The Historical Forms of British Socialism in the Arts and Crafts Movement

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Abstract:
In the middle of the 19th century many social trends of thought born in Europe, one of which is the British Emotional Socialism that advocated to revive the great tradition, to reconstruct beliefs, ethic and emotions under the background of the industrial civilization. The theorists of the Emotional Socialism also stood for constructing harmonious socialism drawing on outstanding cultures from different periods and various areas.

It was exactly after the Industrial Revolution that socialism in Britain had to face with an entire transformation: with gradually spread of politics and economic revolution and constantly sprung up of new cultures and social trends of thought, and also ideologies and conceptions were fundamentally changed. It was during this background that many sorts of social trends were provoked. In this paper, I will argue the British Emotional Socialism during the Arts and Crafts Movement and its historical evolution, which contents many important intellectual connotations and historical qualities. What does Emotional Socialism mean? Does it have any other different historical forms? So it is important for us to understand the characteristic and type of socialism in a scientific way by discussing these questions. Under the situation that economic technologies are moving gradually towards integration nowadays, it is of great academic value and reality to make a further study on multiple developments with some other researches related to contribution undertakings and social trends.
I. The meaning of the British Emotional Socialism during the Arts and Crafts Movement

Most British scholars generally believed that the achievements of emotional socialists kept the same pace with the development of the Arts and Crafts movement. In Elizabeth Cumming’s views, many leaders from the Arts and Crafts movement were all socialists. They thought that the British Arts and Crafts movement had achieved great successes: one was to have cultured British a great love; and the other was to have made the growth of socialism in Britain. Henceforth, the love of upholding tradition and combining tightly with socialism might foreshadow the qualities of multiculturalism and complementary paradoxes of Emotional Socialism.

What is the Emotional Socialism? We figured the quality and the original title of the Emotional Socialism might mainly derived from some related discourses and fundamental thoughts of its basic founder John Ruskin, William Morris, as well as the classical critic Friedrich Engels.

Western scholars considered that Ruskin's essential socialism is close to Karl Marx's, while there still being some differences: Marx emphasized on advocating politics and class struggle, whilst Ruskin put forward a development path of philosophy and ethic. Ruskin believed that the ones who were exploited by employers one day would fight against the tyranny. Theoretically, economists had made a fundamental conjecture that humans were urged by personal selfish interest; yet practically, they neglected the fact that humans would always be driven by emotions at the same time. Therefore, "emotion" is the core and important view of Ruskin's socialism theory.

Once when Engels evaluated the socialism theory which were found by Ruskin, Morris and some other persons, he said that Morris was a socialist of the emotions. The time Morris reburied himself into books after suffering a setback about his

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socialism, Marx once again criticized that Morris was a stereotyped sentimental socialist. In other words, whether in the revolution period with a strong willing heart, or during the phrase when the revolutionary enthusiasm was dampened, "emotion" always played a decisive role in Ruskin and Morris's lives.

In the eyes of modern western scholars, Emotional Socialism was one of the development approaches to the Arts and Crafts movement, and some convinced that it was one of three roads: the first road adhered to religious character, represented by Pugin. By means of religion, this school used Gothic architecture to express their religious spirits and personal cultivation particularly so that they could obtained the purpose of rebuilding faith; the second was an educational way. It defining one developed way through schools cultivated the psychology and feelings by Owen Jones and Henry Cole; and the third was Emotional Socialism or a utopian socialism road represented by John Ruskin and William Morris.\(^1\) It showed that from the founder Ruskin to Morris as representative, "emotion" was always a basic point to social tends. So I coined a phrase "Emotional Socialism" to summarize the special period of the development of socialism. Actually, Emotional Socialism was part of eco-socialism, which held the stand for the critique of capitalist expansion and globalization mainly caused by the Industrial Revolution. The English designer and poet, Morris, is largely credited with developing key principles of what was later called eco-socialism. During the 1880s and 1890s, Morris promoted his eco-socialist ideas within the Social Democratic Federation and Socialist League. However, there was a big difference between the two similar conceptions. Eco-socialism was a more bigger notion which contains capitalist, environmentology, ecological, industrialization and so on, while Emotional Socialism was just a field where was both sparked by the Arts and Crafts movement.

