

To the Finland Station; a Study in the Writing and Acting of History Study Guide

To the Finland Station; a Study in the Writing and Acting of History by Edmund Wilson

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Plot Summary

TO THE FINLAND STATION, by Edmund Wilson, traces the development of revolutionary thought and politics from the period of the French Revolution to the Russian Revolution. Wilson looks at the different people and their theories beginning with Jules Michelet who was fascinated with the processes proposed by Vico, through Marx, Lenin and Trotsky. The book traces the development of revolutionary thought as each theorist picked through the extant theories and built upon the theories of their predecessors. The time span this book covers is about one-hundred-fifty years. Anderson provides biographical information on the different characters as well as discussing their theories.

Until the time of Marx and Engels, different theories dealt with nations on an individual basis. So did the literature and rhetoric of revolution. Marx and Engels combined philosophy, history and economics to give their works an international scope. They proposed principles that could apply anywhere, regardless of national boundaries.

Throughout the book, the reader watches how theories developed and how the writers anguished to make their theory as logically consistent as possible. Many writers spent time in prison and some of the Russian theorists are exiled to Siberia for their activities and beliefs. These revolutionary writers moved around Europe going to a different country when they had trouble with the police.

The main characters of the book were revolutionaries of various kinds. They resented the oppressiveness of government and the harsh living conditions of the masses. They dreamed of overthrowing the existing regimes and replacing them with governments that would result in better living conditions for the people. Once splintered groups found common ground in the writings of Marx, Engels and Lenin, the revolutionary movement became more united. Marx and Engels changed the way people viewed history and the approach they took to different situations.

The book is not just a book about the Russian Revolution. It is a book about the process that led to the Russian Revolution. The works of the revolutionaries like Marx and Engels changed the way people looked at things and the way they did things. In this respect, TO THE FINLAND STATION is a book about history and the importance of history. Society advances by studying the past and applying what is learned to the present and the future. Learning from the mistakes of the past contributes to the betterment of the present and the future. Wilson's book shows the interactions in history that led to social change and how they were used by thinkers like Hegel, Marx, Lenin and Trotsky.

Wilson's book deals with the theories and the flaws in them. The reader does not have to possess any prior knowledge of these areas in order to follow and understand Wilson's points, although such knowledge enhances the experience of the book. The book is well worth the time spent reading it.



Part 1, Chapters 1-2

Part 1, Chapters 1-2 Summary and Analysis

The book opens with a French professor, Jules Michelet, teaching philosophy and history in January, 1824. He discovered the name Giavanni Vico and his interest leads him to learn Italian in order to read the works of Vico. Michelet was looking for a way to develop a new science of history based on merging history with philosophy. He developed what is called "re-oriented social history."

Vico's *La Scienza Nuova* took a different approach to history and the development of societies. He looked at the factors and environmental influences that shaped those societies. Vico looked at how society developed in stages and says that the same set of circumstances produce the same results. Society is the work of men and government is the result of this process. He discussed the organized nature of society. To Michelet, Vico explained how customs resulted in human law. By this he meant that things like religions, laws, alliances, languages, etc. all contribute to a body of law. Vico tied all branches of knowledge together for Michelet.

Chapter Two looks at the Middle Ages, where the idea of man's ability for self-improvement was recognized. This was a concept endorsed by Francis Bacon. The works of Vico awakened the revolutionary spirit in Michelet. He quickly wrote the *Introduction to Universal History* in which he described history as a record of interminable struggle. Michelet secured a position as *Conservateur des Archives* which gave him access to all the documents of ancient France and he then wrote his *History of the Middle Ages*. He has been described as a realist, and not a romantic in his works. Michelet applied what he learned from Vico to his works. He discussed economic and social processes and his views were denounced by the clergy. From 1843 on, he concentrated on the French Revolution.



Part 1, Chapters 3-4

Part 1, Chapters 3-4 Summary and Analysis

Michelet was well educated and read works in Latin, Greek, English, Italian and German. He traveled throughout Europe visiting many of the libraries and talking to many of the people. His work on the French Revolution began with a study of feudalism and continued to a year after the fall of the Bastille. He wrote of the paradoxes in history that characterized the age of social change that he studied. These contradictions that he wrote of would reappear later in other writers concerned with social-economic phenomena, notably Karl Marx.

Michelet continued his writings, becoming so revolutionary that he was suspended from his teaching post in 1848 and then reinstated. When Napoleon became Emperor in 1851, Michelet lost both his teaching position and his job at the Archives. He continued his writing on the history of France. In writing on the Revolution, he said that the people were more important than the leaders. In his writing, he identifies with the people of the period. He made history into a story based on people and looked for paradoxes. He looked at the development of societies in terms of the personalities that played a role in that society.

Chapter Four describes Michelet's way of interjecting himself and his feelings into his narratives. His HISTORY OF FRANCE resulted in many other smaller books that looked at various events in more detail. His way of doing things was different from others but is still valid. He tried to present events the way they looked to the people of the time.

Part 1, Chapters 5-6

Part 1, Chapters 5-6 Summary and Analysis

Michelet's writings showed how all the social classes were all a part of one social economic web in which each class envies the class above it. Each class has its own pressures and fears. To Michelet, the bourgeois is not in keeping with the revolutionary tradition since those of the bourgeois have lost touch with the people. Michelet wanders from the topic to espouse about social topics of the time. He rejects socialism but signed an international pacifist manifesto with Marx, Engels and others. He called for an armed peace league to be created by the workers of the world. When he was in his seventies, he had a stroke while he was in exile in Pisa. A workers revolt occurred in Paris and a communist government took over which lasted two and one half months. Michelet recovered from his stroke and returned to work.

Michelet thought of history in terms of nations, though his nationalism began to turn into imperialism. He believed that all the nineteenth century could be summarized in terms of industrialism, militarism and socialism. Before he died on February 9, 1874, Michelet completed the HISTORY OF FRANCE, which remains one of the most unique works of its kind.

Chapter Six opens by discussing the French Revolution and claiming that the bourgeoisie maintained its position after the Revolution. Revolution now meant the working class interfering with the property arrangements of the bourgeois.

Renan and Taine are the next writers discussed. Renan was studying at a seminary but found he couldn't accept the version of history given by the Church. Taine was viewed as too materialistic to teach and lost his position. Renan wrote THE FUTURE OF SCIENCE, in which he said society needed morality and faith. Renan wants progress but ignores the role of political science. Renan was basically concerned with religious and philosophical concepts.



