II

First and foremost utopian attitudes and ideals that generally contrast the inadequate world of today with an ideal "tomorrow", express a spirit of revolt against an all-too-easy reconciliation with evil. The term "utopia" is borrowed from the title of a story in which in 1516 the great humanist Thomas More or St. Thomas Morus described a happy society on an island beyond the seas. Man has always longed for the Golden Age or the bright tomorrow or the faraway country where he might live in justice, peace, and solidarity with his fellow men. Utopia is often pictured as devoid of government and state, and free from legal restraint and political power. In the words of the Latin poet Ovid, it is the age that vindice nullo sponte sua sine lege fidem rectumque colebat - unarbitered, freely and without laws, fostered faith and righteousness. In our own days anarchists have defended such a society as both desirable and practicable. In a utopian culture, the social bonds uniting men do not disappear. On the contrary, they are strengthened. All that disappears is social violence, political force, and governmental rule, including democracy or majority rule. Instead, functional guidance takes over and coordinates the culture spheres. Group agreement is reached through rational discussion of mature and altruistic minds. It leads to a true reconciliation of differences and to a synthesis of various viewpoints. Needless to say, all power techniques disappear, and all culture spheres develop and expand harmoniously.

Utopias have already been envisioned in earlier ages - witness Plato's "Republic" -, but they gain true meaning only in modern times. It is not by chance that More's "Utopia" originated in the period of the great crisis from which our modern world emerged. In the 16th century only two utopias appeared, but by the 18th century, their number had grown to twelve. In response to early capitalism, utopian thinking culminated in the systems of the utopian socialists of the first decades of the 19th century. Though in time these utopias were superseded by the so-called "scientific" socialism, they never completely disappeared from the scene up until our own days.

Inasmuch as the crisis of our modern civilization is deepening, the "classical" utopia of humanity, which was basically optimistic, was supplemented, in the past four decades, by a new vision of the future definitely pessimistic - a "counter-utopia" of uncontrolled power. At the close of the modern age which began with the utopia of Thomas More, George Orwell's "1984" represents the most shocking and obvious example of the counter-utopia already anticipated in Jack London's "The Iron Heel" (1907), Jevgenyi Samiatin's "We" (1920) and A. Huxley's "Brave New World" (1932). It is also no accident that the Faustian theme has been undergoing a parallel development; after its appearance in the 16th century, it reached a climax of optimism in Goethe's work, where-