



On the History of Early Christianity

Frederick Engels, Sankar Srinivasan

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The history of early Christianity has notable points of resemblance with the modern working-class movement. Like the latter, Christianity was originally a movement of oppressed people: it first appeared as the religion of slaves and emancipated slaves, of poor people deprived of all rights, of peoples subjugated or dispersed by Rome. Both Christianity and the workers' socialism preach forthcoming salvation from bondage and misery; Christianity places this salvation in a life beyond, after death, in heaven; socialism places it in this world, in a transformation of society. Both are persecuted and baited, their adherents are despised and made the objects of exclusive laws, the former as enemies of the human race, the latter as enemies of the state, enemies of religion, the family, social order. And in spite of all persecution, nay, even spurred on by it, they forge victoriously, irresistibly ahead. Three hundred years after its appearance Christianity was the recognized state religion in the Roman World Empire, and in barely sixty years socialism has won itself a position which makes its victory absolutely certain.

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