realization that the Hegelian premundane existence of the "absolute idea", the "pre-existence of the logical categories" before the world existed, is nothing more than the fantastic survival of the belief in the existence of an extra-mundane creator; that the material, sensuously perceptible world to which we ourselves belong is the only reality; and that our

consciousness and thinking, however supra-sensuous they may seem, are the product of a material, bodily organ, the brain. Matter is not a product of mind, but mind itself is merely the highest product of matter. This is, of course, pure materialism. But, having got so far, Feuerbach stops short. He cannot overcome the customary philosophical prejudice, prejudice not against the thing but against the name materialism. He says:

“To me materialism is the foundation of the edifice of human essence and knowledge; but to me it is not what it is to the physiologist, to the natural scientists in the narrower sense, for example, to Moleschott, and necessarily is from their standpoint and profession, namely, the edifice itself. Backwards I fully agree with the materialists; but not forwards.”

Here, Feuerbach lumps together the materialism that is a general world outlook resting upon a definite conception of the relation between matter and mind, and the special form in which this world outlook was expressed at a definite historical stage — namely, in the 18th century. More than that, he lumps it with the shallow, vulgarized form in which the materialism of the 18th century continues to exist today in the heads of naturalists and physicians, the form which was preached on their tours in the fifties by Buchner, Vogt, and Moleschott. But just as idealism underwent a series of stages of development, so also did materialism. With each epoch-making discovery even in the sphere of natural science, it has to change its form; and after history was also subjected to materialistic treatment, a new avenue of development has opened here, too.

The materialism of the last century was predominantly mechanical, because at that time, of all natural sciences, only mechanics, and indeed only the mechanics of solid bodies — celestial and terrestrial — in short, the mechanics of gravity, had come to any definite close. Chemistry at that time existed only in its infantile, phlogistic form [A]. Biology still lay in swaddling clothes; vegetable and animal organisms had been only roughly examined and were explained by purely mechanical causes. What the animal was to Descartes, man was to the materialists of the 18th century — a machine. This exclusive application of the standards of mechanics to processes of a chemical and organic nature — in which processes the laws of mechanics are, indeed, also valid, but are pushed into the backgrounds by other, higher laws — constitutes the first specific but at that time inevitable limitations of classical French materialism.

The second specific limitation of this materialism lay in its inability to comprehend the universe as a process, as matter undergoing uninterrupted historical development. This was in accordance with the level of the natural science of that time, and with the metaphysical, that is, anti-dialectical manner of philosophizing connected with it. Nature, so much was known, was in eternal motion. But according to the ideas of that time, this motion turned, also eternally, in a circle and therefore

never moved from the spot; it produced the same results over and over again. This conception was at that time inevitable. The Kantian theory of the origin of the Solar System [that the Sun and planets originated from incandescent rotating nebulous masses] had been put forward but recently and was still regarded merely as a curiosity. The history of the development of the Earth, geology, was still totally unknown, and the conception that the animate natural beings of today are the result of a long sequence of development from the simple to the complex could not at that time scientifically be put forward at all. The unhistorical view of nature was therefore inevitable. We have the less reason to reproach the philosophers of the 18th century on this account since the same thing is found in Hegel. According to him, nature, as a mere "alienation" of the idea, is incapable of development in time — capable only of extending its manifoldness in space, so that it displays simultaneously and alongside of one another all the stages of development comprised in it, and is condemned to an eternal repetition of the same processes. This absurdity of a development in space, but outside of time — the fundamental condition of all development — Hegel imposes upon nature just at the very time when geology, embryology, the physiology of plants and animals, and organic chemistry were being built up, and when everywhere on the basis of these new sciences brilliant foreshadowings of the later theory of evolution were appearing (for instance, Goethe and Lamarck). But the system demanded it; hence the method, for the sake of the system, had to become untrue to itself.

This same unhistorical conception prevailed also in the domain of history. Here the struggle against the remnants of the Middle Ages blurred the view. The Middle Ages were regarded as a mere interruption of history by a thousand years of universal barbarism. The great progress made in the Middle Ages — the extension of the area of European culture, the viable great nations taking form there next to each other, and finally the enormous technical progress of the 14th and 15th centuries — all this was not seen. Thus a rational insight into the great historical interconnectedness was made impossible, and history served at best as a collection of examples and illustrations for the use of philosophers.

The vulgarizing pedlars, who in Germany in the fifties dabbled in materialism, by no means overcame this limitation of their teachers. All the advances of natural science which had been made in the meantime served them only as new proofs against the existence of a creator of the world; and, indeed, they did not in the least make it their business to develop the theory any further. Though idealism was at the end of its tether and was dealt a death-blow by the Revolution of 1848, it had the satisfaction of seeing that materialism had for the moment fallen lower still. Feuerbach was unquestionably right when he refused to take responsibility for this materialism; only he should not have confounded the doctrines of these itinerant preachers with materialism in general.

Here, however, there are two things to be pointed out. First, even during Feuerbach's lifetime, natural science was still in that process of violent fermentation which only during the last 15 years had reached a clarifying, relative conclusion. New scientific data were acquired to a hitherto unheard-of extent, but the establishing of interrelations, and thereby the bringing of order into this chaos of discoveries following closely upon each other's heels, has only quite recently become possible. It is true that Feuerbach had lived to see all three of the decisive discoveries — that of the cell, the transformation of energy, and the theory of evolution named after Darwin. But how could the lonely philosopher, living in rural solitude, be able sufficiently to follow scientific developments in order to appreciate at their full value discoveries which natural scientists themselves at that time either still contested or did not know how to make adequate use of? The blame for this falls solely upon the wretched conditions in Germany, in consequence of which cobweb-spinning eclectic flea-crackers had taken possession of the chairs of philosophy, while Feuerbach, who towered above them all, had to rusticate and grow sour in a little village. It is therefore not Feuerbach's fault that this historical conception of nature, which had now become possible and which removed all the one-sidedness of French materialism, remained inaccessible to him.

Secondly, Feuerbach is quite correct in asserting that exclusively natural-scientific materialism is indeed "the foundation of the edifice of human knowledge, but not the edifice itself". For we live not only in nature but also in human society, and this also no less than nature has its history of development and its science. It was therefore a question of bringing the science of society, that is, the sum total of the so-called historical and philosophical sciences, into harmony with the materialist foundation, and of reconstructing it thereupon. But it did not fall to Feuerbach's lot to do this. In spite of the "foundation", he remained here bound by the traditional idealist fetters, a fact which he recognizes in these words: "Backwards I agree with the materialists, but not forwards!"

But it was Feuerbach himself who did not go "forwards" here; in the social domain, who did not get beyond his standpoint of 1840 or 1844. And this was again chiefly due to this reclusion which compelled him, who, of all philosophers, was the most inclined to social intercourse, to produce thoughts out of his solitary head instead of in amicable and hostile encounters with other men of his calibre. Later, we shall see in detail how much he remained an idealist in this sphere.

It need only be added here that Starcke looks for Feuerbach's idealism in the wrong place.