Part 1, Chapters 7-8

Part 1, Chapters 7-8 Summary and Analysis

This chapter focuses on Taine. Where Renan looked to the past, Taine looks to the present and his works exhibit the characteristics of the bourgeois nineteenth century. He tried to convey the reality of the France in which he lived. Many people left the country and were living in exile. There wasn't much interest in politics among the artists and thinkers after Louis Bonaparte came to power in 1851. Taine was distancing himself from romanticism at the time as were most others. Like Renan, Taine remained more or less detached taking a scientific approach to history. According to this view, history could be approached like a science, but the difference lay in the fact that there is no way to measure quantities. He examines works of literature as if they were specimens.

When the Commune was established in 1871, Taine began to study politics and economics which consumed him for the last twenty years of his life. He studied the French Revolution and believed that the old system breaking down was evidence that corrections were already taking place. Taine was not happy with any of the regimes.

Chapter Eight discusses Anatole France, who was twenty-seven at the time of the Commune. Anatole fled Paris and went to live under the bourgeois government in Versailles. Anatole hated priests but was subjected to a Catholic education. He went on to write a series of best selling books that made him wealthy, but his interest was history, writing several books on the subject. Anatole France is basically a reformer. He is attracted to socialism but was pretty much rejected by the French.



Part 2, Chapter 1-2

Part 2, Chapter 1-2 Summary and Analysis

The French Revolution brought about the end of feudalism but didn't end class conflict. The result was a concentration of wealth in the hands of a few. At the time of Revolution, Babeuf was twenty-nine and worked at promoting the Revolution. He was constantly in and out of jail. He tried to instigate a conspiracy to limit goods to raise its political and economic quality. When out of prison, he joined the underground and belonged to the insurrectionist committee that had their agents in the police and army. He was arrested again.

Babeuf felt that the abuses of the Revolution were being undone. Revolutions are caused by the pressure put on the people. It doesn't matter what the rulers want at this point. The power is with the people who are unhappy. The purpose of society should be to guarantee equal rights and to provide benefits for its members. Babeuf wanted a better life for the people. All of this was a part of his defense but it didn't become public until a hundred years after his execution.

Chapter Two considers the origins of socialism. The beginnings of the 1800s saw a different kind of writer with different concerns. Comte d Saint-Simon is representative of them. Saint-Simon eventually dropped his title. He was not an active participant in the French Revolution because he considered it to be destructive. Saint-Simon analyzed the society in which he lived and looked at its underlying principles and conflicts. He believed the laws of societal development could be learned by studying history, in which he saw waves of equilibrium and breakdown. The goals of society, he claimed, had been production and consumption, but were now war and conquest. He believed that society should be organized on merit and not on equality. There were three classes in society: the savants, the propertied and the unpropertied. There was to be a Council of Newton that would consist of mathematicians, physicians, chemists, physiologists, litterateurs, painters and artists who would invent things for the betterment of humanity. No wealthy class would be in charge of governing and the wealthy would work for free. The world would be divided into four divisions: French, English, German and Italian.

Saint-Simon wrote many books, many of which he published and distributed himself, trying to interest people in his views. He died in 1825.



Part 2, Chapters 3-4

Part 2, Chapters 3-4 Summary and Analysis

Charles Fourier and Robert Owen are representative of the thinkers of the early nineteenth century. Neither was a follower of the liberal politics that were in vogue at the time. Governments shouldn't function on just the abuses of religion and administration but should focus on industry. Neither say the present groups in society are capable of improving conditions for the masses. Both men were very sensitive to human suffering and abhorred cruelty.

Owen ran a textile factory in Manchester and was appalled at the conditions of the workers. He and Fourier both believed in the doctrines of Rousseau that man is basically good but is perverted by institutions. Both men believed there should be small groups of limited societies within the greater society. These groups would be privately sponsored and provide equal education to all children. Income would be distributed by dividend based on a pre-determined formula in Fourier's communities. Owen's communities were based on equality in which the medium of exchange was an hour of labor.

Fourier never found the financing for his community. Owen did put his ideas into practice in New Lanark, Scotland where he created a model community. He monitored the performance of the workers but found his system didn't work unless he was present. When he went to the United States, he set up a model community at New Harmony, Indiana and returned to Europe. The community at New Harmony failed in three years, as did other communities which he tried to establish.

Chapter Four looks at American socialists and Prosper Enfantin. Enfantin was a follower of Saint-Simon. He and his followers were arrested, and he returned to his career of engineering when he was released.

The United States was the country where there were many experiments with various kinds of religious and social communities. These communities had a variety of different structures and purposes and some lasted up to ten years. The exception was the Oneida Community in New York, which lasted for thirty years.

Part 2, Chapters 5-6

Part 2, Chapters 5-6 Summary and Analysis

Karl Marx grew up in Trier, Germany. In a theme for his final exams for gymnasium he wrote of selecting an occupation which he could serve humanity. He learned of the ideas of Saint-Simon from his neighbor Baron von Westphalen. As a student at the University of Bonn, he came under the surveillance of the political police for his subversive ideas. He studied law in Berlin but his passion was philosophy. He read the works of Hegel.

In Chapter Six, Marx reads German philosophy and came to agree with Engels that German philosopher didn't provide social principles for men. He wrote his doctoral thesis on Hegel and hoped for a teaching position. The lack of reforms by Friedrich Wilhelm IV led to an increasing need for political action. Marx began writing articles about the social and political situation. In October, 1842, he became the editor-in-chief of a Cologne newspaper, which meant he had to take a position on various subjects. This presented problems for him because it took him outside the realm of Hegel. His writings in the paper were socially inflammatory but generated a lot of interest from the populations.

When the atmosphere in Germany became too rigid for his revolutionary views, he decided to leave Germany, but he was not yet married to Jenny and refused to leave without her. He decided that he has no future or career in Germany.

Part 2, Chapters 7-8

Part 2, Chapters 7-8 Summary and Analysis

Friedrich Engels grew up in Barmen, Germany. His town was across the river from a town with a textile factory. There was little gaiety in Elberfeld-Barmen, as there was in other places in Germany. The workers spent their time in taverns and there was a lot of fighting and killing. Engels blamed this on their working conditions. When he was in Berlin, he became interested in Hegel and when in Cologne, Hess converted him to communism. He went on to Manchester, England where he stayed for twenty-two months. England was experiencing a severe economic depression at the time. He worked at his office during the day and wrote at night. Engels was appalled at the living and working conditions of the workers. There were many work-related accidents and illnesses.