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The direct reason why Emotional Socialism developed in the 19th century was that people during that time had made reflections towards modern industrial civilization to some degree, and the British Arts and Crafts movement was the exact birth place for it. With the rising of the industrial civilization, people increasingly felt the loss of spirit quality based on moral beliefs and emotions, and also the environmental resource-market had brought many social problems and difficulties in. Emotional Socialism therefore emerged during a urgent time to reconstruct the great tradition, including the religious belief, moral characters and humanistic sensibilities:

First, there emerged population, diseases, poverty, environment, resources, health, ecology and wars etc. problems during the Industrial Revolution, and they did had some effects on society. With the growth of economy, technology and the deterioration of physical living environment, fundamental changes had taken place in human's religious belief and moral quality. And religious belief continued to blur and gradually replaced by moeny-belief; against this background, British government concerned more about the looting of resources and markets, rather than people's lives or social issues, thus the lives of ordinary people in Britain and the development of society were both in trouble.

Second, in the form of arts and crafts, setting faith and ethic as the content of national spirit had been deeply rooted in the great British tradition. Early in the Medieval time, the English had already called the metal craftsmen as Smith—so-called coppersmith or goldsmith. According to some inspections, this tradition came from the Saxons—there appeared some hammer tools from Egypt in Britain, and later spread during Hebrew culture.

Third, to revive the ancient tradition had been the basic trend of culture concept at that time. The rise of Pre-Raphaelite and other cultural groups showing the birth of British Arts and Crafts movement in the 19th century had a mature cultural background and social basis. Actually, the Pre-Raphaelite had created a new road and had also established a more suitable cultural situation for the rising of the Emotional Socialism,
which was mainly about the revival of tradition and also the renewal of faith.

II. The Historical Evolution of the British Socialism in the Arts and Crafts Movement

In fact, Pugin was the first person who firstly proposed the "Gothic Revival", which was the core sphere of the British Arts and Crafts movement in the 19th century, that is to say, it marked the birth of the British Arts and Crafts movement, of which was the exact birth place for the Emotional Socialism. Specifically speaking, the British Arts and Crafts movement was the exact birth place for the Emotional Socialism. Specifically speaking, the Emotional Socialism in the 19th century experienced mainly three historical periods represented by Ruskin, Morris and Ashby, and they are as follows:

First is the Ruskin period (1860-1874), the Emotional Socialism at this time set social improvement as the target.

John Ruskin (1819-1900) is the founder of the British Emotional Socialism. Western scholars thought that the main contributions that Ruskin did were to set a critical theory on capitalist system firstly and then to establish the socialist theory of the labour.¹ Before 1860, Ruskin was mainly engaged in the construction of the Arts and Crafts movement, including prose, paintings, architecture, art criticism and some other cultural activities, so the followings called him as the last romantics;² in 1860, Ruskin wrote Unto This Last to illustrate his theory on socialism of plutonomy. Then, he engaged most of his spirit in criticizing social problems of capitalism, having laid an ideological foundation and profound theories with a wealth of ideas and passion. Despite Ruskin was not a shaped socialist at all, he did make a great contribution to the formation of

² Graham Hough, The Last Romantics (Gerald Duckworth & Co Ltd, 1949).
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socialism ideology and the creation of socialism to some degree. As a founder, Ruskin's socialism ideology was of mainstream quality, and with contradictory connotation at the same time.

First, Ruskin was not only opposed to social system of capitalism hoping that there would take place a fundamental change in society, but also he tried to transform human's mind from the perspective of moral philosophy so that they can make a definitely denial to the capitalist mode of production and way of life. Ruskin hoped to establish a new government and an ideal state, he was also against materialism. For this reason, he hoped to achieve his own wish by means of arousing people the conscience of mankind, and Ruskin also wished to set up a new society by uniting churches. We should pay a close attention to one point that Ruskin did not attach much importance to the dignities, status and effects of the bourgeoisie in society.¹ That is the exact thing which extremely rarely appeared among the western political thinkers since Aristotle.

Second, the Emotional Socialism theory lay in Ruskin took the inherent quality of human beings who set faith inside as a core into account. Because of the Scottish blood, Ruskin was affected by the thought of Evangelism from his mother since childhood. Besides, focused on the inherent quality of humans really did have something to do with Ruskin academic interest. Among all the famous thinkers in the history, Ruskin's favorite was plato, and he placed a very high value on the significance of justice, wisdom and authority from Utopia. Moreover, Ruskin also thought that although the Industrial Revolution had promoted the development of economy and technology, largely destroyed the faith of mankind at the same time.² Therefore, in Ruskin's political philosophy, reconstruct belief and improve morals, internal qualities were the important way to build socialism in the 19th century.

