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KARL MARX

by
Frederick Engels

Short bio based on Engels' version written at the end of July 1868 for the German literary newspaper *Die Gartenlaube* -- whose editors decided against using it.

Engels rewrote it around July 28, 1869 and it was published in *Die Zukunft*, No. 185, August 11, 1869

Translated by Joan and Trevor Walmsley

Transcribed for the Internet by Zodiac

Html Markup by [Brian Basgen](#)

[...]

Karl Marx was born on May 5, 1818 in Trier, where he received a classical education. He studied jurisprudence at Bonn and later in Berlin, where, however, his preoccupation with philosophy soon turned him away from law. In 1841, after spending five years in the "metropolis of intellectuals", he returned to Bonn intending to habilitate. At that time the first "New Era" was in vogue in [Prussia](#). Frederick William IV had declared his love of a loyal opposition, and attempts were being made in various quarters to organise one. Thus the [Rheinische Zeitung](#) was founded at Cologne, with unprecedented daring Marx used it to criticise the deliberations of the Rhine Province Assembly, in articles which attracted great attention. At the end of 1842 he took over the editorship himself and was such a thorn in the side of the censors that they did him the honour of sending a censor [Wilhelm Saint-Paul] from Berlin especially to take care of the *Rheinische Zeitung*. When this proved of no avail either the paper was made to undergo dual censorship, since, in addition to the usual procedure, every issue was subjected to a second stage of censorship by the office of Cologne's Regierungspräsident [Karl Heinrich von Gerlach]. But nor was this measure of any avail against the "obdurate malevolence" of the *Rheinische Zeitung*, and at the beginning of 1843 the ministry issued a decree declaring that the *Rheinische Zeitung* must cease publication at the end of the first quarter. Marx immediately resigned as the shareholders wanted to attempt a settlement, but this also came to nothing and the newspaper ceased publication.

His criticism of the deliberations of the Rhine Province Assembly compelled Marx to study questions of material interest. In pursuing that he found himself confronted with points of view which neither jurisprudence nor philosophy had taken account of. Proceeding from the Hegelian philosophy of law, Marx came to the conclusion that it was not the state, which Hegel had described as the "top of the edifice", but "civil society", which Hegel had regarded with disdain, that was the sphere in which a key to the understanding of the process of the historical development of mankind should be looked for. However, the science of civil society is political economy, and *this* science could not be studied in Germany, it could only be studied thoroughly in England or France.

Therefore, in the summer of 1843, after marrying the daughter of Privy Councillor von Westphalen in Trier (sister of the von Westphalen who later became Prussian Minister of the Interior) Marx moved to Paris, where he devoted himself primarily to studying political economy and the history of the great French Revolution. At the same time he collaborated with Ruge in publishing the [Deutsch-Französische Jahrbücher](#), of which, however only one issue was to appear. Expelled from France by Guizot in 1845, he went to Brussels and stayed there, pursuing the same studies, until the outbreak of the February revolution. Just how little he agreed with the commonly accepted version of socialism there even in its most erudite-sounding form, was shown in his critique of Proudhon's major work *Philosophie de la misere*, which appeared in 1847 in Brussels and Paris under the title of [The Poverty of Philosophy](#). In that work can already be found many essential points of the theory which he has now presented in full detail. [The Manifesto of the Communist Party](#), London, 1848, written before the February revolution and adopted by a workers' congress in London, is also substantially his work.

Expelled once again, this time by the Belgian government under the influence of the panic caused by the February revolution Marx returned to Paris at the invitation of the French provisional government. The tidal wave of the revolution pushed all scientific pursuits into the background; what mattered now was to become involved in the movement. After having worked during those first turbulent days against the absurd notions of the agitators, who wanted to organise German workers from France as volunteers to fight for a republic in Germany, Marx went to Cologne with his friends and founded there the [Neue Rheinische Zeitung](#), which appeared until June 1849 and which people on the Rhine still remember well today. The freedom of the press of 1848 was probably nowhere so successfully exploited as it was at that time, in the midst of a Prussian fortress, by that newspaper. After the government had tried in vain to silence the newspaper by persecuting it through the courts -- Marx was twice brought before the assizes for an offence against the press laws and for inciting people to refuse to pay their taxes, and was acquitted on both occasions -- it had to close at the time of the May revolts of 1849 when Marx was expelled on the pretext that he was no longer a Prussian subject, similar pretexts being used to expel the other editors. Marx had therefore to return to Paris, from where he was once again expelled and from where, in the summer of 1849, [about August 26 1849] he went to his present domicile in London.

In London at that time was assembled the entire *fine fleur* [flower] of the refugees from all the nations of the continent. Revolutionary committees of every kind were formed, combinations, provisional governments *in partibus infidelium*, [literally: in parts inhabited by infidels. The words are added to the title of Roman Catholic bishops appointed to purely nominal dioceses in non-Christian countries; here it means "in exile"] there were quarrels and wrangles of every kind, and the gentlemen concerned no doubt now look back on that period as the most unsuccessful of their lives. Marx remained aloof from all of those intrigues. For a while he continued to produce his *Neue Rheinische Zeitung* in the form of a monthly review (Hamburg, 1850), later he withdrew into the British Museum and worked through the immense and as yet for the most part unexamined library there for all that it contained on political economy. At the same time he was a regular contributor to the *New-York Tribune*, acting, until the outbreak of the American Civil War, so to speak, as the editor for European politics of this, the leading Anglo-American newspaper.

The coup d'etat of December 2 induced him to write a pamphlet, [The Eighteenth Brumaire of Louis Bonaparte](#), New York, 1852, which is just now being reprinted (Meissner, Hamburg), and will make no small contribution to an understanding of the untenable position into which that same Bonaparte has just got himself. The hero of the coup d'etat is presented here as he really is, stripped of the glory with which

his momentary success surrounded him. The philistine who considers his Napoleon III to be the greatest man of the century and is unable himself how this miraculous genius suddenly comes to be making bloomer after bloomer and one political error after the other -- that same philistine can consult the aforementioned work of Marx for his edification.

Although during his whole stay in London Marx chose not to thrust himself to the fore, he was forced by Karl Vogt, after the Italian campaign of 1859, to enter into a polemic, which was brought to an end with Marx's *Herr Vogt* (London, 1860). At about the same time his study of political economy bore its first fruit: [A Contribution to the Critique of Political Economy](#), Part One, Berlin, 1859. This instalment contains only the theory of money presented from completely new aspects. The continuation was some time in coming, since the author discovered so much new material in the meantime that he considered it necessary to undertake further studies.

At last, in 1867, there appeared in Hamburg: [Capital. A Critique of Political Economy, Volume I](#). This work contains the results of studies to which a whole life was devoted. It is the political economy of the working class, reduced to its scientific formulation. This work is concerned not with rabble-rousing phrasemongering, but with strictly scientific deductions. Whatever one's attitude to socialism, one will at any rate have to acknowledge that in this work it is presented for the first time in a scientific manner, and that it was precisely Germany that accomplished this. Anyone still wishing to do battle with socialism, will have to deal with Marx, and if he succeeds in that then he really does not need to mention the *dei minorum gentium*." ["Gods of a lesser stock;" meaning, celebrities of lesser stature.]

But there is another point of view from which Marx's book is of interest. It is the first work in which the actual relations existing between capital and labour, in their classical form such as they have reached in England, are described in their entirety and in a clear and graphic fashion. The parliamentary inquiries provided ample material for this, spanning a period of almost forty years and practically unknown even in England, material dealing with the conditions of the workers in almost every branch of industry women's anti children's work, night work, etc.; all this is here made available for the first time. Then there is the history of factory legislation in England which, from its modest beginnings with the first acts of 1802, has now reached the point of limiting working hours in nearly all manufacturing or cottage industries to 60 hours per week for women and young people under the age of 18, and to 39 hours per week for children under 13. From this point of view the book is of the greatest interest for every industrialist.

For many years Marx has been the "best-maligned" of the German writers, and no one will deny that he was unflinching in his retaliation and that all the blows he aimed struck home with a vengeance. But polemics, which he "dealt in" so much, was basically only a means of self-defence for him. In the final analysis his real interest lay with his science, which he has studied and reflected on for twenty-five years with unrivalled conscientiousness, a conscientiousness which has prevented him from presenting his findings to the public in a systematic form until they satisfied him as to their form and content, until he was convinced that he had left no book unread, no objection unconsidered, and that he had examined every point from all its aspects. Original thinkers are very rare in this age of epigones; if, however, a man is not only an original thinker but also disposes over learning unequalled in his subject, then he deserves to be doubly acknowledged.

As one would expect, in addition to his studies Marx is busy with the workers' movement; he is one of the founders of the International Working Men's Association, which has been the centre of so much

attention recently and has already shown in more than one place in Europe that it is a force to be reckoned with. We believe that we are not mistaken in saying that in this, at least as far as the workers' movement is concerned, epoch-making organisation the German element -- thanks precisely to Marx -- holds the influential position which is its due.

[Marx/Engels Biographical Archive](#)

Encyclopedia of Marxism

People

Ma

MacDonald, James Ramsay (1866-1937)

Born at Lossiemouth, England, he became well known as a propagandist of socialist ideas and in 1893, together with Keir Hardie, founded the Independent Labour Party of which he remained a member until 1930. He became an MP in 1906 and leader of the Labour Party in 1911 but resigned in 1914 on account of a short-lived pacifism. In 1922 he became leader of the opposition and in 1924 Prime Minister and Foreign Secretary of the first Labour government which depended upon Liberal support for a working majority. His policy both at home and abroad was one of liberal capitalism, combining re-armament with a rapprochement with the Soviet Union. The election of 1924 put him out of office but he returned to power in 1929. He responded to the capitalist crisis of 1931 by leading a minority on the right-wing into a coalition with the Conservatives on the basis of economic policies which meant the impoverishment of the working class. Prime Minister of this 'National' government until 1935; became Lord President under [Baldwin](#) until his death.