"Feuerbach is an idealist; he believes in the progress of mankind." (p.19)

“The foundation, the substructure of the whole, remains nevertheless idealism. Realism for us is nothing more than a protection again aberrations, while we follow our ideal trends. Are not compassion, love, and enthusiasm for truth and justice ideal forces?” (p.VIII)

In the first place, idealism here means nothing, but the pursuit of ideal aims. But these necessarily have to do at the most with Kantian idealism and its “categorical imperative”; however, Kant himself called his philosophy “transcendental idealism” by no means because he dealt therein also with ethical ideals, but for quite other reasons, as Starcke will remember. The superstitition that philosophical idealism is pivoted round a belief in ethical, that is, social, ideals, arose outside philosophy, among the German philistines, who learned by heart from Schiller’s poems the few morsels of philosophical culture they needed. No one has criticized more severely the impotent “categorical imperative” of Kant — impotent because it demands the impossible, and therefore never attains to any reality — no one has more cruelly derided the philistine sentimental enthusiasm for unrealizable ideals purveyed by Schiller than precisely the complete idealist Hegel (see, for example, his *Phenomenology*).

In the second place, we simply cannot get away from the fact that everything that sets men acting must find its way through their brains — even eating and drinking, which begins as a consequence of the sensation of hunger or thirst transmitted through the brain, and ends as a result of the sensation of satisfaction likewise transmitted through the brain. The influences of the external world upon man express themselves in his brain, are reflected therein as feelings, impulses, volitions — in short, as “ideal tendencies”, and in this form become “ideal powers”. If, then, a man is to be deemed an idealist because he follows “ideal tendencies” and admits that “ideal powers” have an influence over him, then every person who is at all normally developed is a born idealist and how, in that case, can there still be any materialists?

In the third place, the conviction that humanity, at least at the present moment, moves on the whole in a progressive direction has absolutely nothing to do with the antagonism between materialism and idealism. The French materialists no less than the deists Voltaire and Rousseau held this conviction to an almost fanatical degree, and often enough made the greatest personal sacrifices for it. If ever anybody dedicated his whole life to the “enthusiasm for truth and justice” — using this phrase in the good sense — it was Diderot, for instance. If, therefore, Starcke declares all this to be idealism, this merely proves that the word materialism, and the whole antagonism between the two trends, has lost all meaning for him here.

The fact is that Starcke, although perhaps unconsciously, in this makes an unpardonable concession to the traditional philistine prejudice against the word

materialism resulting from its long-continued defamation by the priests. By the word materialism, the philistine understands gluttony, drunkenness, lust of the eye, lust of the flesh, arrogance, cupidity, avarice, covetousness, profit-hunting, and stock-exchange swindling — in short, all the filthy vices in which he himself indulges in private. By the word idealism he understands the belief in virtue, universal philanthropy, and in a general way a “better world”, of which he boasts before others but in which he himself at the utmost believes only so long as he is having the blues or is going through the bankruptcy consequent upon his customary “materialist” excesses. It is then that he sings his favorite song, What is man? — Half beast, half angel.

For the rest, Starcke takes great pains to defend Feuerbach against the attacks and doctrines of the vociferous assistant professors who today go by the name of philosophers in Germany. For people who are interested in this afterbirth of classical German philosophy this is, of course, a matter of importance; for Starcke himself it may have appeared necessary. We, however, will spare the reader this.

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(1) Among savages and lower barbarians the idea is still universal that the human forms which appear in dreams are souls which have temporarily left their bodies; the real man is, therefore, held responsible for acts committed by his dream apparition against the dreamer. Thus Imthurn found this belief current, for example, among the Indians of Guiana in 1884.
[A] Phlogistic Theory: The theory prevailing in chemistry during the 17th and 18th centuries that combustion takes place due to the presence in certain bodies of a special substance named phlogiston.

Part 3: Feuerbach

The real idealism of Feuerbach becomes evident as soon as we come to his philosophy of religion and ethics. He by no means wishes to abolish religion; he wants to perfect it. Philosophy itself must be absorbed in religion.

"The periods of humanity are distinguished only by religious changes. A historical movement is fundamental only when it is rooted in the hearts of men. The heart is not a form of religion, so that the latter should exist *also* in the heart; the heart is the essence of religion." (Quoted by Starcke, p.168.)

According to Feuerbach, religion is the relation between human beings based on the affections, the relation based on the heart, which relation until now has sought its truth in a fantastic mirror image of reality — in the mediation of one or many gods, the fantastic mirror images of human qualities — but now finds it directly and without any mediation in the love between "I" and "Thou". Thus, finally, with Feuerbach sex love becomes one of the highest forms, if not the highest form, of the practice of his new religion.

Now relations between human beings, based on affection, and especially between the two sexes, have existed as long as mankind has. Sex love in particular has undergone a development and won a place during the last 800 years which has made it a compulsory pivotal point of all poetry during this period. The existing positive religions have limited themselves to the bestowal of a higher consecration upon state-regulated sex love — that is, upon the marriage laws — and they could all disappear tomorrow without changing in the slightest the practice of love and friendship. Thus the Christian religion in France, as a matter of fact, so completely disappeared in the year 1793–95 that even Napoleon could not re-introduce it without opposition and difficulty; and this without any need for a substitute in Feuerbach's sense, making itself in the interval.

Feuerbach's idealism consists here in this: he does not simply accept mutual relations based on reciprocal inclination between human beings, such as sex love, friendship, compassion, self-sacrifice, etc., as what they are in themselves — without associating them with any particular religion which to him, too, belongs to the past; but instead he asserts that they will attain their full value only when consecrated by the name of religion. The chief thing for him is not that these purely human relations exist, but that they shall be conceived of as the new, true, religion. They are to have full value only after they have been marked with a religious stamp. Religion is derived from *religare* ["to bind"] and meant, originally, a bond. Therefore, every bond between two people is a religion. Such etymological tricks are the last resort of idealist philosophy. Not what the word means according to the historical development of its

actual use, but what it ought to mean according to its derivation is what counts. And so sex love, and the intercourse between the sexes, is apotheosized to a *religion*, merely in order that the word religion, which is so dear to idealistic memories, may not disappear from the language. The Parisian reformers of the Louis Blanc trend used to speak in precisely the same way in the forties. They, likewise, could conceive of a man without religion only as a monster, and used to say to us: "Donc, l'atheisme c'est votre religion!" ["Well, then atheism is your religion!"] If Feuerbach wishes to establish a true religion upon the basis of an essentially materialist conception of nature, that is the same as regarding modern chemistry as true alchemy. If religion can exist without its god, alchemy can exist without its philosopher's stone. By the way, there exists a very close connection between alchemy and religion. The philosopher's stone has many godlike properties and the Egyptian-Greek alchemists of the first two centuries of our era had a hand in the development of Christian doctrines, as the data given by Kopp and Bertholet have proved.