Last, there exists inherent contradictions of socialism politics of Ruskin's Emotional Socialism. On the one hand, his thinking

¹ John Ruskin, Time and Tide (George Allen, 1904), pp.378-380.
about the reconstruction of society took the welfare of ordinary people as a target, while on the other hand, he advocated authoritarian in politics and he was anti-democratic. He thought that all acts of society should firstly take the issue whether the common people would benefit or not into consideration. However, the realization of this object did not depend on the commons, but the minority of cautious and wise men. Ruskin also figured that there was a great way to reform the British education, that is to say that only by giving people the best education, could society grasp the opportunity to progress. In his conflicted philosophy, we can find a special humanistic thought concerning about the commons. Perhaps it is all because of this kind of social thought with contradictory and mixture that laid the foundation of a British socialism way.

Compared with Marx's political economy, Ruskin's theory appeared seven years earier than Marx's, therefore it was known that Ruskin was the first person who declared war on the capitalist economy. In addition, Marx pursued a scientific socialist road, while Ruskin chose an artistic socialist road.\(^1\) The practice of the Arts and Crafts movement in Ruskin's view was mainly based on humanism. In *The Stones of Venice*, he once said that artifacts should reflect human's nature, rather than to lose it as a result of using accurate devices, it was a cheat to replace reality by virtual both in architecture and decoration.

To establish the Guild of St. George was the main practical activity for all the ideologists of the Arts and Crafts movement to realize their dreams. Ruskin fund ten thousand pounds to set up the guild, aiming at realizing the genuineness and royalty of handicrafts and craftsmen by recasting humanity, and then the friendly and peace between countries in Britain Society. Just because of this, Ruskin and other representatives of the

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\(^1\) This thought is summarized from John Ruskin, *Unto This Last* (George Allen, 1905).
socialists paid more attention to human emotions, belief, ethic and internal qualities.

Second is Morris period (1875- 1890), the Emotional Socialism at this time set economic and moral connotations the target.

Then there was William Morris (1834- 1896), Ruskin's as well as Marx's disciple, poet, and craftsman, who popularized "guild socialism", a return to the spirit of mediecal artisans. ¹He is a principal exponent during the exploration and construction period of the Emotional Socialism.

In 1861, Morris and his friends elaborately created the famous "Red House" and on this basis, he established the "Morris, Marshall, Faulkner & Co.". Duing to the social practice of the Arts and Crafts movement, Morris himself found his own career then. In 1875, the company changed its name to "Morris Company", and actually Morris had already begun to take an active interest in pondering on socialism issues. Morris then took part in the left wing of Liberal Party in 1876, when he had published many works to express his own idea of socialism, making his pursuit into the initial stage of socialism. In 1884, Morris joined in Democratic Federation, which was the forerunner of the Social Democratic Federation, and started to study on Marxist works and accepted the basis Marxist theory of class struggle.² In the same year, there appearing an internal split leading to the Morris's foundation of the breakaway Socialist League, ³that was all because of H. M. Hyndman's (1842- 1921) opportunist politics , who was in charge of the whole party at that time. After that Morris got married with Marx's daughter Elena Marx, and finally established Socialist

League with the help of Engels later. Morris then held a post as the editorship of the "Commonweal" magazine for six years to go on promoting Maxism. From 1884 to 1885, Morris wrote the book *Chants for Socialists* to advocate socialism passionately. Before the establishment of Art Workers Guild, Morris wrote *Art and Socialism* to emphasize that the design of art should have its own social status and that they should build socialism in a harmoniously artistic way. Morris put forward the advocacy of Revolutionary International Socialism in 1885, and he went back to his own artistic world after suffering the setback of his socialism. It was just kind of disillusionment time for Morris, but he still wrote articles and gave public lectures. It was also during this period that Morris wrote his best-known prose, *A Dream of John Ball* (1886-1887) and the utopian *News from Nowhere* (1886-1887). These provided us the spiritual socialist homeland in a dreamy way, and later Morris published them on "Commonweal". In 1888, Morris considered himself as a socialist, and prefered to call himself a communist, setting the fighting aim as communism. It can be clearly seen that Morris was the revolutionist who both has the socialist politic thought and the revolutionary ideology under the effects of Marx and Engels. Also, Morris was just the famous one who should be described as an eco-socialist.¹ Eco-socialism was similar to the Emotional Socialism to some degree, these two kinds of socialism asked for different aspects from socialist movements, but their aim was unique— to make society better.