Mach, Ernst (1838-1916)

Austrian physicist and philosopher who established important principles of optics, mechanics, and wave dynamics and who supported the view that all knowledge is a conceptual organisation of the data of sensory experience. Mach is widely regarded as the leader of the extreme subjectivist school of positivism of the late nineteenth century, but even [Einstein](#) acknowledged a debt to Mach for his persistent exposure of the unstated assumptions of physical science. In retrospect however, all would agree that Mach's positivism was naive and overly [subjectivist](#). Mach was the main target of Lenin's Materialism and Empiriocriticism.

Mach was educated at home until the age of 14, and entered the University of Vienna at the age of 17, received his PhD in physics at the age of 22 and was appointed Professor of Mathematics at the University of Graz in 1864.

The mid-1860s marks the beginning of the “[Second Positivism](#)”. Positivism was already the dominant philosophical current in Europe and around this time, with Ernst Mach very much at the forefront, the centre stage of philosophical struggle moved to analysis of the physiological mechanisms of sensation in order to resolve the age-old problems of perception and the nature and validity of knowledge. (See the essay [Perception Under the Microscope](#).)

Mach's interests had already begun to turn to the psychology and physiology of sensation, although he continued to conduct physical research throughout his career. In 1867 he accepted an appointment as Professor of Experimental Physics at the Charles University in Prague, where he remained till 1895, studying how the mind is able to sense movement and acceleration, the measurement of sound waves, wave propagation and supersonics (thus, the “Mach Number”).

In [Analysis of the Sensations](#) (1886), Mach held that the sole content of knowledge is sensation and material entities can be understood only in terms of the sensations present in their observation. Mach rejected as invalid, on this basis, concepts such as absolute time and space. This led to Mach's most renowned principle, that *inertia* is the manifestation of the interaction between a body and all the other bodies in the universe.

Mach returned to the University of Vienna as Professor of Inductive Philosophy in 1895, but he suffered a stroke two years later and retired from active research in 1901, when he was appointed to the Austrian parliament. He continued to lecture and write in retirement, publishing *Knowledge and Error* in 1905 and an autobiography in 1910.

Further Reading: [Analysis of Sensations](#).

Macleane, John (1879-1923)

Born at Pollokshaws near Glasgow, the son of dispossessed peasants. His father, a potter, died of silicosis in 1887. Maclean worked his way through the education system, eventually obtaining an MA at Glasgow University while working as a schoolteacher. Joined the Social Democratic Federation in 1902 and became one of its leading propagandists in Scotland. Opposed the growing chauvinism of the SDF leadership as early as 1910; on the outbreak of war in 1914 he asserted that it was necessary to "develop a 'class patriotism', refusing to murder one another for a sordid world capitalism.'

In opposition to [Hyndman](#) and the war, he set up the newspaper Vanguard which declared in its first issue that the war 'shows that the day of social pottering or reform is past'. Imprisoned for expressing these views in 1915, 1916 and 1918. A brilliant propagandist, he convinced many workers of the correctness of Marxist principles but was unable to intervene effectively in the enormous class battles on Clydeside during the war or to turn the syndicalist prejudices of the shop stewards in a political direction. His courageous struggle against the war achieved international recognition and in 1918 he was made honorary Soviet consul in Glasgow. However he refused to support the Third (Communist) International or to join the Communist Party but instead turned to Scottish nationalism, establishing in 1922 an abortive Scottish Workers' Republican Party.

Further Reading: [John Maclean Internet Archive](#)

Makhno, Nestor (1884-1934)

Leader of small groups of peasants who fought Ukranian [White armies](#) and German occupation forces during the [Russian civil war](#). He refused to integrate his forces into the Red Army and eventually his forces were broken by

the Soviet government.

Malon, Benoît (1841-93)

French Socialist, one of the founders and theoreticians of reformism. In 1865 a member of the [First International](#). In 1871 a member of the [Commune](#); after its fall he fled to Switzerland. He combated Marxism and stood for an eclectic theory of "integral socialism."



Malthus, Thomas (1766-1834)

English economist who became famous through his book, *Essay on Population*. He there developed the idea that population increases faster than the means of sustenance. This assertion is contradicted by facts. Engels in a letter to Danielson remarks that the opposite is the case — the means of sustenance must exist before population *can* grow. Marx called Malthus' pamphlet "a libel on the human race." But in spite of all the facts, the Malthusian law of population, in one form or another, still remains part of the permanent stock of bourgeois economics. Malthus was an apologist for capitalism and advocated a misanthropic theory of population.

Malvy, Louis (1875-1949)

French Radical Socialist, was minister of the interior from 1914-17, when he was charged with negligence and exiled for five years, to Spain. In 1924 he was reelected to the Chamber of Deputies.

Manilov

A character in Gogol's *Dead Souls*, who had a very fertile imagination and loved to talk; a prattling self-complacent dreamer.

Mann, Tom (1856-1941)

Secretary of the British ILP, and leader of the famous 'dockers tanner' strike in Australia, which ended in victory after receiving a huge donation from Australian unionists. Mann came to Melbourne in 1903, and conducted a series of lectures on 'social problems'. He acted as a stimulus for the formation of the Victorian Socialist Party. Under his mentorship, the VSP grew to 2,000 members by 1907 when it initiated the OBU project. While advocating revolutionary socialism it, still remained inside the ALP. Mann was invited to Broken Hill, and won the craft unionists to the policy of industrial unionism. Mann later became disillusioned with the policy of 'pushing labor to the left'. On his return to Britain, took a pacifist position on the war; became a founding member of the British Communist Party in 1920. Leader of Red International of Labour Unions through which

the CP maintained its united front with Jock Garden's group.



Mao Tse Tung (1893 - 1976)

The son of a peasant farmer, Mao Tse-tung was born in the village of Shao Shan, Hunan province in China. At age 27, Mao attended the First Congress of the Chinese Communist Party in Shanghai, in July 1921. Two years later he was elected to the Central Committee of the party at the Third Congress.

From 1931 to 1934, Mao helped established the Chinese Soviet Republic in SE China, and was elected as the chairman.

Starting in October 1934, "The Long March" began — a retreat from the SE to NW China. In 1937, Japan opened a full war of aggression against China, which gave the Chinese Communist Party cause to unite with the nationalist forces of the Kuomintang. After defeating the Japanese, in an ensuing civil war the Communists defeated the Kuomintang, and established the People's Republic of China, in October 1949.

Mao served as Chairman of the Chinese People's Republic until after the failure of the Great Leap Forward, in 1959. Still chariman of the Communist Party, in May 1966 Mao initiated the Cultural Revolution with a directive denouncing "people like Khrushchev nestling beside us." In August 1966, Mao wrote a big poster entitled "Bombard the Headquarters."

Served as Party chairman until his death in 1976.



Marcuse, Herbert (1898-1979)

German-born U.S. political philosopher whose combination of Marxism and Freudian psychology was popular for a time among student radicals in the late 1960s.

Having become a member of the Social Democratic Party while a student at the University of Freiburg, Marcuse

was a co-founder of the Frankfurt Institute for Social Research. He fled to Geneva in 1933 when Hitler came to power, then went to the United States in 1934, where he taught at Columbia University and became a US citizen in 1940. His [Reason & Revolution](#), written in 1941, made an important contribution to the understanding of Hegel and his influence on Marx.

An intelligence analyst for the U.S. Army during World War II, he headed the Central European Section of the Office of Intelligence Research after the war. He returned to teaching in 1951 at Columbia and Harvard,

he was a member of the Royal Commission on Labour.

Marshall's magnum opus, *Principles of Economics* (1890), was his most important contribution to economic literature. It was distinguished by the introduction of a number of new concepts, such as elasticity of demand, consumer's surplus, quasi-rent, and the representative firm, all of which played a major role in the subsequent development of economics. His *Industry and Trade* (1919) was a study of industrial organisation; *Money, Credit and Commerce* was published in 1923. Writing at a time when the economic world was deeply divided on the theory of value, Marshall succeeded, largely by introducing the element of time as a factor in analysis, in reconciling the classical cost-of-production principle with the marginal-utility principle formulated by William Jevons and the Austrian school. Marshall is often considered to have been in the line of descent of the great English economists - Adam Smith, David Ricardo, and J.S. Mill.

Martinov, Alexander (1865-1935)

Right-wing [Menshevik](#) before 1917 and for a few years after the revolution an opponent of the Soviet government. Strong advocate of the two stage theory: that fully capitalistic government needed to run its course in Russia before Socialism was possible. He joined the Communist Party in 1923, and became an opponent of the [Left Opposition](#). He was a chief architect of the Stalinist theories used to justify subordinating the workers to the "progressive" bourgeoisie, including the concept of the "bloc of four classes."

Martov, Tsederbaum, Yuli Osipovich (1873-1923)

[Menshevik](#) leader. Until 1903 (at the time of the split in the [Russian Socialist Democratic Labour Party](#)), closely associated with [Lenin](#). (edited with Lenin [Iskra](#)) A [Centrist](#) during [WWI](#), in 1920 left Russia.

Marx Family:

Marx, Caroline (1824-1847): Karl Marx's sister.

Marx, Edgar (Musch) (1847-1855): Karl and Jenny Marx's son who died of tuberculosis.

Marx, Eduard (3824-1837): Karl Marx's brother.

