

economic ideal of utopia, through a kind of economic necessity, becomes the ideal of the world."¹⁷

A third development was the organization of movements to act not in isolated communities but within societies at large, the attempt to make utopia scientific (as in Comte and Marx), and the development of programs and plans for the realization of the good society, no longer cast in the guise of utopia. In short, men were preparing to achieve utopia in society at large. Steps were being taken to translate utopian visions into reformist measures in the latter part of the nineteenth century.

The Ingredients of Utopia

It may be well, at this point, to sum up and indicate the main strains which went into utopian thought. Utopia was concocted out of a compound of some of man's deepest longings, longings for felicity, harmony, order, peace, security, and repose. Utopian visions have had appeal because they embraced remnants of mythology, relics of religious hopes (quite often transposed), immemorial prejudices, along with notions borrowed from scientific theories. Some of the ingredients of this compound are worth dwelling upon.

¹⁷ *Ibid.*, pp. 582-83.

The "Golden Age" Myth

One of the strains that has frequently been woven into the fabric of utopia, or at least evoked by it, is the myth of the Golden Age. This myth appears to have had virtually universal appeal, and even extensive and intensive indoctrination in progressivism in contemporary society does not appear to have completely succeeded in exorcising it. The Golden Age myth locates the time of felicity and harmony in the past. The variations on the particular locale range from the recent past to the Garden of Eden.

At its deepest, the Golden Age myth is of a time before man had lost harmony with nature, or with God. In theological terms, it could refer to the time before man became a moral being, a time before all the travail, tension, and unpalatable choices entailed in being moral. In pagan terms, it could refer to the time when man was simply an animal, guided and living by instinct rather than thought. There have, of course, been many efforts to account for the appeal of the Golden Age myth. Some see it simply as a result of the tendency to romanticize that which lives only in memory, others as the effort to return to the womb, and so forth.

At any rate, elements from the Golden Age myth crop up in much

of utopian literature. Utopias quite often have strenuous criticisms of recent social and economic trends, criticisms of everything from the enclosure movement of an earlier time to industrialism in the nineteenth century. It is easy to see that the communitarian ideas owe much to a romanticizing of the medieval manor. Robert Owen even wanted to abolish the plow and return to the spade. "The spade," he said, "wherever there is sufficient soil, opens it to a depth that allows the water to pass freely below the bed of the seed or plant. . . ." Whereas, the plow is a "mere surface implement, and extremely defective in principle."¹⁸ Utopians quite often want to be rid of money—the source of the hated cash nexus—and return to primitive barter and exchange. The appeal of many of their plans is the appeal of the return to primeval simplicity and felicity.

Heaven on Earth

A second ingredient in utopia, quite often sublimated and transposed in it, is millennialism. Christian eschatology places the Golden Age at the end of time rather than at the beginning (or in addition to placing it at the beginning). Whether this Golden Age is to be for eternity in a transcendental

¹⁸ Quoted in Bowle, *op. cit.*, pp. 148-49.

Heaven or for a thousand years upon a transformed earth (or that both shall be) has long been a matter for controversy. Of course, utopians have used only the conception of a heaven on earth. For some of them, the Kingdom of God became a kingdom to be made here on earth.

In utopian thought, however, millennialism was divorced largely from its religious content, humanized, and the vision of heaven quite often became the vision of a materialistic earthly paradise. The dictatorship of the proletariat of Marx and Engels does not appear to share much in common with the Kingdom which John saw descending to earth in his vision recorded in the Book of Revelations, but Marx turned more than Hegel upside down (or right side up, as he claimed), and his is indeed an apocalyptic vision of the ushering in of the Golden Age.

In short, millennialism was quite often subsumed into utopian thought, placing the Golden Age in the future, and subtly appealing to deep religious hopes.

Progressivism

By the latter part of the nineteenth century, however, millennialism was being domesticated and secularized as progressivism. Progressivism was a third ingre-