Chapter Eight: Marx married Jenny and moved to Paris. In early 1844, he read an article written by Engels on the political economy of England. In it, Engels criticized the theories of the classical economists as rationalizations for the greed of the capitalists. Marx wrote to Engels and they began a correspondence. They met the following August and began to work together. Both men were impressed by Hegel's doctrine of historical change and accepted various doctrines from other writers that have been discussed. They both believed that socialism could not be imposed from above and took Hegel's theory of organic development and combined it with the goals of the Utopian socialists. They emphasized class struggle believing that the American socialists erred in ignoring this. The class struggle, according to Marx and Engels, stemmed from economics.

Engels began writing his book *THE CONDITION OF THE WORKING CLASS IN ENGLAND* IN 1844, and this provided the information on the social background and economics that Marx required to develop his theories.

Part 2, Chapters 9-10

Part 2, Chapters 9-10 Summary and Analysis

Marx kept Engels from straying off-course. During this period, both Marx and Engels were trying to define their own revolutionary moment, which were both based in German philosophy. Marx began to work with Pierre-Joseph Proudhon who wrote a book saying that property was a form of theft. Marx invited him to join a correspondence that kept communists in the various countries in touch with one another. Proudhon agreed to the intellectual collaboration with one another only if it didn't result in a religious-like doctrine. When Marx reviewed Proudhon's book, Marx wrote his own book with his own views on private property. He found that he really didn't agree with Proudhon and went back to using Hegel to develop his theory of class conflict.

Both Marx and Engels were actively writing during this 1847-48 period. Engels wrote THE COMMUNIST MANIFESTO and THE PRINCIPLES OF COMMUNISM. THE COMMUNIST MANIFESTO is the only place where the characteristics of a post-revolutionary society are given. They include ten points: 1) appropriation of land, 2) income tax, 3) end of the right of inheritance, 4) confiscating the property of immigrants and rebels, 5) a national state run bank and credit monopoly, 6) state-run transportation, 7) increase in the means of production and land for cultivation, 8) obligation to work, 9) no distinction between urban and rural, and 10) free education for all children. The Manifesto was made available for members of the Community League and not made available for sale.

In Chapter Ten, it is pointed out that Marx and Engels developed a doctrine that called for intervention in human affairs. They developed a functional doctrine that was international in its outlook.

Part 2, Chapters 11-12

Part 2, Chapters 11-12 Summary and Analysis

Marx and Engels called their method of analysis "Dialectical Materialism." The concept of the dialectic refers to the Hegelian concept of change. The dialect consists of the thesis, the antithesis and the synthesis. The thesis is the original idea or thing that is negated by the antithesis. The elements of both the thesis and the antithesis unite to produce the synthesis, which results in things being on a higher level than they were before. For example, bourgeois society is the thesis and the antithesis is the proletariat. The thesis came about as a result of the end of feudalism while the antithesis is the result of modern society. The synthesis will be the resulting socialist society, which is a higher level of development than capitalism. The Marxist view is that history is a series of these interactions between thesis and antithesis to produce a synthesis.

Marx and Engels never doubted that their theory of social revolution would succeed. Their analysis was scientific from their point of view. While Marx and Engels felt that everything fit into and was the result of the dialectical process, other great thinkers, like Einstein, did not employ it.

Chapter Twelve discusses how Marx and Engels applied their method to past and present events. They wrote articles, pamphlets and books using this approach. In August, 1851, Engels and then Marx wrote for the NEW YORK TIMES. They wrote articles for the papers for many years. Among other things, they wrote about the Crimean War, the American Civil War and the Spanish Revolution.

Marx was living in London at at the time and did not have much money. There weren't any jobs he would take and Engels often sent him money. He only received five dollars and articles from the TIMES, but Marx continued his writing. Engels at this time was working at the textile firm in Manchester.



Part 2, Chapters 13-14

Part 2, Chapters 13-14 Summary and Analysis

In the Marxian framework, society had to go through the stage of capitalism to reach the point where the proletariat would rebel. Because of the internationalism in their method, they were pioneers in their field. But the theory led to some strange situations, such as the communist support in World Wars on the grounds that the stage of capitalism must be completed in order to lead to socialism. They used the theory to decide what position they should take in various situation.

Ferdinand Lassalle was the spokesman for the next phases of German socialism. He was active in many social causes but was not well accepted by the communists because of his relationship with a divorced countess. In 1862, he was asked to call a congress of German workers and organized the General Union of German Workers. He met with the Minister-President to discuss state aid for workers associations and warned Bismarck about the suppression of the press and political discussions. After winning the war with Denmark, Bismarck refused to see him. Lassalle continued his agitation, writing pamphlets and giving speeches.

After the death of Lassalle, Engels commented that he hadn't been a good friend and would have been a future enemy. Lassalle had strained the friendship of Marx and Engels, along with Engels always have to send money to Marx and write and translate his articles.

Marx completed the first volume of Das Kapital in 1867. An international workers movement was forming by this time. Marx was involved with the International Working Men's Association at the time and found that the workers didn't really care about the historical process and their place in it.

Chapter Fourteen looks at the role of Mikhail Bakunin. Bakunin grew up in tsarist Russia and went to Berlin in 1840, at the age of twenty-six. He became a revolutionary who believed in the historical necessity of revolution based on Hegel. He spent his life trying to be a part of revolutions, going to France and Germany and Prague. Throughout this time, he refused to submit to the leadership of Marx.

In Russia there was revolutionary foment by left-wing students, one of whom came to Geneva to see Bakunin and other Russian exiles. He and the student, Nachaev, wrote The Catechism of a Revolutionary which stated the characteristics of a revolutionary and a revolution. When Nechaev tried to pressure Bakunin for money, they ended their relationship. Marx and Engels ridiculed Bakunin and discredited him. They moved the headquarters of the International to New York, where it helped striking workers. Bakunin died on July 1, 1876.

Part 2, Chapters 15-16

Part 2, Chapters 15-16 Summary and Analysis

In some ways, Marx considered *Das Kapital* to be a work of art. It contains sections on economics, morality, the history of industrial development and comments on the times. The work consists of three volumes, and there are many sections that are purely abstract and exercises in logic.