Marx, Eleanor (Tussy) (1855-1898):Karl Marx's youngest daughter. Tussy was a precocious youngster who showed an early interest in politics including writing to major political figures around the world as a child. Eleanor and her two sisters grew up with their father's story-telling and immersed in literature. Tussy began a life-long love of books and theater. She would later translate several works of literature as well as become a stage actress.

Once engaged to Prosper Lissagary, she met [Edward Aveling](#) in 1883 and they would live together in common law for the remainder of her life. They became members of the Democratic Federation led by [Henry Hyndman](#) in the early 1880s. Tussy wrote in the draft of the program that the needed change in society will be a revolution. "The two classes at present existing will be replaced by a single class consisting of the whole of the healthy and sane members of the community, possessing all the means of production and distribution in common...".

The Democratic Federation, later renamed the Social Democratic Federation broke up in 1884 over personality problems and the issue of internationalism. The Avelings and William Morris formed the Socialist League which published a monthly paper called *Commonweal*. In this vehicle Tussy wrote several articles and reviews on women's and other issues as well as a pamphlet entitled *The Woman Question*. In 1886 Tussy toured in the U.S.

along with [Wilhelm Liebknecht](#) fundraising for the German Social Democratic Party and in support of the Haymarket affair.

Along with continuing work translating literature and acting, she became very involved in organizing, writing, record-keeping and speaking for militant trade union such as the Gasworkers, and the Dockers Union and their struggles. In 1889 she was a delegate in Paris for the founding of the Second International.

Later in her life, Tussy became very involved in organizing the part of her father's papers left to her after the death of Engels, as well as continuing her own work. During a period of depression in 1889, she commit suicide at the age of 43. For some of her translations and editing work, see the [Eleanor Marx](#) section.

Marx, Franziska (1851-1852):Karl and Jenny Marx's daughter, died in infancy.

Marx, Heinrich (1777-1838):Lawyer in Trier, Karl Marx's father.

Marx, Heinrich Guido (Foxchen) (1849-1850):Karl and Jenny Marx's son, died in infancy.

Marx, Henriette (1787-1863):Karl Marx's mother.

Marx, Henriette (1820-1856): Karl Marx's sister.

Marx, Hermann (1819-1842):Karl Marx's brother.

Marx, Laura (1845-1911):(see also Lafargue, Laura) Karl and Jenny Marx's daughter who married Paul Lafargue.

Marx, Louise (1821-1893):Karl Marx's sister, wife of Johann Carel Juta.

Marx, Sophie (181-1883): Karl Marx's sister, wife of Wilhelm Robert Schmalhausen.

Marx, Jenny von Westphalen (1814-1881)

Karl Marx's wife. See also the [Jenny von Westphalen](#) section in the Women and Marxism page.

Marx, Jenny (Jennychen) (1844-1883)

(Also [Longuet, Jenny](#))

Karl and Jenny Marx's eldest daughter, married to [Charles Longuet](#). In 1870 she took action in the Irish struggles by publishing in a French paper revelations of the treatment of the Irish political prisoners by the English bourgeoisie; by this means she forced the Gladstone government to conduct an investigation into the question. She wrote under the name of ".J. Williams." See also the [Jenny Longuet](#) section in the Women and Marxism page.

Marx, Karl (1818-1883)

"And now as to myself, no credit is due to me for discovering the existence of classes in modern society or the struggle between them. Long before me bourgeois historians had described the historical development of this class struggle and bourgeois economists, the economic anatomy of classes. What I did that was new was to prove:

(1) that the existence of classes is only bound up with the particular, historical phases in the development of production [See: [Historical Materialism](#)]

(2) that the class struggle necessarily leads to the [dictatorship of the proletariat](#).

(3) that this dictatorship itself only constitutes the transition to the abolition of all classes and to a [classless society](#).

Karl Marx

Letter to Weydemeyer

March 5, 1852

Karl Marx was born on May 5, 1818, in the city of Trier in [Rheinish Prussia](#). His family was Jewish, but converted to Protestantism in 1824. The family was [petty-bourgeois](#); his father was a lawyer. After graduating from a Gymnasium (High School) in Trier, Marx entered the university, first at Bonn and later in Berlin, where he read law, majoring in history and philosophy. He concluded his university course in 1841, submitting a doctoral thesis on the philosophy of Epicurus. At the time Marx was a Hegelian [idealist](#) in his views. In Berlin, he belonged to the circle of "[Left Hegelians](#)" (with [Bruno Bauer](#) and others) who sought to draw atheistic and revolutionary conclusions from Hegel's philosophy. [Ludwig Feuerbach](#) began to criticize theology, particularly after 1836, and he began his turn to [materialism](#), which in 1841 gained ascendancy in his philosophy (*The Essence of Christianity*).

After graduating from university, Marx moved to Bonn, hoping to become a professor. However, the [reactionary](#) policy of the government made Marx abandon the idea of an academic career, after Ludwig Feuerbach had been deprived of his chair in 1832 (and who was not allowed to return to the university in 1836); and in 1841 the government had forbade the young Professor Bruno Bauer to lecture at Bonn.

At the beginning on 1842, some [radical](#) bourgeois in the Rhineland (Cologne), who were in touch with the Left Hegelians, founded a paper in opposition to the Prussian government, called the [Rheinische Zeitung](#). Marx and Bruno Bauer were invited to be the chief contributors, and in October 1842 Marx became editor-in-chief and moved from Bonn to Cologne.

The newspaper's revolutionary-democratic trend became more and more pronounced under Marx's editorship, and the government first imposed double and triple censorship on the paper, and then on January 1 1843 suppressed it. Marx was forced to resign the editorship before that date, but his resignation did not save the paper, which suspended publication in March 1843. Of the major articles Marx contributed to Rheinische Zeitung, Engels notes, an article on the condition of peasant winegrowers in the Moselle Valley. Marx's journalistic activities convinced him that he was insufficiently acquainted with political economy, and he zealously set out to study it. (See: [Marx's articles for the Rheinische Zeitung](#))

In 1843, Marx married, at Kreuznach, a childhood friend he had become engaged to while still a student. His wife came from a bourgeois family of the Prussian nobility, her elder brother being Prussia's Minister of the Interior during an extremely reactionary period — 1850-58.

In the autumn of 1843, Marx went to Paris in order to publish a radical journal abroad, together with [Arnold Ruge](#) (1802-1880). Only one issue of this journal, [Deutsch-Französische Jahrbücher](#), appeared. Publication was discontinued owing to the difficulty of secretly distributing it in Germany, and to disagreement with Ruge. Marx's articles in this journal showed that he was already a revolutionary who advocated "merciless criticism of everything existing", and in particular the "criticism by weapon", and appealed to the masses and to the proletariat.

Also in 1843, Feuerbach wrote his famous *Principles of the Philosophy of the Future*. "One must have experienced for oneself the liberating effect" of these books, Engels subsequently wrote. "We [i.e., the Left Hegelians] all became at once Feuerbachians."

In September 1844, [Frederick Engels](#) came to Paris for a few days, and from that time on became Marx's closest friend. Shortly after meeting, Marx and Engels worked together to produce the first mature work of [Marxism](#) — [The German Ideology](#). In this work, largely produced in response to Feuerbach's materialism, Marx and Engels set down the foundations of [Marxism](#) with the [materialistic conception of history](#), and broke from Left Hegelian idealism with a critique against Bruno Bauer and Max Stirner. "The philosophers have only interpreted the world in various ways;" Marx wrote in an [outline for the beginning of the book](#), "the point is to *change* it."

In the mid to late-1840s both Marx and Engels took a most active part in the then seething life of the revolutionary groups in Paris (of particular importance at the time was [Proudhon's](#) doctrine), which Marx broke into pieces in his [Poverty of Philosophy](#), (1847).

At the insistent request of the Prussian government, Marx was banished from Paris in 1845, considered by both governments a dangerous revolutionary. Marx then moved to Brussels. In the spring of 1847 Marx and Engels joined a secret propaganda society called the [Communist League](#). Marx and Engels took a prominent part in the League's Second Congress (London, November 1847), at whose request they drew up the [Communist Manifesto](#), which appeared in February 1848. With outstanding clarity, this work outlines a new world-conception based on [materialism](#). This document analyses the realm of social life; the theory of the class struggle; the tasks of the [Communists](#); and the revolutionary role of the proletariat — the creators of a new, [communist society](#).

On the outbreak of the Revolution of February 1848, Marx was banished from Belgium. He returned to Paris, whence, after the March Revolution, he went to Cologne, Germany, where [Neue Rheinische Zeitung](#) was published from June 1 1848 to May 19 1849, with Marx as editor-in-chief. The victorious counter-revolution first instigated court proceedings against Marx (he was acquitted on February 9, 1849), and then banished him from Germany (May 16, 1849). First Marx went to Paris, where he was again banished after the demonstration of June 13, 1849, and then went to London, where he lived until his death.

Marx's life as a political exile was an extremely difficult one, as the correspondence between Marx and Engels clearly reveals. Poverty weighed heavily on Marx and his family; had it not been for Engels' constant and selfless financial aid, Marx would not only have been unable to complete [Capital](#) but would have inevitably have been crushed by hunger and malnutrition.

The revival of the democratic movements in the late fifties and in the sixties thrust Marx back into political work. In 1864 (September 28) the [International Working Men's Association](#) — the First International — was founded in London. Marx was the heart and soul of this organization, and author of its [first address](#) and of a host of resolutions, declaration and manifestos. In uniting the labor movement of various forms of non-proletarian socialism (Mazzini, Proudhon, [Bakunin](#), liberal trade-unionism in Britain, [Lassallean](#) deviations to the right, etc.), and in combating the theories of all these sects and schools, Marx here hammered out uniform tactics for the proletarian struggle of the working in the various countries. (See Marx's writings for the [First International](#))

Following the downfall of the [Paris Commune](#) (1871) — of which Marx gave a clear-cut materialistic analysis of these events in [The Civil War In France](#), 1871 — and the Bakunin cleavage in the International (See: [Marx's conflict with Bakunin](#)), the organization could no longer exist in Europe. After the [Hague Congress of the International](#) (1872), the General Council of the International had played its historical part, and now made way for a period of a far greater development of the labor movement in all countries in the world, a period in which the movement grew in scope, and mass socialist working-class parties in individual national states were formed.

