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S. N. Whatterschmitte

no Manuel de Directo Criminal do Sc. Spanovinh, e em que, pera un dos leitures oprogressivous, se tinham inventado offirmulare tão simple que uma criança de três anos deveria compromié-las."? Ahí que bot tempol Passou, dissipos-se como fumo. A custafisica» recenteça di teclusir un espíritos na Rissia. «O Lewes» passou de moda. E toda a pesso esqueces as famous filemulas do progresso. Os mais subjectivadua sociólogos de hoje, os mais edistintoso e os mais ecoloceres raramente se referem a lino. É nomendamente digne de nota que alagudas tenha recorrido a eles no momento em que a sua mecesidade parecia mais evidente, quando entre nós se discutia sobre o puede de uaber se non poderose devriar de via do capitalismo para nos construentermen na da utopia. Os nomos utopinas abrigavam-se estão atria de um homem que, ao mesmo tempo que advogara uma imaginária aprodução populars, tentava passar por um adepto do materialisma dialéctico contemporâmeo¹⁵⁰, ense materialismo dialéctico adulterada revelando-se assim mas miles dos unopistas a Gesica arma digna de stenção. Nestas condições, foi staito titil explicar como en partidários de uma concepção materialista da historia encaram es progressos. El cortamecto já se faiou disso mais de uma vez na noma impressa. Max, por um lado, a noção materialista moderna do progresso carece alesda, para mucinos, de clareza e, ables disso, Labelola Husera-a por escio de alguns exceptios muito feliam e explica a mediame várias considerações muino justas, embora, infetiamento, não o Caça sinematicapapung e tilo cocquistamente como seria preciso. An usas ideias, portante, exisces algues complementes. Experience dá-los quando tivermos sitt pouco mais de vagar. Para já, é tempo de concluir.

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A PROPOSITO DO PAPEL DO INDIVIDUO NA HISTORIA."

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O falecido Kablita escreves por volta de 1878 A Jacoligência e o Sentimento enquente Factores de Progresso. Nesse artigo, demontraria, invocando Spencer, que no progresso da humanidade é an sentimente que cabe o primeiro papel, sendo o da inteligência secundário aqui e, além disso, absolutamente subordinado. Um selectoro sociologos erguesose cootra as ideiar de Kabilea e manifestore o seu irónico ospanio por ver a inteligência relegada spara a sela do jóquela. O «distinto sociólogo» tinha curiamente razlio para defender a imieligência. Mas teria nimba mais razão se, sem toçar no fumbo da questão breastada por Kablim, thomas demonstrada que o medo como ela é posta não era nem admissivel mem possivel. Na verdade, é em si que a tooria dos efactoress carrer de base, visto que locia arbitrariamente ou diversou aspectos da vida social para os hipostaniar e fante deles espécies de forças que de diversos lados arranariam com éxiso designal e homem social pelo caminho do progresso. Na forma em que Kablice a exponita, a taoria é ainda menos fundamentada, visco que transforma em hipóstuses sociológicas mão já este ou aquele aspecto da actividade do homem social, mas or diferentes domintes da consciència individual. Chega-se si la colunas de lidevales da abstracção: é só atrasemá-las e ponora-se no buriesco reino do abourdo. Era para isse que o «dististo tociólogo» deveria ter chamado a mesção de Kabilite e dos seus leixores. Levando a lez se matagol de abstracções. onde a sua vontade de encontrar um efactore prodominante da història extraviata Kabiita, o «distinto sociólogo» poderia contribuir um posce sem o sober para crisicar a própria teória dos factores. Nesse tempo, todos seriemos viradio dai grande proveito. Mas faltanam-lite as forças. Elle próprio encontrava-se na perspectiva dema teoria, não se distraguindo de Kablita senão pela propendo para o ecirciomo que bu fex ver todos os efactorese no escueso plano de importância. Este eclectismo do seu espírito manifesten-se em arguida com britho emito narricular non tena eneques contra a materialismo dialúctico, em que

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