Marxian economics is a study of capitalism. Marx takes a scientific approach and then involves morality, which causes a bit of a discrepancy. Labor is treated as a commodity that is bought and sold. The Labor Theory of Value states that the value of that labor is a subsistence level wage, but the worker creates more value than he receives in wages. The extra amount of value is called surplus value and it goes to the capitalist, who Marx does not feel is entitled to it. Machinery and equipment contain frozen labor, which is based on the live human labor that created the machinery and equipment.

Morality, according to Marx, is tied to class. The morality of the bourgeoisie is antagonistic to the morality of the proletariat. What is right for the bourgeoisie is not right for the proletariat. The Proletariat are a part of the antithesis while the bourgeoisie are part of the thesis. A society based on class destroys the relationship between men and prevents the society from recognizing rights that are common to all men. One of the most important contributions of *DAS KAPITAL* is it shows how the capitalist uses and abuses the worker. Eventually, the workers will revolt and overthrow the capitalist and the Dictatorship of the Proletariat will be formed to destroy the remnants of capitalism and begin building socialism.

Marx died on March 14, 1883. Most of the work on the Dialectic and the Labor Theory of Value was left for Engels to complete, which took him twelve years to do so. It was left to him to explain the theory to the socialists. He spent the rest of his life doing this and defending the Labor Theory of Value, dying twelve years after Marx in 1895.



Part 3, Chapters 1-2

Part 3, Chapters 1-2 Summary and Analysis

Marx, Engels and others never considered that the first Revolution would occur in Russia since the economy was agricultural and economically backward. It had not gone through the capitalist stage of development and labor exploitation. Russia was ruled by the Tsar Alexander III. The intelligentsia was oppressed and there was a lot of discontent in tsarist Russia. This is the Russia in which Lenin grew up. After being expelled from the University of Kazan, Lenin began to read Marx. He finally received a certificate to practice law.

In Chapter Two, Vladimir Lenin was becoming more revolutionary. He talked with exiles and became increasingly anti-tsarist. He was arrested several times on minor charges and spent some time in Siberia. Many young radical colleagues died at this time in Siberia, and this is where he met Nadezhda Konstantinova Krupskaya, whom he married. She worked with him trying to organize the workers and promoting the revolutionary cause.

In prison, Lenin continued his studies and kept in touch with his people. His works were smuggled out of the prison. After his release from prison, he moved to Munich and continued to publish pamphlets and books and other works related to the revolution. He considered his most ambitious work, *THE DEVELOPMENT OF CAPITALISM IN RUSSIA* to be a supplement to Marx.

Lenin felt that the German Marxists thought that the historical processes would take place automatically without any intervention. Lenin was a good speaker and he taught his followers as a teacher to students would. He found the Russian intellectuals of the time to be unready and unresponsive to his dominating personality. Lenin and his leaders worked on their plans for revolution in Russia. There was some dissension due to Lenin's autocratic methods, and eventually he broke with his friends known as the Mensheviks. Lenin broke with the Central Committee he was working with in Germany in 1904.



Part 3, Chapters 3-4

Part 3, Chapters 3-4 Summary and Analysis

Lenin first met Leon Trotsky at the London Congress. Trotsky was first introduced to revolutionary at the age of sixteen. At first he sided with the Populists but then switched to Marxism. He studied Marx and Lenin while he was in exile in Siberia which converted him totally to Marxism. He escaped Siberia and went to Western Europe to work with revolutionaries there. In London, he stayed at the house of Lenin but at the Second Congress he sided with the minority against Lenin. Lenin cut him off and Trotsky spent the next several years trying to negotiate a reconciliation between the Mensheviks and the Bolsheviks. There were demonstrations in Russia led by Father Gapon, who met with Lenin in London. At the 1905 Third Congress, the Russians made it clear they didn't want leadership from the exiles who those in the Third Congress felt were not aware of what was happening in St. Petersburg.

Both Lenin and Trotsky returned to Russia as the situation became more heated. When the October strike began, Trotsky was present at the meeting of the Soviet Council of Workers Delegates, which consisted of representatives from the different factions, excluding the Bolsheviks who awaited the arrival of Lenin in November. On December 9, Trotsky took over as President of the Soviet. The violence continued spreading to different parts of Russia. The strength of the Soviets grew and councils were established in the various factories. They called for an eight-hour work day, freedom of the press, and other things. People were coming from all over Russia to present their grievances. After fifty days, the members of the Soviet were arrested, which led to nine days of intense fighting until troops arrived and restored order.

Trotsky wrote in his book, 1905, that the peasants in the Tsar's forces remained loyal to the Tsar, which is why the revolt failed. They were not starving like the workers were. Trotsky felt that since Russia had a primitive economy, a socialist revolution could not be successful unless there were socialist revolutions in other countries.

Trotsky did not return to Russia until 1917. Chapter Four: Trotsky is able to work with Lenin in establishing the socialist state. Both Lenin and Trotsky went on to write about the Revolution. The revolutionary government was despotic during the years of the Civil War. Trotsky defended the regime in its early days and helped to implement its policies. Trotsky did not agree with the policies of Stalin and eventually left Russia.

Part 3, Chapters 5-6

Part 3, Chapters 5-6 Summary and Analysis

Lenin continued his revolutionary writing in the years preceding the Revolution. In 1916, he published his book *IMPERIALISM: THE LAST STAGE OF CAPITALISM*, in which he updates Marxian theory in terms of monopoly and finance capital and the control of capital by England, France, Germany and the United States. These four countries controlled eighty percent of the colonies in the world. This was during the World War I era. The socialists continued to hold their conferences deciding who to support and who not to support in terms of Marxian theory.

Lenin worked to establish a revolutionary government in Russia during the Revolution and civil war. There were clashes with Trotsky and others over things like the shooting of looters. There was never any plan for what to do after the Revolution, and Lenin, feeling that the Revolution would soon occur, began to address this in 1916. He wrote *STATE AND REVOLUTION* during this period while he was hiding in Finland.

Chapter Six begins by describing how Lenin and Krupskaya were just about out of money in 1917. They were living at a Zurich boarding house and then lodged in one room at the home of a shoemaker. The couple had been in exile for twelve years. Many of their compatriots had died or had nervous breakdowns. They were in the middle of dinner on the March evening when they heard about the Revolution. Soon, the Tsar abdicated and was arrested, and the Soviet council was not the Soviet of Workers' and Soldiers' Deputies—a provisional government was established. Lenin returned to Russia, leaving on April 8 with thirty other exiles by train through Germany and Finland. On the way to Petrograd, they were joined by Stalin and Kamenev. They arrived in Petrograd on April 16 where they were warmly welcomed.