Marx's health became undermined by his strenuous work in the International and his still more strenuous writings and organising. He continued work on the refashioning of political economy and on the completion of *Capital*, for which he collected a mass of new material and studied a number of languages (Russian, for instance; Marx was fully fluent in German, French, and English). However, ill-health prevented him from completing the last two volumes of *Capital* (which Engels subsequently put together from Marx's notes).

Marx's wife died on December 2, 1881, and on March 14, 1883, Marx passed away peacefully in his armchair. He lies buried next to his wife at Highgate Cemetery in London.

by V.I. Lenin (Edited)

[Granat Encyclopedia: Karl Marx](#)

[Chpt 1: Karl Marx](#)

See Also: [The Marx/Engels Biographical Archive](#).

Masaryk, Jan (d. 1948)

Tomas Masaryk, A Czech intellectual and statesman, led the Czech Legion of prisoners of war against the Russian Revolution and was the founder-President of Czechoslovakia in December 1918 until his death in 1935. His son Jan Masaryk was Foreign Minister of the Czech government-in-exile in London 1941-45, and continued on after returning to Prague in 1945, as a symbol of the continuity of Czech government. Leapt to his death from a window of the Foreign Ministry in 1948, a few days after the success of the Communist Party in the February 1948 elections.

Maslov, Pyotr Pavlovich (1867 - 1946)

[Menshevik](#). Wrote a number of works on the agrarian question. During the first world war took a [social-chauvinst](#) stand. Following the October revolution, Pyotr resigned from politics and took up teaching and scientific work.

Maslow, Arkady (1891-1941)

Top German CP leader expelled in 1927 because of his support of the Russian [Left Opposition](#). He helped found the oppositional periodical *Volkswille* [People's Will] and the Leninbund, which for a short time was associated with the Left Opposition. He withdrew from the Leninbund leadership before it broke with the Left Opposition, and for a short time sympathized with the movement for the Fourth International in the mid-thirties.

Jacob, Mathilde (1873-)

Secretary and member of [Rosa Luxemburg's](#) inner circle. Jacob eventually broke with Luxemburg but later authored an unpublished manuscripts of her memoirs.

Maurer, Georg Ludwig von (1790-1872)

German jurist and historian. Distinguished for his investigations into the history of the development of common property in land, the formation of towns in the Middle Ages and relations.

Mazzini, Guiseppe (1805-72)

Italian politician who played a leading part in the bourgeoisie revolutionary movement (especially among the

town intelligentsia and liberal aristocracy). He lived abroad as a refugee. In 1831-32 he founded "Young Italy," a revolutionary organisation aiming at the unification of Italy, which was at that time still split up into many different states. He took part in the revolutionary struggles of the year 1848 in Italy. After this he was again an emigre abroad (London), and there founded the European Democratic Committee, which was intended to unite the revolutionary movements in the different countries. His republican programme demanded the independence and unity of Italy and a democratic republic; his slogan was "Dio e Popolo " (God and the People). Marx criticised the inconsistent and anti-proletarian character of Mazzini's programme and carried on an energetic struggle against him and his Committee.

[Index of the Letter M](#)

[Glossary of People](#) | [Encyclopedia of Marxism](#)

Biographical Comments on Karl Marx

by his daughter
Eleanor Marx

Karl was a young man of seventeen when he became engaged to Jenny. For them, too, the path of true love was not a smooth one. It is easy to understand that Karl's parents opposed the engagement of a young man of his age ... The earnestness with which Karl assures his father of his love in spite of certain contradictions is explained by the rather stormy scenes his engagement had caused in the home. My father used to say that at that time he had been a really ferocious Roland. But the question was soon settled and shortly before or after his eighteenth birthday the betrothal was formally recognised. Seven years Karl waited for his beautiful Jenny, but "they seemed but so many days to him, because he loved her so much".

On 19 June 1843 they were wedded. Having played together as children and become engaged as a young man and girl, the couple went hand in hand through the battle of life.

And what a battle! Years of bitter pressing need and, still worse, years of brutal suspicion, infamous calumny and icy indifference. But through all that, in unhappiness and happiness, the two lifelong friends and lovers never faltered, never doubted: they were faithful unto death. And death has not separated them.

His whole life long Marx not only loved his wife, he was in love with her. Before me is a love letter the passionate, youthful ardour of which would suggest it was written by an eighteen-year-old. Marx wrote it in 1856, after Jenny had borne him six children. Called to Trier by the death of his mother in 1863, he wrote from there saying he had made "daily pilgrimages to the old house of the Westphalens (in Roemerstrasse) that interests me more than the whole of Roman antiquity because it reminds me of my happy youth and once held my dearest treasure. Besides, I am asked daily on all sides about the former 'most beautiful girl in Trier' and 'Queen of the ball'. It is damned pleasing for a man to find his wife lives on in the imagination of a whole city as a delightful princess..."

Marx was deeply attached to his father. He never tired of talking about him and always carried an old daguerrotype photograph of him. But he would never show it to strangers because, he said, it was so unlike the original. I thought the face very handsome, the eyes and brow were like those of his son but the features were softer about the mouth and chin. The type was in general definitely Jewish, but beautifully so. When, after the death of his wife, Marx undertook a long, sad journey to recover his health -- for he wanted to complete his work -- he always had with him the photograph of his father, an old photograph of my mother on glass (in a case) and one of my sister -- Jenny. We found them after his death in his breast pocket. Engels laid them in his coffin.

Written in German for the *Neue Zeit*, Vol. 1, 1897-8,
on the publication of the young Marx's letter to his father.
Online version: transcribed by Zodiac,
html markup by Brian Basgen

[Marx/Engels Biographical Archive](#)

THE DEATH OF KARL MARX

Marx was laid to rest in Highgate Cemetery on Saturday, March 17 1883, in the same grave as his wife, Jenny, buried 15 months earlier.

ARTICLES BY ENGELS:

- **Mar 17** Highgate Cemetery, London: [Engels' speech](#)
- **Mar 20** *La Justice*: [Draft of a Speech at the Graveside of Karl Marx](#)
- **Mar 22** *Der Sozialdemokrat*: [Karl Marx's Funeral](#)
- **May 03** *Der Sozialdemokrat*: [On The Death of Karl Marx](#)
- **May 17** *Der Sozialdemokrat*: [On The Death of Karl Marx](#)



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Archive](#)



[Marxist writers'
Archives](#)

Vladimir Lenin

Biographical Article on Fredrick Engels

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**What a torch of reason ceased to burn,
What a heart has ceased to beat!**

[from N. A. Nekrasov's poem
"In Memory of Dobrolyubov"]

On August 5 (new style), 1895, Frederick Engels died in London. After his friend Karl Marx (who died in 1883), Engels was the finest scholar and teacher of the modern proletariat in the whole civilised world. From the time that fate brought Karl Marx and Frederick Engels together, the two friends devoted their life's work to a common cause. And so to understand what Frederick Engels has done for the proletariat, one must have a clear idea of the significance of Marx's teaching and work for the development of the contemporary working-class movement. Marx and Engels were the first to show that the working class and its demands are a necessary outcome of the present economic system, which together with the bourgeoisie inevitably creates and organises the proletariat. They showed that it is not the well-meaning efforts of noble-minded individuals, but the class struggle of the organised proletariat that will deliver humanity from the evils which now oppress it. In their scientific works, Marx and Engels were the first to explain that socialism is not the invention of dreamers, but the final aim and necessary result of the development of the productive forces in modern society. All recorded history hitherto has been a history of class struggle, of the succession of the rule and victory of certain social classes over others. And this will continue until the foundations of class struggle and of class domination -- private property and anarchic social production -- disappear. The interests of the proletariat demand the destruction of these foundations, and therefore the conscious class struggle of the organised workers must be directed against them. And every class struggle is a political struggle.

These views of Marx and Engels have now been adopted by all proletarians who are fighting for their emancipation. But when in the forties the two friends took part in the socialist literature and the social movements of their time, they were absolutely novel. There were then many people, talented and without talent, honest and dishonest, who, absorbed in the struggle for political freedom, in the struggle against the despotism of kings, police and priests, failed to observe the antagonism between the interests of the bourgeoisie and those of the proletariat. These people would not entertain the idea of the workers acting as an independent social force. On the other hand, there were many dreamers, some of them geniuses,

who thought that it was only necessary to convince the rulers and the governing classes of the injustice of the contemporary social order, and it would then be easy to establish peace and general well-being on earth. They dreamt of a socialism without struggle. Lastly, nearly all the socialists of that time and the friends of the working class generally regarded the proletariat only as an *ulcer*, and observed with horror how it grew with the growth of industry. They all, therefore, sought for a means to stop the development of industry and of the proletariat, to stop the "wheel of history." Marx and Engels did not share the general fear of the development of the proletariat; on the contrary, they placed all their hopes on its continued growth. The more proletarians there are, the greater is their strength as a revolutionary class, and the nearer and more possible does socialism become. The services rendered by Marx and Engels to the working class may be expressed in a few words thus: they taught the working class to know itself and be conscious of itself, and they substituted science for dreams.

That is why the name and life of Engels should be known to every worker. That is why in this collection of articles, the aim of which, as of all our publications, is to awaken class-consciousness in the Russian workers, we must give a sketch of the life and work of Frederick Engels, one of the two great teachers of the modern proletariat.