Feuerbach's assertion that "the periods of humanity are distinguished only by religious changes" is decidedly false. Great historical turning-points have been *accompanied* by religious changes only so far as the three world religions which have existed up to the present — Buddhism, Christianity, and Islam — are concerned. The old tribal and national religions, which arose spontaneously, did not proselytize and lost all their power of resistance as soon as the independence of the tribe or people was lost. For the Germans, it was sufficient to have simple contact with the decaying Roman world empire and with its newly adopted Christian world religion which fitted its economic, political, and ideological conditions. Only with these world religions, arisen more or less artificially, particularly Christianity and Islam, do we find that the more general historical movements acquire a religious imprint. Even in regard to Christianity, the religious stamp in revolutions of really universal significance is restricted to the first stages of the bourgeoisie's struggle for emancipation — from the 13th to the 17th century — and is to be accounted for, not as Feuerbach thinks by the hearts of men and their religious needs, but by the entire previous history of the Middle Ages, which knew no other form of ideology than religion and theology. But when the bourgeoisie of the 18th century was strengthened enough likewise to posses an ideology of its own, suited to its own class standpoint, it made its great and conclusive revolution — the French —, appealing exclusively to juristic and political ideas, and troubling itself with religion only in so far as it stood in its way. But it never occurred to it to put a new religion in place of the old. Everyone knows how Robespierre failed in his attempt [to set up a religion of the "highest being"].

The possibility of purely human sentiments in our intercourse with other human beings has nowadays been sufficiently curtailed by the society in which we must live, which is based upon class antagonism and class rule. We have no reason to curtail it still more by exalting these sentiments to a religion. And similarly the understanding of the great historical class struggles has already been sufficiently obscured by

current historiography, particularly in Germany, so that there is also no need for us to make such an understanding totally impossible by transforming the history of these struggles into a mere appendix of ecclesiastical history. Already here it becomes evident how far today we have moved beyond Feuerbach. His “finest” passages in glorification of his new religion of love are totally unreadable today.

The only religion which Feuerbach examines seriously is Christianity, the world religion of the Occident, based upon monotheism. He proves that the Christian god is only a fantastic reflection, a mirror image, of man. Now, this god is, however, himself the product of a tedious process of abstraction, the concentrated quintessence of the numerous earlier tribal and national gods. And man, whose image this god is, is therefore also not a real man, but likewise the quintessence of the numerous real men, man in the abstract, therefore himself again a mental image. Feuerbach, who on every page preaches sensuousness, absorption in the concrete, in actuality, becomes thoroughly abstract as soon as he begins to talk of any other than mere sex relations between human beings.

Of these relations, only one aspect appeals to him: morality. And here we are again struck by Feuerbach’s astonishing poverty when compared to Hegel. The latter’s ethics, or doctrine of moral conduct, is the philosophy of right, and embraces: (1) abstract right; (2) morality; (3) social ethics [Sittlichkeit], under which are comprised: the family, civil society, and the state.

Here the content is as realistic as the form is idealistic. Besides morality, the whole sphere of law, economy, politics is here included. With Feuerbach, it is just the reverse. In the form he is realistic since he takes his start from man; but there is absolutely no mention of the world in which this man lives; hence, this man remains always the same abstract man who occupied the field in the philosophy of religion. For this man is not born of woman; he issues, as from a chrysalis, from the god of monotheistic religions. He therefore does not live in a real world historically come into being and historically determined. True, he has intercourse with other men; however, each one of them is just as much an abstraction as he himself. In his philosophy of religion we still had men and women, but in his ethics even this last distinction disappears. Feuerbach, to be sure, at long intervals makes such statements as: “Man thinks differently in a palace and in a hut.” “If because of hunger, of misery, you have no stuff in your body, you likewise have no stuff for morality in your head, in your mind, or heart.” “Politics must become our religion,” etc.

But Feuerbach is absolutely incapable of achieving anything with these maxims. They remain mere phrases, and even Starcke has to admit that for Feuerbach politics constituted an impassable frontier and the “science of society, sociology, was *terra incognita* to him”.

He appears just as shallow, in comparison with Hegel, in his treatment of the antithesis of good and evil.

“One believes one is saying something great,” Hegel remarks, “if one says that ‘man is naturally good’. But one forgets that one says something far greater when one says ‘man is naturally evil’.”

With Hegel, evil is the form in which the motive force of historical development presents itself. This contains the twofold meaning that, on the one hand, each new advance necessarily appears as a sacrilege against things hallowed, as a rebellion against condition, though old and moribund, yet sanctified by custom; and that, on the other hand, it is precisely the wicked passions of man — greed and lust for power — which, since the emergence of class antagonisms, serve as levers of historical development — a fact of which the history of feudalism and of the bourgeoisie, for example, constitutes a single continual proof. But it does not occur to Feuerbach to investigate the historical role of moral evil. To him, history is altogether an uncanny domain in which he feels ill at ease. Even his dictum: “Man as he sprang originally from nature was only a mere creature of nature, not a man. Man is a product of man, of culture, of history” — with him, even this dictum remains absolutely sterile.

What Feuerbach has to tell us about morals can, therefore, only be extremely meagre. The urge towards happiness is innate in man, and must therefore form the basis of all morality. But the urge towards happiness is subject to a double correction. First, by the natural consequences of our actions: after the debauch comes the “blues”, and habitual excess is followed by illness. Secondly, by its social consequences: if we do not respect the similar urge of other people towards happiness they will defend themselves, and so interfere with our own urge toward happiness. Consequently, in order to satisfy our urge, we must be in a position to appreciate rightly the results of our conduct and must likewise allow others an equal right to seek happiness. Rational self-restraint with regard to ourselves, and love — again and again love! — in our intercourse with others — these are the basic laws of Feuerbach’s morality; from them, all others are derived. And neither the most spirited utterances of Feuerbach nor the strongest eulogies of Starcke can hide the tenuity and banality of these few propositions.

Only very exceptionally, and by no means to this and other people’s profit, can an individual satisfy his urge towards happiness by preoccupation with himself. Rather, it requires preoccupation with the outside world, with means to satisfy his needs — that is to say, food, an individual of the opposite sex, books, conversation, argument, activities, objects for use and working up. Feuerbach’s morality either presupposes that these means and objects of satisfaction are given to every individual as a matter of course, or else it offers only inapplicable good advice and is, therefore, not worth a

brass farthing to people who are without these means. And Feuerbach himself states this in plain terms:

“Man thinks differently in a palace and in a hut. If because of hunger, of misery, you have no stuff in your body, you likewise have no stuff for morality in your head, in your mind, or heart.”

