Marx never doubts that the court of world-history will hand down this sentence and that it will be just. This great materialistic revolutionary's Weltanschauung is thus based on a rather traditional, emotional - and religious! - belief in the progress of justice and in the rule of reason. This "wickedly" optimistic faith in the great Harmony and Fulfillment has several main aspects - all closely interrelated and overlapping. The underlying assumption is that of deep agreement between nature - in the secondary meaning only -, and history. Further, we find the iron conviction of the perfect unison to be realized in the future. Thirdly, a basic conformity exists between potentiality and reality, aims and achievements, "matter" and "spirit", and is assumed to prevail in human affairs.

True, the "materialist" in Marx holds that matter is the earlier, primary condition; yet the same Marx believes as much as any idealist that, once matter has given birth to the spirit, the two will remain in complete harmony. Confronting the tasks of mankind with the material conditions, Marx makes the following extraordinary statement: "... Mankind always sets itself only such tasks as it can solve; since, looking at the matter more closely, we will always find that the task itself arises only when the material conditions necessary for its solution already exist or are at least in the process of formation"[67]. Does this belief in a pre-established harmony not indicate that Marx never frees himself from the optimistic and monistic (if not exclusively idealistic) tradition of Hegel and Leibniz, Aristotle and Socrates?

Absolute harmony prevails especially between the general historical and social evolution on the one hand, and the role of the proletariat on the other. The socio-historical mechanism functions so as to guarantee that the growth of the capitalist economy will result in the proletariat continually increasing in numbers as well as in misery, the class-struggle rendering it at the same time ever more class-conscious in theory and practice. According to Marx the highest degree of economic misery would coincide with the proletariat's greatest numerical strength and its highest political maturity and capacity, thus rendering it invincible. But, paradoxically enough, in the end the destiny of the bourgeoisie (as well as of the other classes - peasants, artisans etc.) harmo-

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secret tribunal, called the "Femegericht". If a red cross was seen marked on a house people knew that its owner was doomed by the "Feme". All the houses of Europe are now marked with the mysterious red cross. History is the judge - its executioner, the proletarian." (Selected Works, Vol. II, p. 428 f.)

67) Marx, "A Contribution..." Selected Works Vol. I p. 357. Cf. in this connection the characterization of politics as the art of the impossible by Karl Liebknecht as a representative of the radical Left, and the polemic against this sentence of Marx's by Moeller van den Brück, as a representative of the radical Right in his The Third Reich, London 1934.