Engels was born in 1820 in Barmen, in the Rhine Province of the kingdom of Prussia. His father was a manufacturer. In 1838 Engels, without having completed his high-school studies, was forced by family circumstances to enter a commercial house in Bremen as a clerk. Commercial affairs did not prevent Engels from pursuing his scientific and political education. He had come to hate autocracy and the tyranny of bureaucrats while still at high school. The study of philosophy led him further. At that time Hegel's teaching dominated German philosophy, and Engels became his follower. Although Hegel himself was an admirer of the autocratic Prussian state, in whose service he was as a professor at Berlin University, Hegel's *teachings* were revolutionary. Hegel's faith in human reason and its rights, and the fundamental thesis of Hegelian philosophy that the universe is undergoing a constant process of change and development, led some of the disciples of the Berlin philosopher -- those who refused to accept the existing situation -- to the idea that the struggle against this situation, the struggle against existing wrong and prevalent evil, is also rooted in the universal law of eternal development. If all things develop, if institutions of one kind give place to others, why should the autocracy of the Prussian king or of the Russian tsar, the enrichment of an insignificant minority at the expense of the vast majority, or the domination of the bourgeoisie over the people, continue for ever? Hegel's philosophy spoke of the development of the mind and of ideas; it was *idealistic*. From the development of the mind it deduced the development of nature, of man, and of human, social relations. While retaining Hegel's idea of the eternal process of development, [1] Marx and Engels rejected the preconceived idealist view; turning to life, they saw that it is not the development of mind that explains the development of nature but that, on the contrary, the explanation of mind must be derived from nature, from matter.... Unlike Hegel and the other Hegelians, Marx and Engels were materialists. Regarding the world and humanity materialistically, they perceived that just as material causes underlie all natural phenomena, so the development of human society is conditioned by the development of material forces, the productive forces. On the development of the productive forces depend the relations into which men enter with one another in the production of the things required for the satisfaction of human needs. And in these relations lies the explanation of all the phenomena of social life, human aspirations, ideas and laws. The development of the productive forces creates social relations based upon private property, but now we see that this same development of the productive forces deprives the majority of their property and concentrates it in the hands of an insignificant minority. It abolishes property, the basis of the modern social order, it itself strives towards

the very aim which the socialists have set themselves. All the socialists have to do is to realise which social force, owing to its position in modern society, is interested in bringing socialism about, and to impart to this force the consciousness of its interests and of its historical task. This force is the proletariat. Engels got to know the proletariat in England, in the centre of English industry, Manchester, where he settled in 1842, entering the service of a commercial firm of which his father was a shareholder. Here Engels not only sat in the factory office but wandered about the slums in which the workers were cooped up, and saw their poverty and misery with his own eyes. But he did not confine himself to personal observations. He read all that had been revealed before him about the condition of the British working class and carefully studied all the official documents he could lay his hands on. The fruit of these studies and observations was the book which appeared in 1845: *The Condition of the Working Class in England*. We have already mentioned what was the chief service rendered by Engels in writing *The Condition of the Working Class in England*. Even before Engels, many people had described the sufferings of the proletariat and had pointed to the necessity of helping it. Engels was the *first* to say that the proletariat is *not only* a suffering class; that it is, in fact, the disgraceful economic condition of the proletariat that drives it irresistibly forward and compels it to fight for its ultimate emancipation. And the fighting proletariat *will help itself*. The political movement of the working class will inevitably lead the workers to realise that their only salvation lies in socialism. On the other hand, socialism will become a force only when it becomes the aim of the *political* struggle of the working *class*. Such are the main ideas of Engels' book on the condition of the working class in England, ideas which have now been adopted by all thinking and fighting proletarians, but which at that time were entirely new. These ideas were set out in a book written in absorbing style and filled with most authentic and shocking pictures of the misery of the English proletariat. The book was a terrible indictment of capitalism and the bourgeoisie and created a profound impression. Engels' book began to be quoted everywhere as presenting the best picture of the condition of the modern proletariat. And, in fact, neither before 1845 nor after has there appeared so striking and truthful a picture of the misery of the working class.

It was not until he came to England that Engels became a socialist. In Manchester he established contacts with people active in the English labour movement at the time and began to write for English socialist publications. In 1844, while on his way back to Germany, he became acquainted in Paris with Marx, with whom he had already started to correspond. In Paris, under the influence of the French socialists and French life, Marx had also become a socialist. Here the friends jointly wrote a book entitled *The Holy Family, or Critique of Critical Critique*. This book, which appeared a year before *The Condition of the Working Class in England*, and the greater part of which was written by Marx, contains the foundations of revolutionary materialist socialism, the main ideas of which we have expounded above. "The holy family" is a facetious nickname for the Bauer brothers, the philosophers, and their followers. These gentlemen preached a criticism which stood above all reality, above parties and politics, which rejected all practical activity, and which only "critically" contemplated the surrounding world and the events going on within it. These gentlemen, the Bauers, looked down on the proletariat as an uncritical mass. Marx and Engels vigorously opposed this absurd and harmful tendency. In the name of a real, human person -- the worker, trampled down by the ruling classes and the state -- they demanded, not contemplation, but a struggle for a better order of society. They, of course, regarded the proletariat as the force that is capable of waging this struggle and that is interested in it. Even before the appearance of *The Holy Family*, Engels had published in Marx's and Ruge's *Deutsch-Französische Jahrbücher* his "Critical Essays on Political Economy," in which he examined the principal phenomena of the contemporary economic order from a socialist standpoint, regarding them as necessary consequences of the rule of private property. Contact with Engels was undoubtedly a factor in Marx's decision to study political

economy, the science in which his works have produced a veritable revolution.

From 1845 to 1847 Engels lived in Brussels and Paris, combining scientific work with practical activities among the German workers in Brussels and Paris. Here Marx and Engels established contact with the secret German Communist League, which commissioned them to expound the main principles of the socialism they had worked out. Thus arose the famous *Manifesto of the Communist Party* of Marx and Engels, published in 1848. This little booklet is worth whole volumes: to this day its spirit inspires and guides the entire organised and fighting proletariat of the civilised world.

The revolution of 1848, which broke out first in France and then spread to other West-European countries, brought Marx and Engels back to their native country. Here, in Rhenish Prussia, they took charge of the democratic *Neue Rheinische Zeitung* published in Cologne. The two friends were the heart and soul of all revolutionary-democratic aspirations in Rhenish Prussia. They fought to the last ditch in defence of freedom and of the interests of the people against the forces of reaction. The latter, as we know, gained the upper hand. The *Neue Rheinische Zeitung* was suppressed. Marx, who during his exile had lost his Prussian citizenship, was deported; Engels took part in the armed popular uprising, fought for liberty in three battles, and after the defeat of the rebels fled, via Switzerland, to London.

Marx also settled in London. Engels soon became a clerk again, and then a shareholder, in the Manchester commercial firm in which he had worked in the forties. Until 1870 he lived in Manchester, while Marx lived in London, but this did not prevent their maintaining a most lively interchange of ideas: they corresponded almost daily. In this correspondence the two friends exchanged views and discoveries and continued to collaborate in working out scientific socialism. In 1870 Engels moved to London, and their joint intellectual life, of the most strenuous nature, continued until 1883, when Marx died. Its fruit was, on Marx's side, *Capital*, the greatest work on political economy of our age, and on Engels' side, a number of works both large and small. Marx worked on the analysis of the complex phenomena of capitalist economy. Engels, in simply written works, often of a polemical character, dealt with more general scientific problems and with diverse phenomena of the past and present in the spirit of the materialist conception of history and Marx's economic theory. Of Engels' works we shall mention: the polemical work against Dühring (analysing highly important problems in the domain of philosophy, natural science and the social sciences), [2] *The Origin of the Family, Private Property and the State* (translated into Russian, published in St. Petersburg, 3rd ea., 1895), *Ludwig Feuerbach* (Russian translation and notes by G. Plekhanov, Geneva, 1892)," an article on the foreign policy of the Russian Government (translated into Russian in the *Geneva Social-Demokrat*, Nos. 1 and 2), splendid articles on the housing question, and finally, two small but very valuable articles on Russia's economic development (*Frederick Engels on Russia*, translated into Russian by Zaslulich, Geneva, 1894). Marx died before he could put the final touches to his vast work on capital. The draft, however, was already finished, and after the death of his friend, Engels undertook the onerous task of preparing and publishing the second and the third volumes of *Capital*. He published Volume II in 1885 and Volume III in 1894 (his death prevented the preparation of Volume IV). These two volumes entailed a vast amount of labour. Adler, the Austrian Social-Democrat, has rightly remarked that by publishing volumes II and III of *Capital* Engels erected a majestic monument to the genius who had been his friend, a monument on which, without intending it, he indelibly carved his own name. Indeed these two volumes of *Capital* are the work of two men: Marx and Engels. Old legends contain various moving instances of friendship. The European proletariat may say that its science was created by two scholars and fighters, whose relationship to each other surpasses the most moving stories of the ancients about human friendship. Engels always -- and, on the whole, quite justly -- placed himself after Marx. "In Marx's lifetime," he wrote to an old friend, "I played second

fiddle." His love for the living Marx, and his reverence for the memory of the dead Marx were boundless. This stern fighter and austere thinker possessed a deeply loving soul.