Kind of socialism that Morris advocated contained two aspects: economy and ethic. From Morris's view, socialism on economic was to set up the community of social wealth, that is to say the common wealth, which was owned by the commons and served for the commons; socialism on the moral area meant to set up the community of the joint undertaking, and the

identification of all social members was the foundation. In this kind of community, equality and liberty were the basic principals. Equality here was aimed at eliminating monopolization and wiping out capitalism, and also at using cooperation to replace competition and using order to replace indulgence. Everyone could share the right of happiness, everyone could receive a favorable education and live together equally, friendly and harmoniously.\(^1\) Morris also advocated to make society liberal and harmonious through revolution.

Practice in a socialist society, Morris was also fully aware of the importance of political authority to the construction of building socialism and he showed a passion towards Marxist concept of class. In one of Morris's early speech called "Commercial War" we could see his revolutionary passion obviously. He said that there were two classes of our society, and it was not possible to keep neutral without any initiative or drive. You had to attend this camp or that camp: either to join the reactionary side and being rolled into pieces by the ethnic wheel of progress; or to join the progressing side to destroy all the hostile forces.\(^2\) He believed that socialists might not but to illegalize the reactionaries' position by parliamentary form during the final phrase of revolution so that they can paralyze their resistance, meantime he also thought that only when socialism became strong enough to take and end the parliament did this idea mentioned above would work out.\(^3\) Despite of ceaseless advocating the thing that Morris did to socialism, actually his revolutionary passion was weakening gradually, and he also took it for granted that there would not happen any social revolutions to the end of his life. It was also the reason why he came back to his literary education at last.

Like many other leadings of the Arts and Crafts movement, Morris was a great artist who took care of the tradition very

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well and he was also the one who exposed the social problems of capitalism and disseminated socialism theory. Morris believed that the love of art was human nature and was the source of joy and creativity. However, it was just the era of capitalist productive machine and commercial economy which were the culprit who hurt human nature precisely. He figured that it was all because the machine replaced the labour that human had lost the chance to share their pleasure while working. Human had already paid a huge cost out on the new machinical civilization. At the same time, it was a big defect that there became a separation between designers and manufactures in the process of industrial production. The separation which not only prevented designers from the functional designs, but also hindered the producers from developing creations. People in the work has lost their original values. It is clear that capitalistic working made the loss of essence, and it was abnormal to product labour, while the Emotional Socialism pursued the social living of working happily and developing in harmony.

Third is Arshbee period (1888-1914), the Emotional Socialism at this time set values and beliefs as the connotations.

C. R. Ashbee (1863-1942) was a famous architect, designer, art theorist, socialist thinker during the era of the 19th century to the 20th century in England. Generally speaking, Ashbee was a loyal successor and performer of Ruskin and Morris's the Emotional Socialism, that is to say, he was a prime mover of the Arts and Crafts movement. In 1882, Arshbee refused his father to join family company adamantly, on the contrary he entered Cambridge University to study history at King's College. Through years of study, Arshbee had been nurtured with some arts, handicrafts and socialism theories related to Ruskin, and he also had formed a strong interest in William Morris's socialism and the Arts and Crafts movement. Learnt from Ruskin, Arshbee knew that mechanical industry had

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1 Holbrook Jackson and William Morris, *On Art and Socialism*, pp. 82-86.
brought crisis to art and traditional handcrafts, and he also understood the lack of culture and ethic in industrial society. In this way, Arshbee began to question the economic system and the industrial achievements of British in 19th century, as well as the developing way of the whole British civilization in modern times.

Arshbee went for architect Bode Lee's office to work as a professional architectural designer, as well as a faithful performer of the Emotional Socialism. In order to show his breaking off relations from the middle class where he was born, Arshbee moved out of the mansion in the central London, and the fledgling venture was first housed in the area of Cambridge where was just located in Toynbee hall, east London. To support the "University Extension Movement", Ashbee also gave a series of lectures called "Ashbee's reading class on Ruskin"\(^1\) in Toynbee church to preach the theory of Ruskin's to the young workers. In June 1888, Arshbee formally set up the "Guild and School of Handicraft" according to the teachings of Ruskin and Morris, and hung the famous saying from Ruskin: "the life out of industry is evil, the industry out of art is cruel" as the entire guild and school's motto at the ceremony. In 1891, Arshbee's "Guild and School of Handicraft " moved to Essex House, Mile End Road. Then Morris passed away in 1896, the Kelmscott Press which was founded by Morris was forced to be shut, Arshbee thus took over many of the displaced printers and craftsmen from there, thereby he made the formation of "Sussex House Press" to inherit the exploring spirit and to develop social undertaking in book binding and other artistic aspects from Morris.

