In view of more recent investigations, the many elements of psychological constraint, irrationality, and inertia creating an atmosphere in which primitive man at times became a victim of his own mentality cannot be overlooked. In fact, some primitive cultures appear to be too far removed from the ideal dream of a free, harmonious, "human" community as to bear irrefutable witness on behalf of the classless society of the future. The "noble savage" belongs to the past, and certainly the breakdown of his society in the past does not prove the possibility of a classless society in the future. Both classless and class societies of the past seem rather to indicate that human history so far has been, for the most part, the story of misfortune and maladjustment, frustration and discontent. Insofar the pessimistic Kulturkritik of a Klages, Theodor Lessing, or Freud which can be traced back to Mandeville, Rousseau, and Kant has not yet been really refuted by the social optimism of Marx or any one else. At least in recent centuries the development of civilization has recalled rather the road to Golgatha than a path of happiness, and it may well remain so in the near future.

The radically "new" aspect of human history that impressed Marx so profoundly was the extraordinary increase in productivity, which seems to grow during human history in geometrical progression so as to reach unforeseen heights only in the nineteenth century. Now we may well assume that productivity will grow still more rapidly in the future than at any previous time. This development though by no means certain is probable. Even if a rapidly growing dynamic world industry were later to culminate in a stable, world-wide planned economy (which is already much more questionable!) the great question remains as to why all the social, political, cultural, and spiritual developments, which Marx had anticipated and summarized in his concept of the "classless society" result from this development. Hitherto, an increase in productivity was the precise basis for exploitation and class cleavage combined with the expansion and diversification of society beyond the narrow limits of family, clan, tribe, nation etc. Though these have assumed various forms at different stages of economic development, all these forms - inequality, exploitation, and cleavage - have remained essentially the same. Engels himself combined slavery, serfdom, and wage labor as "the three great forms of servitude" which "are characteristic of the three great epochs of civilization"[71]. If classless society thus far (in its primitive form) was compatible with the lowest degree of productivity, why then should an increase in productivity necessarily result in the kind of society predicted by Marx? Why, especially, should just the next stage in the increase in productivity - considerable as it may be - render all exploitation and inequality once forever impossible? May not our civiliza-

71) Engels, Der Ursprung... p.172.