After the movement of 1848-49, Marx and Engels in exile did not confine themselves to scientific research. In 1864 Marx founded the International Working Men's Association, and led this society for a whole decade. Engels also took an active part in its affairs. The work of the International Association, which, in accordance with Marx's idea, united proletarians of all countries, was of tremendous significance in the development of the working-class movement. But even with the closing down of the International Association in the seventies, the unifying role of Marx and Engels did not cease. On the contrary, it may be said that their importance as the spiritual leaders of the workingclass movement grew continuously, because the movement itself grew uninterruptedly. After the death of Marx, Engels continued alone as the counsellor and leader of the European socialists. His advice and directions were sought for equally by the German socialists, whose strength, despite government persecution, grew rapidly and steadily, and by representatives of backward countries, such as the Spaniards, Rumanians and Russians, who were obliged to ponder and weigh their first steps. They all drew on the rich store of knowledge and experience of Engels in his old age.

Marx and Engels, who both knew Russian and read Russian books, took a lively interest in the country, followed the Russian revolutionary movement with sympathy and maintained contact with Russian revolutionaries. They both became socialists after being *democrats*, and the democratic feeling of *hatred* for political despotism was exceedingly strong in them. This direct political feeling, combined with a profound theoretical understanding of the connection between political despotism and economic oppression, and also their rich experience of life, made Marx and Engels uncommonly responsive *politically*. That is why the heroic struggle of the handful of Russian revolutionaries against the mighty tsarist government evoked a most sympathetic echo in the hearts of these tried revolutionaries. On the

Footnotes

[1] Marx and Engels frequently pointed out that in their intellectual development they were much indebted to the great German philosophers, particularly to Hegel. "Without German philosophy," Engels says, "scientific socialism would never have come into being."

[2] This is a wonderfully rich and instructive book. Unfortunately, only a small portion of it, containing a historical outline of the development of socialism, has been translated into Russian (*The Development of Scientific Socialism*, 2nd ea., Geneva, 1892).

[Marx/Engels Biography](#)

[Lenin Works Archive](#)

Engels, Frederick

Born in Barmen on November 28, 1820. Took up commerce and worked as an office clerk from 1837 to 1841, first in Barmen and from 1838 in Bremen. After serving for a year as an army volunteer (1841-42), he joined his father's business in Manchester in 1843, staying there until 1844. From 1845 to 1848 he lived in Brussels (with K. Marx) and, alternately, in Paris; from 1848 to May 1849 he worked for the [Neue Rheinische Zeitung](#) in Cologne. In June and July of that year he took part in the uprising in South Germany as an aide-de-camp in Willich's volunteer corps. Then he went to London for a short time and, in 1850, rejoined his father's concern in Manchester, working first as a clerk and, from 1864, as a joint proprietor. In 1869 he retired from business for good. He has lived in London since 1870.

Of his works we shall mention the following:

"Umrisse zu einer Kritik der National-ökonomie" (in *Deutsch-Französische Jahrbücher*, published by Ruge and Marx, Paris, 1844 (Issues 1 and 2), pp. 86-114; reprinted in *Die Neue Zeit*, IX Jahrgang 1890/91, Bd. 1, p. 236 et seq.).

(Jointly with Karl Marx.) *Die Heilige Familie oder Kritik der kritischen Kritik Gegen Bruno Bauer und Konsorten*, F. E. und K. M. Frankfurt a. M., 1845.

Die Lage der arbeitenden Klasse in England, Leipzig, 1845 (English translation, New York, 1887).

(Jointly with Karl Marx, anonymously.) *Manifest der Kommunistischen Partei*, London, 1848 (also in French, Spanish, Italian, Danish, Russian, Polish, English).

(Worked as coeditor, editor-in-chief respectively (substituting Marx) in *Neue Rheinische Zeitung*, 1848-1849 in Cologne and in *Neue Rheinische Zeitung. Revue*, 1850 in London.)

(Anonymously.) *Po und Rhein*, Berlin, 1859.

(Anonymously.) *Savoyen, Nizza und der Rhein*, Berlin, 1860.

"Die Preussische Militärfrage und die deutsche Arbeiterpartei", Hamburg, 1865, *Der deutsche Bauernkrieg*. (Reprinted from *Neue Rheinische Zeitung. Revue*.) Leipzig, three editions, the latest of 1875.

Zur Wohnungsfrage. Three issues, 1st edition, Leipzig, 1872, 2nd edition, Zurich, 1887.

Soziales aus Russland, Leipzig, 1875.

(Anonymously.) *Preussische Schnaps in Deutschen Reichstag*, Leipzig, 1876.

Die Bakunisten an der Arbeit. Denkschrift über den Aufstand in Spanien, Leipzig, 1873.

Herr Eugen Dühring's Umwälzung der Wissenschaft, 1st edition, Leipzig, 1878, 2nd edition, Zurich, 1886.

Die Entwicklung des Sozialismus von der Utopie zur Wissenschaft, 1st, 2nd, 3rd editions, Zurich, 1883, 4th edition, prepared for publication, Berlin, 1891 (also in French, Russian, Polish, Italian, Spanish, Romanian, Dutch, Danish).

Der Ursprung der Familie, des Privateigentums und des Staats. Im Anschluss an Lewis H. Morgan's Forschungen, Zurich, 1884, 3rd edition, Stuttgart, 1889 (also in Italian, Romanian, Danish; French edition under preparation).

Ludwig Feuerbach und der Ausgang der klassischen deutschen Philosophie, Stuttgart, 1888.

"Die auswärtige Politik des russischen Zarenthums" (in *Die Neue Zeit*, VIII Jahrgang, 1889/90, Bd. II; also in Russian, English, French, Romanian).

Ueber den Bürgerkrieg in Frankreich (in *Die Neue Zeit*, IX Jahrgang, 1890/91, Bd. 11, p. 33 et seqq.).

In Sachen Brentano contra Marx wegen angeblicher Zitatsfälschung. Geschichtserzählung und Dokumente, Hamburg, 1891.

Besides he prepared for publication the following works to which he wrote introductions and prefaces;

I. In German:

K. Marx. "Das Kapital". Vol. 1, 3rd edition, 1883; 4th edition, 1890 (Preface about Brentano). Also, Vol. II (Preface about Rodbertus), 1885.

K. Marx. Das Elend der Philosophie. Deutsch von Bernstein und Kautsky. Stuttgart, 1885 (Preface about Rodbertus).

K. Marx. Vor den Kölner Geschwornen. 1849, Zurich, 1885 (Preface).

K. Marx. Enthüllungen über den Kommunisten-Prozess zu Köln. 1852, Zurich, 1885 (Introduction: "Zur Geschichte des 'Bundes der Kommunisten'").

W. Wolf. Die Schlesische Milliarde. Zurich, 1886. (Introduction: Biography of Wolf and "Zur Geschichte der preussischen Bauern").

S. Borkheim. Zur Erinnerung für die deutschen Mordspatrioten. Zurich, 1888 (Introduction: Biography of Borkheim).

K. Marx. Lohnarbeit und Kapital (Introduction). Berlin, 1891.

II. In English:

K. Marx. Capital. Translated by S. Moore & E. Aveling, published by F. Engels, London, 1887 (edited translation and wrote a preface).

K. Marx. "Free Trade". A Speech delivered in Brussels in 1848. Translated by F. Kelly-Wischnewetzky, Boston and London, 1888 (Introduction on Free Trade, published in German in *Die Neue Zeit*).

F. Engels. The Condition of the Working-Class in England in 1844. Translated by F. K. Wischnewetzky. New York, 1887 (Preface and Appendix, the latter was published also as a separate edition: "The Working Class Movement in America"; in German: "Die Arbeiterbewegung in Amerika", New York, 1887; reprinted in English, London, 1887. In German also in *Die Neue Zeit*).

First published in the encyclopaedic dictionary
Handwörterbuch der Staatswissenschaften

[Marx/Engels Biographical Archive](#)

Biography on Engels

Engels, Frederick, socialist, born in Barmen on Nov. 28, 1820, the son of a well-to-do manufacturer. Took up commerce, but already at an early age began propagating radical and socialist ideas in newspaper articles and speeches. After working for some time as a clerk in Bremen and serving for one year as an army volunteer in Berlin in 1842, he went for two years to Manchester, where his father was co-owner of a cotton mill.

In 1844 he worked for the [Deutsch-Französische Jahrbücher](#) published by Arnold Ruge and Karl Marx in Paris. In 1844 he returned to Barmen and in 1845 addressed communist meetings organised by Moses Hess and Gustav K?ttgen in Elberfeld. Then, until 1848, he lived alternately in Brussels and Paris; in 1846 he joined, with Marx, the secret Communist League, a predecessor of the International, and represented the Paris communities at the two League congresses in London in 1847. On the League's instructions, he wrote, jointly with Marx, the Communist Manifesto addressed to the "working men of all countries", which was published shortly before the February revolution [1848] (a new edition appeared in Leipzig in 1872).

