

MARXISM by George Lichtheim, Routledge, & Kegan Paul, 1969

a beautiful book, despite its anti-Leninism, and, inevitably, its ~~non~~ non, if not anti-Marxism where it is Marx as revolutionary; but Marx as philosopher of freedom is profoundly dealt with.

K. MARX: (Zur Kritik der Hegelshhen Rechtsphilosophie, 1844) MEGA I/1, pp. 617-21 \*quoted by GL, p. 53):

"When the prol declares the dissolution of the existing social order it does no more than proclaim the secret of its own existence, for it constitutes the effective dissolution of this order... As phil. finds its material weapons in the prol., so the prol. discovers its intellectual weapons in phil. ] & once the lightning-flash of the idea has penetrated this naive popular soil, the emancipation of the German to manhood will become a reality. [The emancipation of the German is the emancipation of man. Phil. is the head of this emancipation, and the prol. its heart. Phil. cannot realise itself without abolishing the prol., & the prol. cannot emancipate itself without realising phil." ]

Then Lichtheim argues against those who consider this is "pre-Marxist". It is true that in later yrs. he took a less exalted view of the part which thought had to play in transforming the world, just as the concept of a social rev. which would transcend phil. by 'realising' its aims, disappeared from his writings; but it was never repudiated, nor could it have been, for it is precisely what he meant by the 'union of theory and practice.' Without this central idea, Marxism is just another species of materialist determinism, and this is indeed what the later socialist movement largely succeeded in making out of it... that remained something resembling the original vision of a world made new by a unique event fusing thought & action, theory & practice, phil. & rev., into a CREATIVE DRAMA OF HUMAN LIBERATION. ] It is literally true that apart from this quasi-metaphysical tour de force the whole subsequent his. of the Mxist movement must remain incomprehensible. (p. 54)

INTERRELATION OF PHIL. & POLITICS WHICH GAVE BIRTH TO MXISM AS THEORY--and the practice of that theory--Hegel's phil. of his standing behind it--the conviction that the totality of the world is an ordered whole which the intellect can comprehend & master.

of 1795  
CF. p. 36 quotation from Hegel: "Only that which is an obj. of freedom may be called an idea. We must, therefore, transcend the State. For every State is bound to treat free men as cogs in a machine. And this is precisely what it ought not to do; hence the State must perish."

p. 39: "it (communism) did not per se require him to interpret communism as the fulfilment of his. Nor did Feurbach's humanism to such conclusions. It was Hegel who supplied the missing link. But for the heritage of Ger. Idealism, the 'materialist concept of his.' would never have come into being."

p. 40: His. culminated not in the intellectual contemplation of the past but in the deliberate shaping of the future!

p. 44. Phil. must become practical, cease to be phil. & become theory of total rev. i.e. in life, in work, in thought

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