Characters

Karl Marx

Karl Marx was a German Jew who lived in Germany. He was educated at the Friedrich-Wilhelm Gymnasium at Trier. From a long line of rabbis, his father was the first to break the family tradition and not become a rabbi, becoming a lawyer. The young Karl learned of the works of Saint-Simon from his neighbor, Baron von Westphalen. He married Jenny Westphalen in June, 1843, and wrote poetry as a youth. Karl attended the University of Bonn in 1835, where he was usually in some kind of trouble for his ideas and activities. He studied law in Berlin until 1841 but was more interested in philosophy. He had hoped his friend Bruno Bauer would help him secure a teaching position but Bruno lost his position and Marx's hopes of teaching were empty. Marx began writing articles on the political and social situation in German where Friedrich Wilhelm IV failed to introduce needed reforms. His first article on censorship was blocked by the German censors. He begins to write for a Cologne newspaper and in October 1842, became the editor-in-chief.

Due to a quarrel with his family, he decided to leave Germany. In October, 1843, he and his wife moved to Paris. After reading an article written by Engels, the two men began to correspond and met in August 1844. This was the beginning of their long collaboration. Marx went on to develop his theory of the class struggle, which was based on the interaction of exploited and unexploited classes throughout history. The basis of the struggle was in the methods of production.

Marx joined the League of the Just in 1847, which becomes the Communist League. He was in Brussels when the French Revolution began and was expelled from the country for donating money to purchase arms for the Belgian workers. He went to Paris. In April, Engels and Marx returned to Cologne, Germany and ran a newspaper. Marx was eventually expelled for his activities.

Marx was financially dependent on Engels for most of his life which sometimes strained their relationship. He published volume one of DAS KAPITAL in 1867. He died before completing volume 3, which Engels published. Marx died on March 14, 1883.

Leon Trotsky

Leon Trotsky was born in the village of Yanouka on November 8, 1879. His father had been a kulak or rich peasant. This was the period of persecution of Jews, so they dropped their practice of the religion. This stimulated Trotsky's sense of injustice. He attended school in Odessa and began to write during his second year in school. He finished his schooling in Nikolaev, where he came into contact with Populists and Marxists. At this point, Trotsky favored the Populists and at the age of eighteen began to organize workers. His infatuation with Alexandra Lvovna Sokolovskaya converted him to



Marxism. He was arrested for his activities in January, 1895, and spent two years in prison and four years in exile in Siberia. He married Alexandra Lvovna and wrote literary criticisms for a Siberian paper. When his articles were banned by the censor, he studied Marx and circulated his essays among the exiles. He escaped to Western Europe leaving his wife and two daughters behind and arriving eventually at the London home of Lenin. Trotsky had a falling out with Lenin and spent the next few years trying to mediate the dispute between the Mensheviks and Bolsheviks. As rebellions continued in Russia, Trotsky returned in February, 1906 and eventually arrived in St. Petersburg. During the big October strike, he was present at the first meeting of the Soviet Council of Workers' Delegates and became President on December 9. When the members of the Soviet were arrested, Trotsky was sent to Siberia, and he again escaped to Finland. He wrote a book called 1905 about the event and didn't return to Russia until 1917. He traveled around Europe and continued to write papers, then went to the United States and then made his way to Russia after being detained in Canada. Here returned to Russia during the Revolution and was a part of the government until the Stalin era. In 1940, he was assassinated in Mexico City.

Friedrich Engels

Friedrick Engels was born on November 28, 1820 in Barmen, Germany. His father owned textile factories in both Barmen and Manchester. Engels became interested in Hegel when he was sent to study religion. He wrote poetry and prose and was adept at learning languages. He did his year of military duty in Berlin where he wanted to study philosophy. Engels became interested in Hegel and soon became a communist. He spent twenty-two months at his father's textile factory in Manchester, England, most of which time the mill was idle due to an economic downturn. He wrote an article on the political economy of England and criticized the views of the political economists of the time. Marx read the article and contacted him. The two men met several months later in August, 1844, and began their long collaboration. Engels eventually returned to Barmen where he stayed until the Spring, 1945 when he was told the police were looking for him, so he joined Marx in Brussels.

Engels went on to write THE PRINCIPLES OF COMMUNISM and THE COMMUNIST MANIFESTO. In April, 1848, he returned to Germany with Marx where they gained control of a newspaper. Engels was about to be charged with high treason for his activities, so he left Germany and went to Belgium and then France. Out of money, he walked to Switzerland. He returned to Cologne in 1849. He was in Germany when the worker revolts occurred.

Engels became a partner in the family firm in 1864. After Marx's death, Engels spent twelve years finishing volume 3 of DAS KAPITAL. Engels died in 1895.



Vladimir Ilyich Lenin

Lenin was born to Ilya Nikoloevich Ulyanov in the Russian province of Simbirsk. He attended the University of Kazan and was qualified to teach physics and mathematics. Lenin's father married Maria Alexandrovna in 1863 at the age of thirty-two. In 1865, he was the inspector of primary schools in Simbirsk. Lenin's father and mother have five children, one of whom was Vladimir, who would become known as Lenin. His father died in 1886, when Lenin was sixteen. His brother Alexander and sister Anna attended the University of St. Petersburg. They were arrested with others in a plot to kill the the Tsar. Alexander had made the bomb. Alexander was hanged and Anna sent back to their estate. Vladimir was watched by the police as a result of his brother's action and was expelled during his first year at the University of Kazan. He was refused re-admittance and began reading Marx. When his sister married, the family moved to a small country estate. He eventually obtained a certificate to practice law.

Lenin was arrested and sent to Siberia where he met and married Nadezhola Konstantinena Krupskaya. He continued writing secretly while in prison and had his works smuggled out and distributed. He went to Munich after his release and continued to work for the revolution. Lenin and his wife lived in exile for the twelve years preceding the Revolution. They returned to Petrograd on April 16.

Jules Michelet

Jules Michelet was born in 1798 in France during the Napoleon era. He was baptized a Catholic during his teens and came from a poor bourgeoisie family. Michelet's father had a printing shop that distributed Jacobin literature, which was considered subversive at the time. The shop was eventually closed by Napoleon's police and the father imprisoned for debt. Jules grew up in a revolutionary period. He worked as a tutor of a princess at Tuileries and later became a professor of history and philosophy. His appointment to the Records Office gave him access to all the archives of ancient France. From this, he wrote his HISTORY OF THE MIDDLE AGES and then in 1843, began to concentrate on the French Revolution.