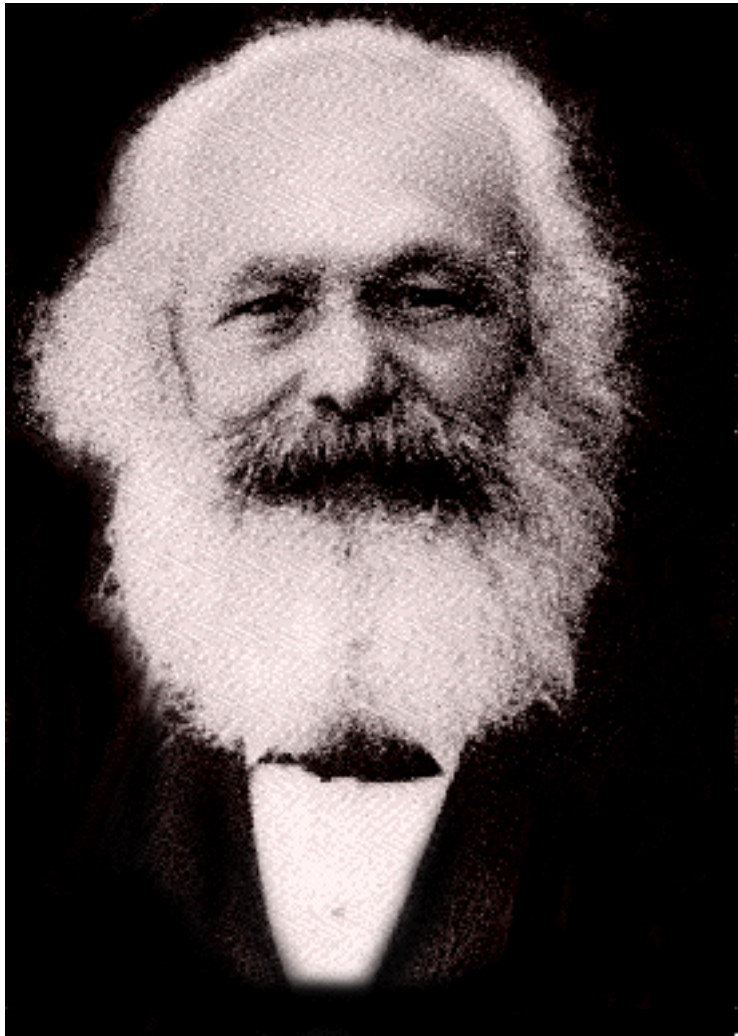
In 1848 and 1849 E. worked in Cologne for the [Neue Rheinische Zeitung](#) edited by Marx, and after its suppression he contributed, in 1850, to the *Politisch-oekonomische Revue*. He witnessed the uprisings in Elberfeld, the Palatinate and Baden and took part in the Baden-Palatinate campaign as aide-de-camp in Willich's volunteer corps. After the suppression of the Baden uprising E. returned as a refugee to England and re-entered his father's firm in Manchester in 1850.

He retired from business in 1869 and has lived in London since 1870. He assisted his friend Marx in providing support for the international labour movement, which arose in 1864, and in carrying on social-democratic propaganda. E. was Secretary for Italy, Spain and Portugal on the General Council of the International. He advocates Marxian communism in opposition to both "petty bourgeois" Proudhonist and nihilistic Bakuninist anarchism. His main work is [The Condition of the Working-Class in England](#) (Leipzig, 1845; new edition, Stuttgart, 1892), which, although one-sided, possesses undeniable scientific value. His [Anti-Duehring](#) is a polemic of considerable size (2nd ed. Zurich, 1886). E.'s other published works include [Ludwig Feuerbach and the End of Classical German Philosophy](#) (Stuttgart, 1888), [The Origin of the Family Socialism: Utopian and Scientific](#) (4th ed., Berlin, 1891). E. also published Vols 2 and 3 of Karl Marx's [Capital](#) and the 3rd and 4th editions of Vol. I, and contributed many articles to the *Neue Zeit*.

From the encyclopaedia *Brockhaus' Konversations-Lexikon*
Vol. 6, 14th ed., Leipzig and Vienna, 1893
Transcribed for the Internet by Zodiac
Html markup by [Brian Basgen](#)

Marx and Engels

News Media Interviews



After the [Paris Commune](#) shocked the world -- including the state-led massacres of the Communards that followed right after -- Karl Marx became a very famous person. The myth ran that he was the mastermind behind the uprising and the International Working Men's Association was a vast conspiratorial organization of destruction and nefarious violence.

Because of all this rumor-mongering going on -- indeed, if you read Usenet, still going on -- the reporters in the following pieces usually felt compelled to draw great attention to Marx's actual living conditions or his general demeanor -- which hardly befit the "diabolical genius" they expected. As a British politician tells Queen Victoria's eldest daughter in a private letter (below), after doing a wee bit of spying for her and met with Marx:

"The face is somewhat round, the forehead well shaped and filled up -- the eye rather hard but the whole expression rather pleasant than not, by no means that of a gentleman who is in the habit of eating babies

in their cradles -- which is I daresay the view the Police takes of him."

This is not yet a complete list. Articles will be added as volunteers submit them.

Karl Marx:

[New York World](#)

July 18, 1871

[Chicago Tribune](#)

January 5, 1879

[A letter to Princess Victoria concerning Dr. Marx](#)

February 1, 1879

[New York Sun](#)

September 6, 1880

Fredrick Engels:

[L'Eclair](#)

On Russia: April 1, 1892

[Le Figaro](#)

May 11, 1893

[Daily Chronicle](#)

July 1, 1893

[Marx/Engels Biographical Archive](#)



David Riazanov's
KARL MARX and FREDERICK ENGELS
An Introduction to Their Lives and Work

written 1927

first published 1937

Translated by Joshua Kunitz

Transcribed for the Internet

by director@marx.org in between January and April 1996.

When Monthly Review Press reprinted this classic work in 1973, Paul M. Sweezy wrote the reasons for doing so in a brief foreword:

"Back in the 1930s when I was planning a course on the economics of socialism at Harvard, I found that there was a dearth of suitable material in English on all aspects of the subject, but especially on Marx and Marxism. In combing the relevant shelves of the University library, I came upon a considerable number of titles which were new to me. Many of these of course turned out to be useless, but several contributed importantly to my own education and a few fitted nicely into the need for course reading material. One which qualified under both these headings and which I found to be of absorbing interest was David Riazanov's *Karl Marx and Friedrich Engels* which had been written in the mid-1920s as a series of lectures for Soviet working-class audiences and had recently been translated into English by Joshua Kunitz and published by International Publishers.

"I assigned the book in its entirety as an introduction to Marxism as long as I gave the course. The results were good: the students liked it and learned from it not only the main facts about the lives and works of the founders of Marxism, but also, by way of example, something of the Marxist approach to the study and writing of history.

"Later on during the 1960s when there was a revival of interest in Marxism among students and

others, a growing need was felt for reliable works of introduction and explanation. Given my own past experience, I naturally responded to requests for assistance from students and teachers by recommending, among other works, Riazanov's *Karl Marx and Friedrich Engels*. But by that time the book had long been out of print and could usually be found only in the larger libraries (some of which, as has a way of happening with useful books, had lost their copies in the intervening years). We at Monthly Review Press therefore decided to request permission to reprint the book, and this has now been granted. I hope that students and teachers in the 1970s will share my enthusiasm for a work which exemplifies in an outstanding way the art of popularizing without falsifying or vulgarizing."

His sentiments are shared. So here's a digital edition, permanently archived on the net, thus never off the library shelf. Download or print out your own copy.

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THE DEATH OF ENGELS.



Marxist writers'
Archives

Mikhail Bakunin

Recollections on Marx and Engels

Written: 1869 - 71

Source: Bakunin on Anarchy, p. 25-6 (by James Guillaume)

Publisher: George Allen & Unwin Ltd, UK, © 1971

Online Version: marxists.org 1999

Transcribed: [Brian Basgen](#)

HTML Markup: [Brian Basgen](#)

This is a short collection of memories Bakunin recalls in various letters on his impressions of Karl Marx and Fredrick Engels. These quotes were collected from "Bakunin on Anarchy", save for the note on Das Kapital, which came from the second footnote of Bakunins' [The Capitalist System](#).

As far as learning was concerned, Marx was, and still is incomparably more advanced than I. I knew nothing at that time of political economy, I had not yet rid myself of my metaphysical aberrations, and my socialism was only instinctive. Although younger than I, he was already an atheist, a conscious materialist, and an informed socialist. It was precisely at this time that he was elaborating the foundations of his system as it stands today. We saw each other often. I greatly respected him for his learning and for his passionate devotion- thought it was always mingled with vanity- to the cause of the proletariat. I eagerly sought his conversation, which was always instructive and witty when it was not inspired by petty hate, which alas! was only too often the case. There was never any frank intimacy between us- our temperaments did not permit it. He called me a sentimental idealist, and he was right; I called him vain, perfidious, and cunning, and I also was right.

In 1845 Marx was the leader of the German communists. While his devoted friend Engels was just as intelligent as he, he was not as erudite. Nevertheless, Engels was more practical, and no less adept at political calumny, lying, and intrigue. Together they founded a secret society of Germany communists or authoritarian socialists.

As I told him a few months before his death, Proudhon, in spite of all his efforts to shake off the tradition of classical idealism, remained all his life an incorrigible idealist, immersed in the Bible, in Roman law and metaphysics. His great misfortune was that he had never studied the natural sciences or appropriated their method. He had the instincts of a genius and he glimpsed the right road, but hindered by his idealistic thinking patterns, he fell always into the old errors. Proudhon was a perpetual contradiction: a

vigorous genius, a revolutionary thinker arguing against idealistic phantoms, and yet never able to surmount them himself.... Marx as a thinker is on the right path. He has established the principle that juridical evolution in history is not the cause but the effect of economic development, and this is a great and fruitful concept. Thought he did not originate it- it was to a greater or lesser extent formulated before him by many others- to Marx belongs the credit for solidly establishing it as the basis for an economic system. On the other hand, Proudhon understood and felt liberty much better than he. Proudhon, when not obsessed with metaphysical doctrine, was a revolutionary by instinct; he adored Satan and proclaimed Anarchy. Quite possibly Marx could construct a still more rational system of liberty, but he lacks the instinct of liberty- he remains from head to foot an authoritarian.