Do matters fare any better in regard to the equal right of others to satisfy their urge towards happiness? Feuerbach posed this claim as absolute, as holding good for all times and circumstances. But since when has it been valid? Was there ever in antiquity between slaves and masters, or in the Middle Ages between serfs and barons, any talk about an equal right to the urge towards happiness? Was not the urge towards happiness of the oppressed class sacrificed ruthlessly and “by the right of law” to that of the ruling class? Yes, that was indeed immoral; nowadays, however, equality of rights is recognized. Recognized in words ever since and inasmuch as the bourgeoisie, in its fight against feudalism and in the development of capitalist production, was compelled to abolish all privileges of estate, that is, personal privileges, and to introduce the equality of all individuals before law, first in the sphere in private law, then gradually also in the sphere of public law. But the urge towards happiness thrives only to a trivial extent on ideal rights. To the greatest extent of all it thrives on material means; and capitalist production takes care to ensure that the great majority of those equal rights shall get only what is essential for bare existence. Capitalist production has, therefore, little more respect, if indeed any more, for the equal right to the urge towards happiness of the majority than had slavery or serfdom. And are we better off in regard to the mental means of happiness, the educational means? Is not even “the schoolmaster of Sadowa” a mythical person? [A]

More. According to Feuerbach’s theory of morals, the Stock Exchange is the highest temple of moral conduct, provided only that one always speculates right. If my urge towards happiness leads me to the Stock Exchange, and if there I correctly gauge the consequences of my actions so that only agreeable results and no disadvantages ensue — that is, I always win — then I am fulfilling Feuerbach’s precept. Moreover, I do not thereby interfere with the equal right of another person to pursue his happiness; for that other man went to the Exchange just as voluntarily as I did and in concluding the speculative transaction with me he has followed his urge towards happiness as I have followed mine. If he loses his money, his action is ipso facto proved to have been unethical, because of his bad reckoning, and since I have given him the punishment he deserves, I can even slap my chest proudly, like a modern Rhadamanthus. Love, too, rules on the Stock Exchange, in so far as it is not simply a sentimental figure of speech, for each finds in others the satisfaction of his own urge towards happiness, which is just what love ought to achieve and how it acts in practice. And if I gamble with correct prevision of the consequences of my

operations, and therefore with success, I fulfil all the strictest injunctions of Feuerbachian morality — and becomes a rich man into the bargain. In other words, Feuerbach's morality is cut exactly to the pattern of modern capitalist society, little as Feuerbach himself might desire or imagine it.

But love! — yes, with Feuerbach, love is everywhere and at all times the wonder-working god who should help to surmount all difficulties of practical life — and at that in a society which is split into classes with diametrically opposite interests. At this point, the last relic of the revolutionary character disappears from his philosophy, leaving only the old cant: Love one another — fall into each other's arms regardless of distinctions of sex or estate — a universal orgy of reconciliation!

In short, the Feuerbachian theory of morals fares like all its predecessors. It is designed to suit all periods, all peoples and all conditions, and precisely for that reason it is never and nowhere applicable. It remains, as regards the real world, as powerless as Kant's categorical imperative. In reality every class, even every profession, has its own morality, and even this it violates whenever it can do so with impunity. And love, which is to unite all, manifests itself in wars, altercations, lawsuits, domestic broils, divorces, and every possible exploitation of one by another.

Now how was it possible that the powerful impetus given by Feuerbach turned out to be so unfruitful for himself? For the simple reason that Feuerbach himself never contrives to escape from the realm of abstraction — for which he has a deadly hatred — into that of living reality. He clings fiercely to nature and man; but nature and man remain mere words with him. He is incapable of telling us anything definite either about real nature or real men. But from the abstract man of Feuerbach, one arrives at real living men only when one considers them as participants in history. And that is what Feuerbach resisted,and therefore the year 1848, which he did not understand, meant to him merely the final break with the real world, retirement into solitude. The blame for this again falls chiefly on the conditions them obtaining in Germany, which condemned him to rot away miserably.

But the step which Feuerbach did not take nevertheless had to be taken. The cult of abstract man, which formed the kernel of Feuerbach's new religion, had to be replaced by the science of real men and of their historical development. This further development of Feuerbach's standpoint beyond Feuerbach was inaugurated by Marx in 1845 in *The Holy Family*.

[A] The schoolmaster of Sadowa: An expression currently used by German bourgeois publicists after the victory of the Prussians at Sadowa (in the Austro-Prussian War of 1866), the implications being that the Prussian victory was to be attributed to the superiority of the Prussian system of public education.

Part 4: Marx

Strauss, Bauer, Stirner, Feuerbach — these were the offshoots of Hegelian philosophy, in so far as they did not abandon the field of philosophy. Strauss, after his *Life of Jesus* and *Dogmatics*, produced only literary studies in philosophy and ecclesiastical history after the fashion of Renan. Bauer only achieved something in the field of the history of the origin of Christianity, though what he did here was important. Stirner remained a curiosity, even after Bakunin blended him with Proudhon and labelled the blend "anarchism". Feuerbach alone was of significance as a philosopher. But not only did philosophy — claimed to soar above all special sciences and to be the science of sciences connecting them — remain to him an impassable barrier, an inviolable holy thing, but as a philosopher, too, he stopped half-incapable of disposing of Hegel through criticism; he simply threw him aside as useless, while he himself, compared with the encyclopaedic wealth of the Hegelian system, achieved nothing positive beyond a turgid religion of love and a meagre, impotent morality.

Out of the dissolution of the Hegelian school, however, there developed still another tendency, the only one which has borne real fruit. And this tendency is essentially connected with the name of Marx (1).

The separation from Hegelian philosophy was here also the result of a return to the materialist standpoint. That means it was resolved to comprehend the real world — nature and history — just as it presents itself to everyone who approaches it free from preconceived idealist crotchets. It was decided mercilessly to sacrifice every idealist fancy which could not be brought into harmony with the facts conceived in their own and not in a fantastic interconnection. And materialism means nothing more than this. But here the materialistic world outlook was taken really seriously for the first time and was carried through consistently — at least in its basic features — in all domains of knowledge concerned.

Hegel was not simply put aside. On the contrary, a start was made from his revolutionary side, described above, from the dialectical method. But in its Hegelian form, this method was unusable. According to Hegel, dialectics is the self-development of the concept. The absolute concept does not only exist — unknown where — from eternity, it is also the actual living soul of the whole existing world. It develops into itself through all the preliminary stages which are treated at length in the *Logic* and which are all included in it. Then it "alienates" itself by changing into nature, where, unconscious of itself, disguised as a natural necessity, it goes through a new development and finally returns as man's consciousness of himself. This self-consciousness then elaborates itself again in history in the crude form until finally the

absolute concept again comes to itself completely in the Hegelian philosophy. According to Hegel, therefore, the dialectical development apparent in nature and history — that is, the causal interconnection of the progressive movement from the lower to the higher, which asserts itself through all zigzag movements and temporary retrogression — is only a copy [Abklatsch] of the self-movement of the concept going on from eternity, no one knows where, but at all events independently of any thinking human brain. This ideological perversion had to be done away with. We again took a materialistic view of the thoughts in our heads, regarding them as images [Abbilder] of real things instead of regarding real things as images of this or that stage of the absolute concept. Thus dialectics reduced itself to the science of the general laws of motion, both of the external world and of human thought — two sets of laws which are identical in substance, but differ in their expression in so far as the human mind can apply them consciously, while in nature and also up to now for the most part in human history, these laws assert themselves unconsciously, in the form of external necessity, in the midst of an endless series of seeming accidents. Thereby the dialectic of concepts itself became merely the conscious reflex of the dialectical motion of the real world and thus the dialectic of Hegel was turned over; or rather, turned off its head, on which it was standing, and placed upon its feet. And this materialist dialectic, which for years has been our best working tool and our sharpest weapon, was, remarkably enough, discovered not only by us but also, independently of us and even of Hegel, by a German worker, Joseph Dietzgen. (2)

