

no special right but the lack of right itself is committed against it which no other on a historical basis but only on the human title can prove, which in no opposition to the consequences but in an all-sided opposition to the bases of German society, a sphere finally which cannot emancipate itself without emancipating itself from all other spheres of society, which in a word is the complete over-coming of men, and thus can win only through the complete reconquest of men. This solution of society as a special class is the proletariat."

"The proletariat begins to develop first through the developing industrial movement in Germany, for not the natural but the artificially produced poverty, not the oppressed masses of men arising mechanically from the weight of society but those arising of its acute dissolution, especially from the dissolution of the middle classes, form the proletariat, although gradually, as is self-evident, the natural poverty and the Christian German feudal society appear in turn."

"In summary: The only possible practical liberation of Germany is the liberation from the standpoint of theory which explains man as the highest essence of man. In Germany the emancipation from the Middle Ages is only possible as the simultaneous emancipation from the partial victory over the Middle Ages. In Germany no kind of servitude can be broken without breaking every kind of servitude. The basic Germany cannot be revolutionized without revolutionizing the base. The emancipation of Germany is the emancipation of man. The head of this emancipation is philosophy, its the proletariat. Philosophy cannot realize itself without the transcending of the proletariat, the proletariat cannot transcend itself without the realization of philosophy."

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Marx-Critical Remarks On The Article. "The King Of Prussia & Social Reform By A Prussian" - August 1844 (after the Silesian uprising)

"The more powerful the state, the more political therefore a country, the less it is inclined to seek in the principle of the state, thus in the present institution of society whose active self-conscious and official expression is the state, the basis of social defects and to grasp their universal principle. Political understanding is precisely because it thinks within the confines of politics. The more powerful the state, the more political it is, the less capable it is of conceiving social defects, the less political understanding, in the French Revolution, was from seeking in the political principle of the state the source of social defects, the more political the French Revolution was rather in the social, lacks the source of the political revolution. Robespierre saw in great poverty and wealth only an obstacle to pure democracy. He wanted therefore to establish universal spartan frugality. The principle of politics is the will. The more one-sided the more complete the political understanding, the more it believes in the omnipotence of the will and the blinder it is to the natural and spiritual limits of the will, the more incapable it is of finding the source of social deficiencies."

"Untrue, factually untrue is it that the German bourgeoisie misunderstood entirely the general meaning of the Silesian uprising. In many cities the masters sought to associate themselves with the journeymen. All liberal newspapers, German papers, the organs of the liberal bourgeoisie overflowed with organization of labor, reform of society, criticism of monopoly and competition etc. All as a result of the workers' movements."

"The Silesian uprising began where the French and English insurrections ended, with the consciousness of the proletariat as a class."

"For as the weakness of the German bourgeoisie is the political weakness of Germany, the strength of the German proletariat, is even apart from the German theory is the social strength of Germany.... First in socialism can a philosophical people find its corresponding practice, thus first in the proletariat the active element of its liberation."

"The wisdom of the German poor stands in inverse ratio to the wisdom of the poor Germany."

"The community from which the worker is isolated is a community quite other and with completely different scope from the political community. This community from his own labor separates him, is living itself, physical and spiritual living, human ethics, human activity, human enjoyment, human essence. Human essence is the true communal essence of man. As the unholy isolation from this essence is the disproportionately more all-sided, more unbearable, more fearful, more full of contradiction, than the isolation from the political community so also the transcendence of this isolation and even a partial recognition, an uprising against it is as much more infinite, as the mass is now infinite, than the citizen, and human life than political life. However partial the industrial uprising, it includes in itself a universal soul; however universal the political uprising, it hides under its most colossal form, a narrow spirit."