Das Kapital, Kritik der politischen Oekonomie, by Karl Marx; Erster Band. This work will need to be translated into French, because nothing, that I know of, contains an analysis so profound, so luminous, so scientific, so decisive, and if I can express it thus, so merciless an expose of the formation of bourgeois capital and the systematic and cruel exploitation that capital continues exercising over the work of the proletariat. The only defect of this work... positivist in direction, based on a profound study of economic works, without admitting any logic other than the logic of the facts - the only defect, say, is that it has been written, in part, but only in part, in a style excessively metaphysical and abstract... which makes it difficult to explain and nearly unapproachable for the majority of workers, and it is principally the workers who must read it nevertheless. The bourgeois will never read it or, if they read it, they will never want to comprehend it, and if they comprehend it they will never say anything about it; this work being nothing other than a sentence of death, scientifically motivated and irrevocably pronounced, not against them as individuals, but against their class.

The German workers, Bornstadt, Marx, Engels- especially Marx, poison the atmosphere. Vanity, malevolence, gossip, pretentiousness and boasting in theory and cowardice in practice. Dissertations about life, action and feeling- and complete absence of life, action, and feeling- and complete absence of life. Disgusting flattery of the more advanced workers- and empty talk. According to them, Feuerbach is a "bourgeois", and the epithet BOURGEOIS! is shouted *ad nauseam* by people who are from head to foot more bourgeois than anyone in a provincial city- in short, foolishness and lies, lies and foolishness. In such an atmosphere no one can even breathe freely. I stay away from them and I have openly declared that I will not go to their *Kommunistischer Handwerkerverein* [Communist Trade Union Society] and will have nothing to do with this organisation.

[Bakunin Internet Archive](#)



Jenny von Westphalen

Born: 1814

Died: 1881

Daughter of aristocracy. Wife of Karl Marx. Mother to seven children, via her marriage to Marx: [Jenny](#), [Laura](#), Edgar, Heinrich, Franziska, [Eleanor](#) and one last child who died before being named. Only Jenny, Laura and Eleanor survived into their teens.

[Letters from Jenny Marx to Karl Marx](#)

[Marx/Engels Biographical Archive](#)



Edgar von Westphalen

Born: 1819

Died: 1890

Brother of [Jenny von Westphalen](#), hence brother-in-law to Marx. In 1846, was a member of the Brussels Communist Correspondence Committee.

[Marx/Engels Biographical Archive](#)



Jenny Marx Longuet

Born: 1844 (May 1)

Died: 1883 (Jan 11)

First daughter of Karl and Jenny. Journalist. Married Charles Longuet in 1872. Died shortly before her father.

Photo of [Jenny in 1870](#) (age 26)

Documents:

[On Ireland: *La Marseillaise*](#)

[Escape from Post-Commune France!](#)

[Obituary](#)

(by Engels)

[Marx/Engels Biographical Archive](#)



Laura Marx

Born: 1845

Died: 1911

Second daughter of Karl and Jenny. Married [Paul Lafargue](#) in 1868. Was active in French working-class movement.

[Marx/Engels Biographical Archive](#)



Eleanor Marx

Born: 1855

Died: 1898

Youngest daughter of Karl and Jenny. Active in British politics and the international working-class movement. Founder of the Socialist League in 1884. Was active in founding trade unions for unskilled workers in England. From 1884 on, lived in common law with [Edward Aveling](#).

[Marx/Engels Biographical Archive](#)



Charles Longuet

Born: 1839

Died: 1903

Wed Marx's first daughter, [Jenny](#), in 1872. Prominent figure in the French working-class movement. Journalist. Proudhonist member of the General Council of the International Working Men's Association (1866-67, 1871-72). Served as Corresponding Secretary for Belgium 1866), delegate to the Lausanne (1867), Brussels (1868), the London Conference (1871) and the Hague (1872) Congress. Member of the Paris Commune, he took part in the defense of Paris against the reaction. Emigrated in England and later joined the Possibilists.

[Marx/Engels Biographical Archive](#)



Paul Lafargue

Born: 1842

Died: 1911

Physician. French socialist and author of several works on the history of Marxism. One of founders of the French workers' party in 1879. Member of the International Working Men's Association (First International) -- he was corresponding secretary for Spain between 1866-68. Was co-founder of the sections in France, Spain and Portugal. Married [Laura Marx](#), thus son-in-law to Karl Marx.

[Marx/Engels Biographical Archive](#)



Edward Bibbins Aveling

Born: 1851

Died: 1898

Common law husband of [Eleanor Marx](#) (1884). English writer and journalist. Co-translator of volume I of Marx's [Capital](#). Member of the Social Democratic Federation from 1884. Later, a founder of the Socialist League and organizer of the mass movement of unskilled workers and unemployed in the 1880s and 1890s. Delegate to the international socialist workers' congress in 1889.

[Marx/Engels Biographical Archive](#)



Helene Demuth

Born: 1820 (Nov. 4)

Died: 1890 (Jan 1)

Marx family maid and life-long friend.

[Obituary](#) written by Engels, 1890

Photo: [Helene in 1850s](#)

Photo: [Helene in 1870s](#)

[Marx/Engels Biographical Archive](#)



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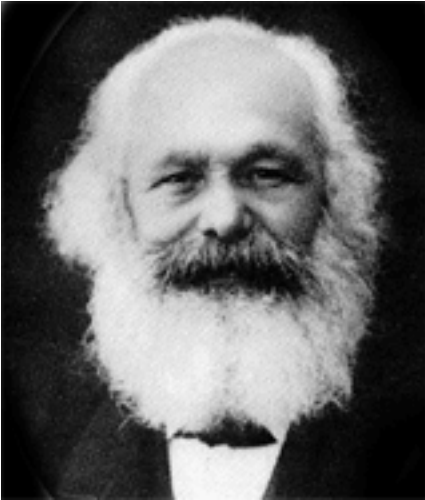
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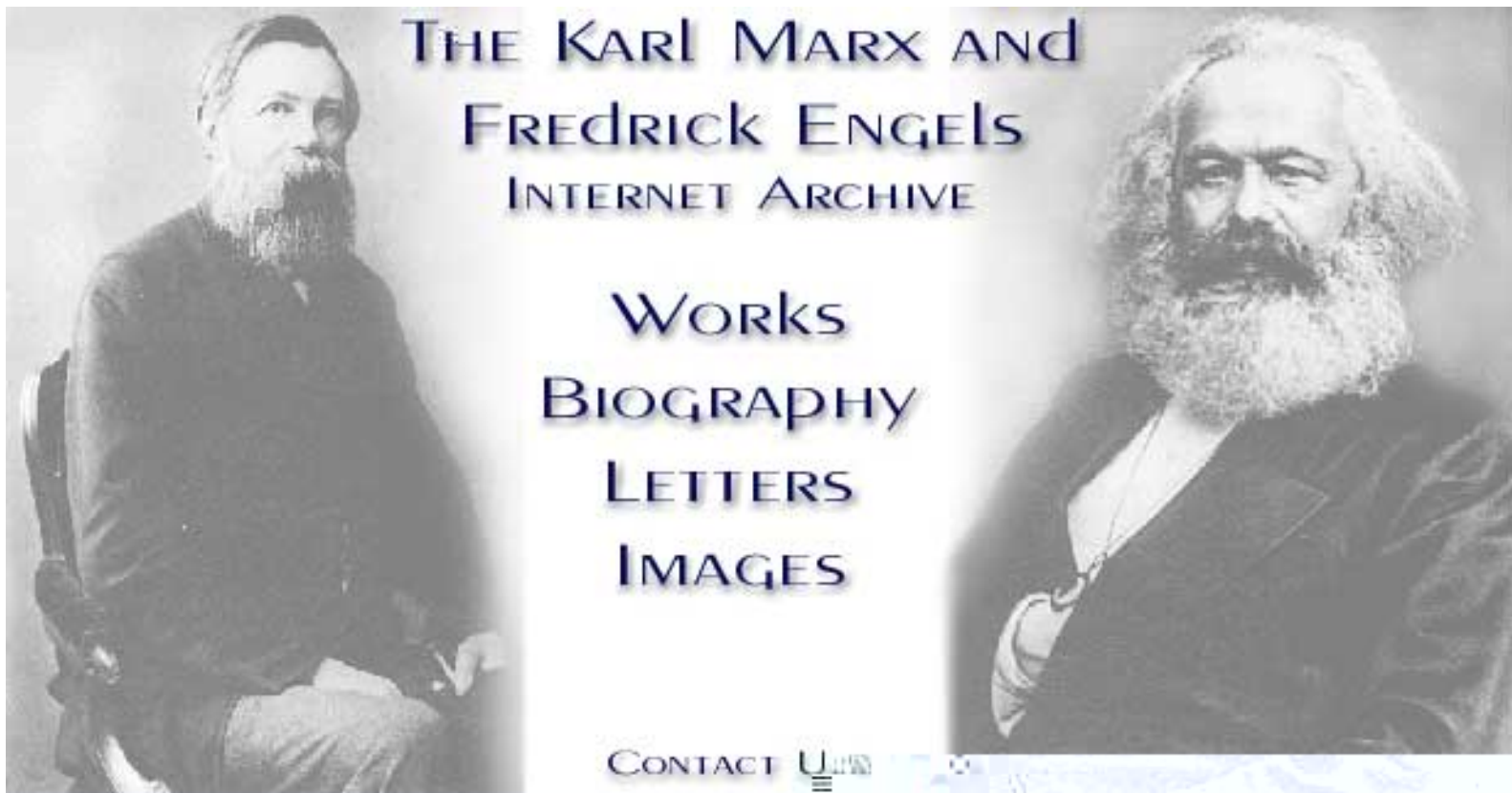
[Karl Marx](#)

[Fredrick Engels](#)

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The banner features two black and white portraits of Karl Marx and Friedrich Engels. Karl Marx is on the left, seated and facing slightly right. Friedrich Engels is on the right, standing and facing slightly left. The text is centered between them.

THE KARL MARX AND
FREDRICK ENGELS
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