In this way, however, the revolutionary side of Hegelian philosophy was again taken up and at the same time freed from the idealist trimmings which with Hegel had prevented its consistent execution. The great basic thought that the world is not to be comprehended as a complex of readymade *things*, but as a complex of *processes*, in which the things apparently stable no less than their mind images in our heads, the concepts, go through an uninterrupted change of coming into being and passing away, in which, in spite of all seeming accidentally and of all temporary retrogression, a progressive development asserts itself in the end — this great fundamental thought has, especially since the time of Hegel, so thoroughly permeated ordinary consciousness that in this generality it is now scarcely ever contradicted. But to acknowledge this fundamental thought in words and to apply it in reality in detail to each domain of investigation are two different things. If, however, investigation always proceeds from this standpoint, the demand for final solutions and eternal truths ceases once for all; one is always conscious of the necessary limitation of all acquired knowledge, of the fact that it is conditioned by the circumstances in which it was acquired. On the other hand, one no longer permits oneself to be imposed upon by the antithesis, insuperable for the still common old metaphysics, between true and false, good and bad, identical and different, necessary and accidental. One knows that these antitheses have only a relative validity; that that which is recognized now as true has also its latent false side which will later manifest itself, just as that which is now regarded as false has also its true side by virtue of which it could previously be

regarded as true. One knows that what is maintained to be necessary is composed of sheer accidents and that the so-called accidental is the form behind which necessity hides itself — and so on.

The old method of investigation and thought which Hegel calls “metaphysical”, which preferred to investigate *things* as given, as fixed and stable, a method the relics of which still strongly haunt people’s minds, had a great deal of historical justification in its day. It was necessary first to examine things before it was possible to examine processes. One had first to know what a particular thing was before one could observe the changes it was undergoing. And such was the case with natural science. The old metaphysics, which accepted things as finished objects, arose from a natural science which investigated dead and living things as finished objects. But when this investigation had progressed so far that it became possible to take the decisive step forward, that is, to pass on the systematic investigation of the changes which these things undergo in nature itself, then the last hour of the old metaphysic struck in the realm of philosophy also. And in fact, while natural science up to the end of the last century was predominantly a *collecting* science, a science of finished things, in our century it is essentially a systematizing science, a science of the processes, of the origin and development of these things and of the interconnection which binds all these natural processes into one great whole. Physiology, which investigates the processes occurring in plant and animal organisms; embryology, which deals with the development of individual organisms from germs to maturity; geology, which investigates the gradual formation of the Earth’s surface — all these are the offspring of our century.

But, above all, there are three great discoveries which have enabled our knowledge of the interconnection of natural processes to advance by leaps and bounds:

First, the discovery of the cell as the unit from whose multiplication and differentiation the whole plant and animal body develops. Not only is the development and growth of all higher organisms recognized to proceed according to a single general law, but the capacity of the cell to change indicates the way by which organisms can change their species and thus go through a more than individual development.

Second, the transformation of energy, which has demonstrated to us that all the so-called forces operative in the first instance in inorganic nature — mechanical force and its complement, so-called potential energy, heat, radiation (light, or radiant heat), electricity, magnetism, and chemical energy — are different forms of manifestation of universal motion, which pass into one another in definite proportions so that in place of a certain quantity of the one which disappears, a certain quantity of another makes its appearance and thus the whole motion of

nature is reduced to this incessant process of transformation from one form into another.

Finally, the proof which Darwin first developed in connected form that the stock of organic products of nature environing us today, including man, is the result of a long process of evolution from a few originally unicellular germs, and that these again have arisen from protoplasm or albumen, which came into existence by chemical means.

Thanks to these three great discoveries, and the other immense advances in natural science, we have now arrived at the point where we can demonstrate the interconnection between the processes in nature not only in particular spheres but also the interconnection of these particular spheres on the whole, and so can present in an approximately systematic form a comprehensive view of the interconnection in nature by means of the facts provided by an empirical science itself. To furnish this comprehensive view was formerly the task of so-called natural philosophy. It could do this only by putting in place of the real but as yet unknown interconnections ideal, fancied ones, filling in the missing facts by figments of the mind and bridging the actual gaps merely in imagination. In the course of this procedure it conceived many brilliant ideas and foreshadowed many later discoveries, but it also produced a considerable amount of nonsense, which indeed could not have been otherwise. Today, when one needs to comprehend the results of natural scientific investigation only dialetically, that is, in the sense of their own interconnection, in order to arrive at a “system of nature” sufficient for our time; when the dialectical character of this interconnection is forcing itself against their will even into the metaphysically-trained minds of the natural scientists, today natural philosophy is finally disposed of. Every attempt at resurrecting it would be not only superfluous but a *step backwards*.

But what is true of nature, which is hereby recognized also as a historical process of development, is likewise true of the history of society in all its branches and of the totality of all sciences which occupy themselves with things human (and divine). Here, too, the philosophy of history, of right, of religion, etc., has consisted in the substitution of an interconnection fabricated in the mind of the philosopher for the real interconnection to be demonstrated in the events; has consisted in the comprehension of history as a whole as well as in its separate parts, as the gradual realization of ideas — and naturally always only the pet ideas of the philosopher himself. According to this, history worked unconsciously but of necessity towards a certain ideal goal set in advance — as, for example, in Hegel, towards the realization of his absolute idea — and the unalterable trend towards this absolute idea formed the inner interconnection in the events of history. A new mysterious providence — unconscious or gradually coming into consciousness — was thus put in the place of the real, still unknown interconnection. Here, therefore, just as in the realm of nature, it was necessary to do away with these fabricated, artificial interconnections

by the discovery of the real ones — a task which ultimately amounts to the discovery of the general laws of motion which assert themselves as the ruling ones in the history of human society.

In one point, however, the history of the development of society proves to be essentially different from that of nature. In nature — in so far as we ignore man's reaction upon nature — there are only blind, unconscious agencies acting upon one another, out of whose interplay the general law comes into operation. Nothing of all that happens — whether in the innumerable apparent accidents observable upon the surface, or in the ultimate results which confirm the regularity inherent in these accidents — happens as a consciously desired aim. In the history of society, on the contrary, the actors are all endowed with consciousness, are men acting with deliberation or passion, working towards definite goals; nothing happens without a conscious purpose, without an intended aim. But this distinction, important as it is for historical investigation, particularly of single epochs and events, cannot alter the fact that the course of history is governed by inner general laws. For here, also, on the whole, in spite of the consciously desired aims of all individuals, accident apparently reigns on the surface. That which is willed happens but rarely; in the majority of instances the numerous desired ends cross and conflict with one another, or these ends themselves are from the outset incapable of realization, or the means of attaining them are insufficient. thus the conflicts of innumerable individual wills and individual actions in the domain of history produce a state of affairs entirely analogous to that prevailing in the realm of unconscious nature. The ends of the actions are intended, but the results which actually follow from these actions are not intended; or when they do seem to correspond to the end intended, they ultimately have consequences quite other than those intended. Historical events thus appear on the whole to be likewise governed by chance. But where on the surface accident holds sway, there actually it is always governed by inner, hidden laws, and it is only a matter of discovering these laws.