Michelet mastered Latin, Greek, English, Italian and German during his lifetime and read works in all those languages. His marriage produced two children. He eventually died of consumption as did his wife.

In 1848, Michelet was suspended from his teaching position due to the inflammatory nature of his writing. Even though he was re-instated, he was dismissed in 1851. He continued his writing and eventually signed an international pacifist manifesto with Marx and Engels. He was in exile in Pisa when he suffered several strokes, but he recovered and returned to his writing. He died on February 9, 1874.



Ferdinand Lassalle

Ferdinand Lassalle was born on April 11, 1825 in Breslau. He was the son of a prosperous Jewish silk merchant. He broke with Judaism and wanted academic training instead of going into the family's business. He wanted to study history and attended the University of Breslau, where he got into trouble and then went to the University of Berlin. Lassalle wrote various works promoting the revolution. He was refused membership in the Communist League twice due to his relationship with a divorced countess.

As a result of his continual agitation, he is arrested for high treason and was twice acquitted of the charges but eventually is sentenced to twelve months in Dusseldorf. He was killed in a shooting accident before his sentence began.

Mikhail Alexandrovich Bakunin

Bakunin was raised in tsarist Russia during a period of censorship and a stifled intellectual movement. His family was a part of the land gentry from the province of Tver. He married in Siberia at the age of forty-four. As a young man he joined a group of Hegelian followers. In 1840, at the age of twenty-six, he traveled to Berlin and became a revolutionist. He wandered around Europe trying to take part in the various revolutions and eventually spent eight years in prison. Eventually, he was turned over to the Russians and exiled to Siberia. He finally escaped and went to London. He formed several worker's organizations in Europe, but they were denied membership in the League of Peace by Marx. Bakunin died July 1, 1876.

Robert Owen

Robert Owen was Welsh and worked as a clerk in a draper's shop. He became a manager of a textile factory in Manchester and was appalled at the living and working conditions of workers. Owen created a community based on equality. The children were raised by special educators and an hour of labor functioned as the medium of exchange. He put his ideas into practice in New Lanark, Scotland and created a model community. He went to the United States and founded another community at New Harmony, Indiana, which failed in three years. Other attempts also failed. He died a poor man in 1858 in Wales.

Bracchus Babeuf

Bracchus Babeuf was the son of a protestant who learned Latin and mathematics from his father. He was twenty-nine when the Revolution occurred and was working in the archives in Roye. He was in and out of prison a number of times for his activities which included the investigation of a government conspiracy to increase the demand for food by limiting its supply. He stated his beliefs on equality and the role of government in his defense.



Comte Saint-Simon

Saint-Simon came from the noble class and eventually dropped his title. He fought with the colonies in the United States war for independence but avoided the French Revolution because he considered it to be destructive. He studied math, physics and medicine and traveled to Germany and England. He believed there should be four divisions of government in the world with societies consisting of three classes. He died in 1825, still trying to interest people in his views.

Prosper Enfantin

Prosper Enfantin was a French engineer and follower of Saint-Simon. He had a visitor who told him he was the son of God. He led forty of his followers to live outside of Paris, where they were soon arrested for their doctrines. Enfantin went back to work as an engineer after his release and eventually became director of the Paris and Lyon railroad.

Charles Fourier

Charles Fourier was from Besancon and worked as a traveling salesman. He believed that he possessed the secrets of mankind that could solve society's woes. Fourier proposed communities where inhabitants would receive a dividend based on a formula. He tried to find a sponsor for his community for ten years and died in 1837.

Renan

Renan was a writer of the 1700s and was twenty to thirty years younger than Michelet. He had been studying for the priesthood but left the seminary because he couldn't accept the church's view of history. When the Revolution occurred there years later, he wrote THE FUTURE OF SCIENCE. Other books followed. He held a chair at the College de France, which he lost due to his views.

Anatole France

France was the son of a Parisian bookseller and was twenty-nine at the time of the Commune. He attended the Academy and taught there later in his life. France wrote many novels and short stories that made him wealthy, but his real love was history, and he wrote many works of history.

Taine

Taine was a writer of Renan's era who applied the principles of science to history. He wrote a variety of books on history and the Revolution. After the end of the Commune, he spent the last twenty years of his life writing about politics and economics.



Objects/Places

France

The European nation of France was the home of Jules Michelet and others. It was also the site of the French Revolution and the Commune.

Wales

Wales, a country in Europe, was the birthplace of Robert Owen.

Manchester

Manchester is the city in England where Owen was in charge of a textile factory.

Scotland

New Lanark, Scotland is where there was a textile mill run by Owen.

New Harmony, Indiana

New Harmony was the location of a second model community when Owen visited the United States.

New Lanark

New Lanark is a town in Scotland with a textile mill. It is where Robert Owen established his model community.

Brussels, Belgium

Brussels is the capitol of Belgium and where Marx and Jenny lived for a while.

Switzerland

Switzerland is a European nation where several of the main characters either visited or lived.

United States

The United States was the location of a large number of religious and non-religious communities in the nineteenth century.

Russia

Russia is a country located in Europe that was ruled by the Tsar until the Revolution. It was the first socialist country.

Germany

Germany is the European country that was home to Karl Marx.



Themes

Development of the Process of Revolutionary Thought

The most prevalent theme of the book is how revolutionary thought developed over a period of one-hundred-and-fifty years. This is the most important theme of the book and the reason why the book is basically a history book. Beginning with Michelet and culminating in Marx, the writers were trying to understand the relationship between history and social change. What was there in history that could be used to explain and influence the events of the present and the future? Most of the writers involved were followers of Hegel and his dialectical method of thesis, antithesis and synthesis.

Marx and Engels viewed history in terms of the class struggle and concentrated on the stage of capitalism, although Marx developed a theory based on the seven stages or historical development, with capitalism being stage five. The conflict in capitalism consisted of the Proletariat, or exploited class, and the Bourgeoisie, or exploiters. Each was a result of the circumstances of history and eventually, the exploited class would unite to overthrow the exploiters, and society would move to stage six of socialism.