After years of tireless exploration, Arshbee's fame was increasing day by day at home and abroad, especially in Europe and America, and his works would always won highly evaluation in the previous exhibitions organized by the Arts

\(^1\) Some other scholars just use "a Ruskin reading class" instead, and it is quoted from Kenneth Allinson, *The Architects and Architecture of London* (Elsevier Ltd, 2008), p. 206.
and Crafts Association; the authority magazine "Studio" made a presentation on his design of architecture and domestic decoration in 1895; In 1898, Arshbee was chosen as one of the most outstanding designers in contemporary Britain by German magazine "Decorative Art" of which the renowned designing critic Mutter Hughes was the editor. Designers and artists from Austria and the U.S.A. had given him the highest valuation. Even Joseph Hoffman, Keluomosai who were the best designers in Vienna also had the greatest esteem for him. Since Arshbee was invited to the annual exhibition "Vienna Secession" in 1900, he and Mackintosh, the leader of "Gloasgow School", won the highest fame among the British designers in Austria at the same time. In addition, Arshbee was not only an excellent designer, but the authority spokesman of the Arts and Crafts theory after Morris in the eyes of Americans. Properly, Ashbee's kinds of works of Ashbee's were much more popular in the United States than in Britain.

Though Arshbee was not only the successor of Ruskin and Morris's Arts and Crafts movement, he developed the theory and ideological system of the Emotional Socialism effectively. From the foundation and then building to a mature, the coming of Ashbee era was the fundamental symbol that made the Emotional Socialism became a belief. The effect that Emotion Socialism came into being a belief had basically strengthen the possibility of the mergence between science and art, reason and emotion, modernity and tradition. What's more, it had actually contributed to making the British modern civilization more polynary, more balanced and more stable.

Based on the studies on Socrates, Ashbee made a definition to socialism: "Socialism is a religion, and the goal of this faith is to improve our society. The way to improve society is to distribute the property more equitably and fairly, while this kind of distribution must be established on the basis of two aspects: one is to product more intensively, and the other is to set up constraint of statutes based on science, history and moral principle." "I make this definition to arouse those who can't support any dogmatic beliefs yet, those who have their socialist
beliefs, who are willing to fight together with us under the disputes between tradition and modern, and even those who have any objections to the way of constructing a new state.\(^1\) At the same time, Arshbee also concerned about social problems, and he thought they should find a way out for arts through reforming socialist value system in the industrial society: "If we socialists are also artists or craftsmen besides learning history, and he or she will also agree with the good things in the past and keep sparing efforts on refinding the tradition, and they should admire the past accordingly."\(^2\) After deeply analyzing the status of industrial society, Arshbee raised that there were three major problems in modern society: they were ugliness, prodigality and injustice.\(^3\) It was just because of these three problems that made socialism a necessity, and also duing to these three, it became an emergent mission to reform socialist values. In a word, they should take the same standard whether it was for people or things. If the definition of socialism made by Ashbee can be recognized, and the reform of values will have to contain every field: politics, economy and even including all the people and things. It is just like the scientific socialist Marx's radical critique towards capitalism\(^4\) that what Arshbee had criticized on capitalist industrial society was also very effective.

Ashbee made some suggestions towards reforming socialist values: one was that the modern civilization couldn't exist without machine. What Arshbee made it a core to reform socialist values was the "restriction of machine". He is the first man who realized that only when people discarded the plan of reviving medieval arts and crafts, that they would achieve the

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\(^3\) C. R. Ashbee, *Socialism and Politics: A Study in the Reajdusment of the Values of Life*, p. 11.
success of reviving practical Handicrafts movement. Arshbee used to express in many public places that "modern civilization can't exist without machine, and if we do not understand it, we won't find the way to establish a kind of art teaching system by encouragement and support."¹ Second was the value of free space. Even though we have already acknowledged that modern civilization can't exist without machine, what on earth should we do to restrict the use of machine? Arshbee answered this question in his view of socialist value, that was to create "free space". Ashbee once said, "I want to rescue socialism from economists; I would like to see society leaving more space for poets and artists; perhaps we can let poets and artists to join firstly, and I want to see modern socialism giving "New Testament" a little more space."² Third was other socialist values which were to be reformed next, just like private ownership of property values, tax values and the values of pension etc. for instance. Arshbee held the view that the treasure and completion of pesion policy were the superiority performing of humanistic socialist value and it should be a significant part of the Emotional Socialism. Anyway, from recognition of machine and free space to the establishment of socialist value, it is an important method to impel machine and handwork, restriction and freedom, also individual and society to be more harmoniously in the the Emotional Socialism context. Moreover, it is also the important symbol of development, deepening and maturity for the Emotional Socialism.