Men make their own history, whatever its outcome may be, in that each person follows his own consciously desired end, and it is precisely the resultant of these many wills operating in different directions, and of their manifold effects upon the outer world, that constitutes history. Thus it is also a question of what the many individuals desire. The will is determined by passion or deliberation. But the levers which immediately determine passion or deliberation are of very different kinds. Partly they may be external objects, partly ideal motives, ambition, "enthusiasm for truth and justice", personal hatred, or even purely individual whims of all kinds. But, on the one hand, we have seen that the many individual wills active in history for the most part produce results quite other than those intended — often quite the opposite; that their motives, therefore, in relation to the total result are likewise of only secondary importance. On the other hand, the further question arises: What

driving forces in turn stand behind these motives? What are the historical forces which transform themselves into these motives in the brains of the actors?

The old materialism never put this question to itself. Its conception of history, in so far as it has one at all, is therefore essentially pragmatic; it divides men who act in history into noble and ignoble and then finds that as a rule the noble are defrauded and the ignoble are victorious. hence, it follows for the old materialism that nothing very edifying is to be got from the study of history, and for us that in the realm of history the old materialism becomes untrue to itself because it takes the ideal driving forces which operate there as ultimate causes, instead of investigating what is behind them, what are the driving forces of these driving forces. This inconsistency does not lie in the fact that *ideal* driving forces are recognized, but in the investigation not being carried further back behind these into their motive causes. On the other hand, the philosophy of history, particularly as represented by Hegel, recognizes that the ostensible and also the really operating motives of men who act in history are by no means the ultimate causes of historical events; that behind these motives are other motive powers, which have to be discovered. But it does not seek these powers in history itself, it imports them rather from outside, from philosophical ideology, into history. Hegel, for example, instead of explaining the history of ancient Greece out of its own inner interconnections, simply maintains that it is nothing more than the working out of “forms of beautiful individuality”, the realization of a “work of art” as such. He says much in this connection about the old Greeks that is fine and profound, but that does not prevent us today from refusing to be put off with such an explanation, which is a mere manner of speech.

When, therefore, it is a question of investigating the driving powers which — consciously or unconsciously, and indeed very often unconsciously — lie behind the motives of men who act in history and which constitute the real ultimate driving forces of history, then it is not a question so much of the motives of single individuals, however eminent, as of those motives which set in motion great masses, whole people, and again whole classes of the people in each people; and this, too, not merely for an instant, like the transient flaring up of a straw-fire which quickly dies down, but as a lasting action resulting in a great historical transformation. To ascertain the driving causes which here in the minds of acting masses and their leaders — to so-called great men — are reflected as conscious motives, clearly or unclearly, directly or in an ideological, even glorified, form — is the only path which can put us on the track of the laws holding sway both in history as a whole, and at particular periods and in particular lands. Everything which sets men in motion must go through their minds; but what form it will take in the mind will depend very much upon the circumstances. The workers have by no means become reconciled to capitalist machine industry, even though they no longer simply break the machines to pieces, as they still did in 1848 on the Rhine.

But while in all earlier periods the investigation of these driving causes of history was almost impossible — on account of the complicated and concealed interconnections between them and their effects — our present period has so far simplified these interconnections that the riddle could be solved. Since the establishment of large-scale industry — that is, at least since the European peace of 1815 — it has been no longer a secret to any man in England that the whole political struggle there pivoted on the claims to supremacy of two classes: the landed aristocracy and the bourgeoisie (middle class). In France, with the return of the Bourbons, the same fact was perceived, the historians of the Restoration period, from Thierry to Guisot, Mignet, and Thiers, speak of it everywhere as the key to the understanding of all French history since the Middle Ages. And since 1830, the working class, the proletariat, has been recognized in both countries as a third competitor for power. Conditions had become so simplified that one would have had to close one's eyes deliberately not to see in the light of these three great classes and in the conflict of their interests the driving force of modern history — at least in the two most advanced countries.

But how did these classes come into existence? If it was possible at first glance still to ascribe the origin of the great, formerly feudal landed property — at least in the first instance — to political causes, to taking possession by force, this could not be done in regard to the bourgeoise and the proletariat. Here, the origin and development of two great classes was seen to lie clearly and palpably in purely economic causes. And it was just as clear that in the struggle between landed property and the bourgeoisie, no less than in the struggle between the bourgeoisie and the proletariat, it was a question, first and foremost, of economic interests, to the furtherance of which political power was intended to serve merely as a means. Bourgeoisie and proletariat both arose in consequences of a transformation of the economic conditions, more precisely, of the mode of production. The transition, first from guild handicrafts to manufacture, and then from manufacture to large-scale industry, with steam and mechanical power, had caused the development of these two classes. At a certain stage, the new productive forces set in motion by the bourgeoisie — in the first place the division of labor and the combination of many detail laborers [Teilarbeiter] in one general manufactory — and the conditions and requirements of exchange, developed through these productive forces, became incompatible with the existing order of production handed down by history and sanctified by law — that is to say, incompatible with the privileges of the guild and the numerous other personal and local privileges (which were only so many fetters to the unprivileged estates) of the feudal order to society. The productive forces represented by the bourgeoisie rebelled against the order of production represented by the feudal landlords and the guild-masters. The result is known, the feudal fetters were smashed, gradually in England, at one blow in France. In Germany, the process is not yet finished. But just as, at a definite stage of its development, manufacture came into conflict with the feudal order of production, so now large-scale industry has already come into conflict

with the bourgeois order or production established in its place. Tied down by this order, by the narrow limits of the capitalist mode of production, this industry produces, on the one hand, an ever-increasingly proletarianziation of the great mass of the people, and on the other hand, an ever greater mass of unsalable products. Overproduction and mass misery, each the cause of the other — that is the absurd contradiction which is its outcome, and which of necessity calls for the liberation of the productive forces by means of a change in the mode of production.