Up until the time of Marx and Engels, revolutionary thought was basically nation specific. Marx and Engels were the first to develop a revolutionary theory that was international in its scope and principles. This provided the revolutionaries with the basis for a common ground and a common approach, which was one of the appeals of their work. This development process took place in the one-hundred-and-fifty years between the French Revolution and the Russian Revolution.

Intellectual Pursuit

Another theme of the book is that of intellectual pursuit. This is evident in the works of all the writers discussed in the book. They weren't writing just for the sake of writing; they were looking for something in their intellectual activities. Written history wasn't just a list of events and what happened; there were reasons for what happened and this is what the writers were trying to understand. They could analyze the reasons and apply them to other situations in the present. Marx and Engels were the first to say that active intervention could influence the outcome of events.

Intellectual pursuit represented a lifetime activity for many of the writers. Marx was so consumed with his work and theories that he rarely held paying jobs and lived off the gifts of others. Others held academic position where intellectual pursuit was part of their profession. Others, like Engels, held positions in industry and engaged in their intellectual activities in their spare time or took time off for the purpose.

Intellectual pursuit it is obviously tied to progress in all fields. In the area covered by *TO THE FINLAND STATION*, intellectual pursuit led to the development of revolutionary thought and the Russian Revolution. Each writer studied and built on the work of others



to develop his own theories which provided the foundation for others. Each of the writers covered engaged in his own intellectual activities and each contributed to the development of the revolutionary thought.

Dedication to a Cause

The third theme of the book is dedication to a cause, whatever the cause is. All the characters in the book were dedicated to their cause, whether it was performing intellectual research or promoting revolution. Marx, Lenin, Trotsky and Engels dedicated their lives to what they believed in. Many of their revolutionary colleagues lost their lives or had nervous breakdowns due to their revolutionary activities and the consequences of their activities. Almost all spent time in prison or in exile in Siberia for their beliefs and activities. Most had to leave their own country and live in exile. They were willing to live this kind of life because they believed in their cause.

Marx dedicated his life to his work, living in exile and very rarely holding paying jobs. He worked on one book after another, developing his theory. He wrote DAS KAPITAL in the later stages of his life and died before completing volume three, which Engels finished over the course of twelve years. Dedication to his cause resulted in poverty and hardship for Marx and his family.

Dedication to the cause is what kept these people going. They believed in what they were doing and were willing to make sacrifices for what they believed in. For most, this meant prison and exile and a hard life but, from their point of view, it was necessary to advance their cause. They weren't happy with conditions and wanted to change them and were willing to make the necessary sacrifices. Even the non-revolutionaries, the early academics, were dedicated to the pursuit of intellectual activities and the advancement of knowledge.

Style

Perspective

Edmund Wilson writes *TO THE FINLAND STATION* in the third person point of view. The author is the narrator in this journey through a one-hundred-and-fifty year time span through the development of the process of revolutionary thought. The author gives a logical presentation of the development of this process. His style and presentation allow the reader to see how one writer built on another and how this process, beginning with Michelet, resulted in the works of Marx and Lenin.

Even though there is plenty of dialogue in the book, there is also a great amount of detail and explanation of different theories and concepts. The use of the third person allows the author, as the narrator, to present, discuss and explain the different concepts, like the Labor Theory of Value, the process of historical development and the theory of Dialectical Materialism.

The use of the third person allows the author to present details of historical events and to follow the lives of the main characters as they move around the world. The reader is privy to a great deal of information from the third person approach, information that would not be available in another approach. The use of the third person gives the author much more freedom to cover a wide variety of events and to provide more background information and details, and it is the reader that benefit.

Tone

The tone of the book is mostly objective. *TO THE FINLAND STATION* is written in a factual manner—the author set out to write a factual book no matter what his own opinions are. He wrote the kind of book he wanted to write and states that his own opinions and understanding of the material changed over the course of writing the book.

Wilson gives his subjective opinions of some of the characters over the course of the book. His opinions are basically those of the personalities involved. In the Introduction he states that even if he was sympathetic to socialism and the revolutionary cause, he was not prepared for what happened after the revolution or for the despotism and brutality of Stalin. Wilson had been a supporter of the Soviet experiment before he began to work on *TO THE FINLAND STATION*. After visiting Russia in the 1930s, he stopped defending the Soviet cause. He was appalled at what he saw.

As evident from the tone of the book, it does not defend what happened in Russia after the Revolution under Stalin. It just looks at the development of revolutionary thought and what the revolutionaries thought they were doing; this is what makes the book interesting to read for the reader. The combination of the personalities and their lives, history, events and theory makes the book unique and very informative for the reader. The tone is appropriate for the kind of book Wilson has written.

Structure

The body of TO THE FINLAND STATION consists of three parts. The first part is divided into eight chapters and covers the works of Michelet, Renan, Tain and Anatole France. The second part is the longest, consisting of sixteen chapter. This part covers Babeuf, Saint-Simon, Fourier, Owen, Enfantin, Marx, Engels, Lassalle and Bakunin. Obviously, most of this section is concerned with Marx and Engels. The third part has six chapters covering Lenin and Trotsky.

There is a Forward and Introduction, which explains the author's reasons for writing the book and how his view of the Soviet experiment changed. There is a section of Appendices and a very well-developed Index. What is missing is a Bibliography and references, which is strange for this kind of book. The author refers to the name of the work as he discusses it instead of providing a full reference, which is standard practice.

Aside from this, the book is well written. There are some foreign language sentences and quotes. The longer ones are translated in a reference note. The others are not and the reader loses something here. It would have been nice if there was a photo section, so the reader could associate a face with a name. The structure of the book works well for the kind of book it is. The groupings are according to the time periods and the events that were taking place in the world, culminating in the Russian Revolution.