III. The Spread of British Socialism during the Arts and Crafts Movement

In the international historical process of British Emotional Socialism in the 19th century, the quality of the Emotional

² C. R. Ashbee, Socialism and Politics: A Study in the Readjustment of the Values of Life, p. 66.
Socialism was losing gradually, on the contrary, as the carrier, there appeared a phenomenon on handicrafts, that was the trend to nationalization of value.

Firstly, the communication of British Emotional Socialism in the 19th century presented an international trend. With the spread of British Arts and Crafts movement, the Emotional Socialism extended its influence from Occident to East Asia internationally in general. By means of exhibitions, publications and international exchanges etc., the movement disseminated the thoughts and soul of the Emotional Socialism to some degree. For example, in America people can not only feel the communication from the ideas of architectures.....1 That is to say, that the British Emotional Socialism still retained the internal quality and basic features in different ways in the international period. However, it couldn't be as clear-cut in the international phrase as the Emotional Socialism used to be in the periods of Ruskin, Morris and Arshbee, so the inherent quality of the Emotional Socialism was gradually replaced by cultural tradition and social needs from different nation states.

Secondly, the nationality of British Emotional Socialism in the 19th century presented an international trend. The development of the Emotional Socialism in its mainland Britain was just linear as its basic characteristics. However, when out of Britain, the Emotional Socialism had fully demonstrated its nationality of basic features no matter in Europe, North America or East Asia. In a sense, the Emotional Socialism have its polynary living styles with the connotations of national acts. On one hand, this kind of pluralism was due to the different ethnic cultures, and on the other hand, it performed to social needs from different ethnic groups. The former made the Emotional Socialism have different existence forms and the latter was just derived from the social needs of development in different realities. In Europe, Germany emphasize rational, rigorous and sophisticated tradition. 2 Northwest pay much

1 Lionel Lamboume, *Utopian Craftsmen*, p. 147.
attention to coexistence and cooperation, while make a stress on its own national traditions. However, there exists some changes different in North America and East Asia. Although deeply influenced by the writings of John Ruskin, it was very difficult for people during the late of 19th century to escape from the economic demands for eclectic copies of colonial furniture.¹

From the whole historical process of the Emotional Socialism, the Arts and Crafts Movement was the birthplace, so it became an essence of the Emotional Socialism and it also had open and polynary features. In the late 70's in the 19th century, together with the Arts and Crafts movement, the Emotional Socialism also transcended national boundaries, breaking the time limitation and extensively absorbing excellent cultures from ancient and modern, East and West, especially the harmonious culture from East village which was beyond the British industrialism². It can be clearly seen that the formation of the Emotional Socialism came from the vast time domain and historical space, and its basic quality possessed pluralism and universal significance.

As the spread of arts and crafts, it was an inevitable trend of the nationalization of socialism. In fact, apart from traditional culture and social needs, national emotion was also an important reason for the pluralism of the Emotional Socialism. Under the influence of Marx and Ruskin, Morris formed the ideology of the Emotional Socialism with a strong sense of responsibility and revolutionary. However, the time when Morris participated in the Democratic Federation in 1883, he suddenly felt that socialism was just came from the continent, and it was something foreign. That was why sometimes Morris thought it wasn't suitable for socialism to the British development, and even no one could admit that he or she was a

¹ Lionel Lamboume, *Utopian Craftsmen*, p. 175.

socialist in public. ¹ This phenomenon shows that reserving differences is an important reason for multiethnic of socialism trends. In a sense, the essential spirit of the Emotional Socialism presented weakening in the progress of the Arts and Crafts movement's history. While in another way, its diversity and openness are the universal and eternal quality of socialism.

The British Emotional Socialism was one social trend, which took its own stand to promote the harmonious development of modern civilization by rebuilding the great tradition, especially by way of resetting beliefs and ethic. Even though it was one of the modern capitalist countries' idealistic social trends, the process of historical evolution and research of the Emotional Socialism were still of great academic and practical significances.

¹ E. P. Thompson, William Morris, Romantic to Revolutionary, p. 297.