In modern history at least it is, therefore, proved that all political struggles are class struggles, and all class struggles for emancipation, despite their necessarily political form — for every class struggle is a political struggle — turn ultimately on the question of *economic* emancipation. Therefore, here at least, the state — the political order — is the subordination, and civil society — the realm of economic relations — the decisive element. The traditional conception, to which Hegel, too, pays homage, saw in the state the determining element, and in civil society the element determined by it. Appearances correspond to this. As all the driving forces of the actions of any individual person must pass through his brain, and transform themselves into motives of his will in order to set him into action, so also all the needs of civil society — no matter which class happens to be the ruling one — must pass through the will of the state in order to secure general validity in the form of laws. That is the formal aspect of the matter — the one which is self-evident. The question arises, however, what is the content of this merely formal will — of the individual as well as of the state — and whence is this content derived? Why is just this willed and not something else? If we enquire into this, we discover that in modern history the will of the state is, on the whole, determined by the changing needs of civil society, but the supremacy of this or that class, in the last resort, by the development of the productive forces and relations of exchange.

But if even in our modern era, with its gigantic means of production and communication, the state is not an independent domain with an independent development, but one whose existence as well as development is to be explained in the last resort by the economic conditions of life of society, then this must be still more true of all earlier times when the production of the material life of man was not yet carried on with these abundant auxiliary means, and when, therefore, the necessity of such production must have exercised a still greater mastery over men. If the state even today, in the era of big industry and of railways, is on the whole only a reflection, in concentrated form, of the economic needs of the class controlling production, then this must have been much more so in an epoch when each generation of men was forced to spend a far greater part of its aggregate lifetime in satisfying material needs, and was therefore much more dependent on them than we are today. An examination of the history of earlier periods, as soon as it is seriously undertaken from this angle, most abundantly confirms this. But, of course, this cannot be gone into here.

If the state and public law are determined by economic relations, so, too, of course, is private law, which indeed in essence only sanctions the existing economic relations between individuals which are normal in the given circumstances. The form in which this happens can, however, vary considerably. It is possible, as happened in England, in harmony with the whole national development, to retain in the main the forms of the old feudal laws while giving them a bourgeois content; in fact, directly reading a bourgeois meaning into the feudal name. But, also, as happened in Western continental Europe, roman law, the first world law of a commodity-producing society, with its unsurpassably fine elaboration of all the essential legal relations of simple commodity owners (of buyers and sellers, debtors and creditors, contracts, obligations, etc.) can be taken as the foundation. In which case, for the benefit of a still petty-bourgeois and semi-feudal society, it can either be reduced to the level of such a society simply through judicial practice (common law) or, with the help of allegedly enlightened, moralizing jurists it can be worked into a special code of law to correspond with such social level — a code which in these circumstances will be a bad one also from the legal standpoint (for instance, Prussian Landrecht). But after a great bourgeois revolution it is, however, also possible for such a classic law code of bourgeois society as the French *Code Civile* to be worked out upon the basis of this same Roman Law. If, therefore, bourgeois legal rules merely express the economic life conditions of society in legal form, then they can do so well or ill according to circumstances.

The state presents itself to us as the first ideological power over man. Society creates for itself an organ for the safeguarding of its common interests against internal and external attacks. This organ is the state power. Hardly come into being, this organ makes itself independent vis-a-vis society; and, indeed, the more so, the more it becomes the organ of a particular class, the more it directly enforces the supremacy of that class. The fight of the oppressed class against the ruling class becomes necessarily a political fight, a fight first of all against the political dominance of this class. The consciousness of the interconnection between this political struggle and its economic basis becomes dulled and can be lost altogether. While this is not wholly the case with the participants, it almost always happens with the historians. Of the ancient sources on the struggles within the Roman Republic, only Appian tells us clearly and distinctly what was at issue in the last resort — namely, landed property.

But once the state has become an independent power vis-a-vis society, it produces forthwith a further ideology. It is indeed among professional politicians, theorists of public law, and jurists of private law, that the connection with economic facts gets lost for fair. Since in each particular case, the economic facts must assume the form of juristic motives in order to receive legal sanction; and since, in so doing, consideration of course has to be given to the whole legal system already in operation, the juristic form is, in consequence, made everything and the economic

content nothing. Public law and private law are treated as independent spheres, each being capable of and needing a systematic presentation by the consistent elimination of all inner contradictions.

Still higher ideologies, that is, such as are still further removed from the material, economic basis, take the form of philosophy and religion. Here the interconnection between conceptions and their material conditions of existence becomes more and more complicated, more and more obscured by intermediate links. But the interconnection exists. Just as the whole Renaissance period, from the middle of the 15th century, was an essential product of the towns and, therefore, of the burghers, so also was the subsequently newly-awakened philosophy. Its content was in essence only the philosophical expression of the thoughts corresponding to the development of the small and middle burghers into a big bourgeoisie. Among last century's Englishmen and Frenchmen who in many cases were just as much political economists as philosophers, this is clearly evident; and we have proved it above in regard to the Hegelian school.

We will now in addition deal only briefly with religion, since the latter stands further away from material life and seems to be most alien to it. Religion arose in very primitive times from erroneous, primitive conceptions of men about their own nature and external nature surrounding them. Every ideology, however, once it has arisen, develops in connection with the given concept-material, and develops this material further; otherwise, it would not be an ideology, that is, occupation with thoughts as with independent entities, developing independently and subject only to their own laws. In the last analysis, the material life conditions of the persons inside whose heads this thought process goes on determine the course of the process, which of necessity remains unknown to these persons, for otherwise there would be an end to all ideology. These original religious notions, therefore, which in the main are common to each group of kindred peoples, develop, after the group separates, in a manner peculiar to each people, according to the conditions of life falling to their lot. For a number of groups of peoples, and particularly for the Aryans (so-called Indo-Europeans) this process has been shown in detail by comparative mythology. The gods thus fashioned within each people were national gods, whose domain extended no farther than the national territory which they were to protect; on the other side of its boundaries, other gods held undisputed sway. They could continue to exist, in imagination, only as long as the nation existed; they fell with its fall. The Roman world empire, the economic conditions of whose origin we do not need to examine here, brought about this downfall of the old nationalities. The old national gods decayed, even those of the Romans, which also were patterned to suit only the narrow confines of the city of Rome. The need to complement the world empire by means of a world religion was clearly revealed in the attempts made to recognize all foreign gods that were the least bit respectable and provide altars for them in Rome alongside the native gods. But a new world religion is not to be made in this fashion,

by imperial decree. The new world religion, Christianity, had already quietly come into being, out of a mixture of generalized Oriental, particularly Jewish, theology, and vulgarized Greek, particularly Stoic, philosophy. What it originally looked like has to be first laboriously discovered, since its official form, as it has been handed down to us, is merely that in which it became the state religion to which purpose it was adapted by the Council of Nicaea. The fact that already after 250 years it became the state religion suffices to show that it was the religion in correspondence with the conditions of the time. In the Middle Ages, in the same measure as feudalism developed, Christianity grew into the religious counterpart to it, with a corresponding feudal hierarchy. And when the burghers began to thrive, there developed, in opposition to feudal Catholicism, the Protestant heresy, which first appeared in Southern France among the Albigenses[A], at the time the cities there reached the highest point of their florescence. The Middle Ages had attached to theology all the other forms of ideology — philosophy, politics, jurisprudence — and made them subdivision of theology. It thereby constrained every social and political movement to take on a theological form. The sentiments of the masses were fed with religion to the exclusion of all else; it was therefore necessary to put forward their own interests in a religious guise in order to produce a great tempest. And just as the burghers from the beginning brought into being an appendage of propertyless urban plebeians, day laborers and servants of all kinds, belonging to no recognized social estate, precursors of the later proletariat, so likewise heresy soon became divided into a burgher-moderate heresy and a plebeian-revolutionary one, the latter an abomination to the burgher heretics themselves.

