

the literary movement of which Carlyle was the great representative. But it was there denounced more in the interests of the old-fashioned ideals, of the eternal verities and the higher culture, than from the point of view of the suffering and labouring classes.¹ A much more formidable protest "against such a picture of industrial life as a mere sordid struggle of conflicting interests" arose in the ranks of modern socialism of which Karl Marx was the centre, and it is accordingly quite natural that he should have fastened upon the Ricardian theories as the basis of his industrial philosophy. Admitting that these iron laws and this inexorable fate represent correctly the tyranny of modern society, notably in its most advanced in-

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¹ The merit of having from a philanthropic and humanitarian point of view opposed the orthodox political economy of Adam Smith's followers — notably of Ricardo (1772-1823) in this country and of Jean Baptiste Say (1767-1832) in France—belongs to the historian Simonde de Sismondi (1773-1842). He asked the question which he put in conversation with Ricardo: "What! is wealth then everything? are men absolutely nothing?" He occupies an intermediate position between the *laissez faire* school which believed in an overruling natural or Divine justice and the modern 'school of self-help' of which the Socialists are the extreme exponents, and he also forms the transition from the philosophical or mathematical treatment of economic problems (Ricardo) to the historical treatment which is the characteristic feature of scientific economics in Germany with Wilhelm Roscher (1817-1894) as the leader. Here it is in-

teresting to remark that, though an historian himself, Sismondi did not adopt the historical method in his economic treatises. Historians of political economy, such as Ingram, and of sociology, such as Dr Ludwig Stein, both trace the change of aspect which begins with Sismondi's writings in France and those of List in Germany to an actually much deeper-going change of thought — namely, from the implied theological presuppositions of Adam Smith to the purely anthropological of the modern age. In Germany this change is strikingly brought out in Feuerbach's philosophy. Dr Stein, in an impressive passage ('Die Soziale Frage,' p. 320), describes as the characteristic of the present age the *Soziale Welt-schmerz*, the intense sorrow over the misery of the masses, and he maintains that this has become intensified since the customary belief in an overruling Divine Providence has more or less disappeared.