

later writings and in his scheme of positive polity, the endeavour to re-establish an intellectual and spiritual control of human affairs. With this interest clearly before him he looks back with admiration on the Middle Ages, where such a control existed, and sympathises with the endeavours of the reactionary school of social politics, represented by de Maistre, to bring back again a spiritual hierarchy. Only with him the spiritual power is to be intellectual and based upon science, and not theocratic and based on revelation.

Marx came from the school of Hegel and inherited the monistic and systematic tendencies of that school. He came early under the influence of Feuerbach. From him he had learnt to look upon religion and the ideal forces in human nature and history as mere idealisations of natural or purely material processes, which have no independent existence and no influence except as logical abstractions. Coming, therefore, in contact with the French school of social philosophers he, following his monistic tendency of thought, discarded the ideal elements in social life as merely secondary and derived and fastened with so much the more tenacity on the naturalistic side. To him history, notably modern history, was entirely a product of the economic factors of progress. And this conception he was led to substantiate and develop further when, through his friend, Engels (1820-1895)—who had forestalled him in the study of British political economy,—he became acquainted with the writings of Adam Smith and his followers.

76.
Influence of
British
Political
Economy.

Now we have seen that with Adam Smith political economy formed only a province in the larger region