The ineradicability of the Protestant heresy corresponded to the invincibility of the rising burghers. When these burghers had become sufficiently strengthened, their struggle against the feudal nobility, which till then had been predominantly local, began to assume national dimensions. The first great action occurred in Germany — the so-called reformation. The burghers were neither powerful enough nor sufficiently developed to be able to unite under their banner the remaining rebellious estates — the plebeians of the towns, the lower nobility, and the peasants on the land. At first, the nobles were defeated; the peasants rose in a revolt which formed the peak of the whole revolutionary struggle; the cities left them in the lurch, and thus the revolution succumbed to the armies of the secular princes who reaped the whole profit. Thenceforward, Germany disappears for three centuries from the ranks of countries playing an independent active part in history. But, beside the German Luther appeared the Frenchman Calvin. With true French acuity, he put the bourgeois character of the Reformation in the forefront, republicanized and democratized the Church. While the Lutheran Reformation in Germany degenerated and reduced the country to rack and ruin, the Calvinist Reformation served as a banner for the republicans in Geneva, in Holland, and in Scotland, freed Holland from Spain and from the German Empire, and provided the ideological costume for the second act of the bourgeois revolution, which was taking place in England. Here,

Calvinism justified itself as the true religious disguise of the interests of the bourgeoisie of that time, and on this account did not attain full recognition when the revolution ended in 1689 in a compromise between one part of the nobility and the bourgeoisie. The English state Church was re-established; but not in its earlier form of a Catholicism which had the king for its pope, being, instead, strongly Calvinized. The old state Church had celebrated the merry Catholic Sunday and had fought against the dull Calvinist one. The new, bourgeoisified Church introduced the latter, which adorns England to this day.

In France, the Calvinist minority was suppressed in 1685 and either Catholized or driven out of the country. But what was the good? Already at that time the freethinker Pierre Bayle was at the height of his activity, and in 1694 Voltaire was born. The forcible measures of Louis XIV only made it easier for the French bourgeoisie to carry through its revolution in the irreligious, exclusively political form which alone was suited to a developed bourgeoisie. Instead of Protestants, freethinkers took their seats in the national assemblies. Thereby Christianity entered into its final stage. It was incapable of doing any future service to any progressive class as the ideological garb of its aspirations. It became more and more the exclusive possession of the ruling classes; they apply it as a mere means of government, to keep the lower classes within bounds. Moreover, each of the different classes uses its own appropriate religion: the landed nobility — Catholic Jesuitism, or Protestant orthodoxy; the liberal and radical bourgeoisie — rationalism; and it makes little difference whether these gentlemen themselves believe in their respective religions or not.

We see, therefore: religion, once formed, always contains traditional material, just as in all ideological domains tradition forms a great conservative force. But the transformations which this material undergoes spring from class relations — that is to say, out of the economic relations of the people who execute these transformations. And here that is sufficient.

In the above, it could only be a question of giving a general sketch of the Marxist conception of history, at most with a few illustrations, as well. The proof must be derived from history itself; and, in this regard, it may be permitted to say that is has been sufficiently furnished in other writings. This conception, however, puts an end to philosophy in the realm of history, just as the dialectical conception of nature makes all natural philosophy both unnecessary and impossible. It is no longer a question anywhere of inventing interconnections from out of our brains, but of discovering them in the facts. For philosophy, which has been expelled from nature and history, there remains only the realm of pure thought, so far as it is left: the theory of the laws of the thought process itself, logic and dialectics.

With the Revolution of 1848, “educated” Germany said farewell to theory and went over to the field of practice. Small production and manufacture, based upon manual labor, were superseded by real large-scale industry. Germany again appeared on the world market. The new little German Empire [B] abolished at least the most crying of the abuses with which this development had been obstructed by the system of petty states, the relics of feudalism, and bureaucratic management. But to the same degree that speculation abandoned the philosopher’s study in order to set up its temple in the Stock Exchange, educated Germany lost the great aptitude for theory which had been the glory of Germany in the days of its deepest political humiliation — the aptitude for purely scientific investigation, irrespective of whether the result obtained was practically applicable or not, whether likely to offend the police authorities or not. Official German natural science, it is true, maintained its position in the front rank, particularly in the field of specialized research. But even the American journal *Science* rightly remarks that the decisive advances in the sphere of the comprehensive correlation of particular facts and their generalization into laws are now being made much more in England, instead of, as formerly, in Germany. And in the sphere of the historical sciences, philosophy included, the old fearless zeal for theory has now disappeared completely, along with classical philosophy. Inane eclecticism and an anxious concern for career and income, descending to the most vulgar job-hunting, occupy its place. The official representatives of these sciences have become the undisguised ideologists of the bourgeoisie and the existing state — but at a time when both stand in open antagonism to the working class.

Only among the working class does the German aptitude for theory remain unimpaired. Here, it cannot be exterminated. Here, there is no concern for careers,for profit-making, or for gracious patronage from above. On the contrary, the more ruthlessly and disinterestedly science proceeds the more it finds itself in harmony with the interest and aspirations of the workers. The new tendency, which recognized that the key to the understanding of the whole history of society lies in the history of the development of labor, from the outset addressed itself by preference to the working class and here found the response which it neither sought nor expected from officially recognized science. The German working-class movement is the inheritor of German classical philosophy.

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(1) Here I may be permitted to make a personal explanation. Lately repeated reference has been made to my share in this theory, and so I can hardly avoid saying a few words here to settle this point. I cannot deny that both before and during my 40 years’ collaboration with Marx I had a certain independent share in laying the foundation of the theory, and more particularly in its elaboration. But the greater part of its leading basic principles, especially in the realm of economics and history, and, above all, their final trenchant formulation, belong to Marx. What I contributed — at any rate with the exception of my work in a few special fields — Marx could

very well have done without me. What Marx accomplished I would not have achieved. Marx stood higher, saw further, and took a wider and quicker view than all the rest of us. Marx was a genius; we others were at best talented. Without him the theory would not be by far what it is today. It therefore rightly bears his name.

(2) See *Das Wesen der menschlichen Kopfarbeit, dargestellt von einem Handarbeiter* [The Nature of Human Brainwork, Described by a Manual Worker]. Hamburg, Meissner.

[A] Albingenses: A religious sect which, during the 12th and 13th centuries, directed a movement against the Roman Catholic Church. The name is derived from the town of Albi, in the south of France.

[B] "The new little German Empire": This term is applied to the German Empire without Austria, which arose in 1871, under Prussian hegemony.

From: http://www.marxists.org/archive/marx/works/1886/ludwig-feuerbach/index.htm

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