Quotes

"Vico had described his achievement as an explanation of 'the formation of human law' and an indication of 'the specific phase and the regular process by which the customs which gave rise to law originally came into being: religions, languages, denominations, commerce, orders, empires, laws, arms, judgments, punishments, wars, peace, alliances.'" (Part 1, Chapter 1, pg. 7)

"The leaders were to find themselves undone by their own internal contradictions between the new and the old - as Michelet, before making his stand, had found himself between his royal patrons and his revolutionary tradition. Michelet was himself the child of that period of paradoxes; and he was to become par excellence the historian of the perplexed personalities and political anomalies peculiar to an age or social change. This idea of contradictions inside a social system, which is to play, as we shall see, such a prominent role in later social-economic thought, already pervades Michelet to such an extent that we may trace to it the habit of verbal paradox which grew on him in the later written volumes of his history, where he is dealing with with the impasses of the old regime. With Michelet, the typical internal antithesis - which splits up and prevents from functioning the individual or the political body - is between class solidarity on the one hand and patriotic duty on the other; and beyond it, one is always aware of the two opposite emotional poles which magnetize Michelet's world and give it its moral system: a cold and anti-social egoism and the impulse toward human solidarity." (Part 1, Chapter 3, pgs. 18-19)

"The word 'revolution' was coming to connote working-class interference from below with bourgeois property arrangements." (Part 1, Chapter 6, pg. 37)

"Our conviction of the inevitability of religions and revolutions varies in proportion to our distance from them and our opportunity for untroubled reflection." (Part 1, Chapter 7, pg. 54)

"The cause of revolutions is the bending beyond what they can bear of the human springs of society. The people rebel against the pressure; and they are right, because the aim of society is the good of the greatest number. If the people still finds itself bent double, it doesn't matter what the rulers say: the revolution is not finished yet. Or if it is, the rulers have committed a crime." (Part 2, Chapter 1, pg. 76)

"He attended in 1817 a Congress of Sovereigns at Aix-la-Chapelle, and he met there a veteran diplomat, the secretary of the Congress. Owen explained to this personage that it was now possible, through the extraordinary progress of science - if only mankind could be persuaded to cooperate in its own best interests - for the whole of the human race, and no longer merely the privileged few, to be well-educated, well-nourished and well-bred. He had been telling all sorts of people this ; but now he was to be startled by the the secretary's reply. Yes, the veteran diplomat said, they all knew that very well - the governing powers of Europe which he himself represented - and that was just what



they didn't want. If the masses became well-off and independent, how were the governing classes to control them?" (Part 2, Chapter 3, pg. 95)

"Marx and Engels were to come to the conclusion that the failure of the German philosophers to supply principles for man as a social being had been due to their actual helplessness under an obsolete feudal regime: as, for example, the 'self-determination' of Kant had been the intellectual reflection of the effect of the French Revolution on the minds of the German bourgeoisie, which had the impulse but not yet the power to free itself from the old institutions - so that this 'will' remained a 'will-in-and-for-itself...a purely ideological determination and moral postulate,' with no influence on actual society." (Part 2, Chapter 8, pg. 146)

"Perhaps the most important service that Engels performed for Marx at this period was to fill in the blank face and figure of Marx's abstract proletariat and to place him in a real house and real factory. Engels had brought back from England the materials for his book on The Condition of the Working Class in England in 1844, and he now sat down at once to get it written. Here was the social background which would make Marx's vision authentic, and here were cycles of industrial prosperity which always collapsed into industrial depressions - due, as Engels could see, to the blind appetites of the competing manufacturers - and which could only result in a general crash: that millennial catastrophe that for Marx was ultimately to dethrone the gods and set the wise spirit of man in their place." (Part 2, Chapter 8, pg. 146)

"And here we encounter what Karl Marx himself claimed to be one of his only original contributions to the system that afterward came to be known as Marxism. Engels says that when he, Engels, arrived in Brussels in the spring of 1845, Marx put before him the fully developed theory that all history was a succession of struggles between an exploiting and an exploited class. These struggles were thus the results of the methods of production which prevailed during the various periods - that is, of the methods by which people succeeded in providing themselves with food and clothing and the other requirements of life." (Part 2, Chapter 9, pg. 155)

"And yet Marx and Engels were never skeptical about their own theory of the social revolution; they never doubted that the purpose they derived from this theory would eventually be accomplished. Nor did they trouble themselves much to explain how their own brand of 'ideology,' avowedly itself a class ideology destined to promote the interests of the proletariat, could have some different kind of validity from that of others." (Part 2, Chapter 11, pg. 184)

"The sole aim of the revolutionist is the freedom and happiness of the manual workers, but, believing that this can only be accomplished by an all-destructive popular revolution, he must further with all his power the evils that will exhaust the people's patience. The Russian must repudiate squarely the classical model of revolution in vogue in the Western countries, which is always deferring to property and to the traditional social order of so-called civilization and morality, and which only replaces one State by another; the Russian revolutionist must eradicate the State, with all its traditions, institutions and classes. Thus the group that foments the revolution will not try



to impose on the people any political organization from above: the organization of the future society will doubtless arise from the people themselves." (Part 2, Chapter 14, pg. 272)

"We may allow ourselves at first to be persuaded that Marx has somehow proved 'scientifically' the turpitude of the capitalist class, that the triumph of the cause of the worker is somehow guaranteed by 'economics.' There is the Marxist Theory of Surplus Value." (Part 2, Chapter 15, pg. 290)

"Vladimir, released, becomes Lenin. The son of the Councillor of State divests himself of his social identity, assumes the antisocial character of a conspirator; and, in graduating into the worldview of Marxism, he even partly loss his identity as a Russian and is occupied with lines of force that make of national boundaries conventions and extend through the whole human world." (Part 3, Chapter 2, pg. 368)

"Trotsky insisted that not only would a proletarian revolution in Russia be unable to remain purely democratic - since it would be necessary to resort to socialism in order to satisfy the workers at all, in face of the inevitable resistance of the capitalist; but even that, in view of the primitive economy of Russia, it would be impossible to have socialism there at all without socialist revolutions in other countries. Such was the line of historical development to which Trotsky adjusted his endeavors, and he has stuck to it ever since." (Part 3, Chapter 3, pg. 420)

"Lenin in 1917, with a remnant of Vico's God still disguised in the Dialectic; but with no fear of Roman Pope or Protestant Synod, not so sure of the controls of society as the engineer was of the engine that was taking him to Petrograd, yet in a position to calculate the chances with closer accuracy than a hundred to one, stood on the eve of the moment when for the first time in the human exploit the key of a philosophy of history was to fit an historical lock." (Part 3m Chapter 6, pg. 460)



Topics for Discussion

How did Michelet's approach to history differ from the others?

Why are the French Revolution and the Commune considered to be so important?

Describe the early efforts with communities and socialism. What was the longest lasting community?

Explain how Marx and Engels complemented one another.

Explain the concept of Dialectical Materialism.

Discuss the Marxian concept of class struggle and why revolution was a historical necessity.

How did the Russian Revolution occur? Why was Russia not the place where a Marxist revolution was expected?