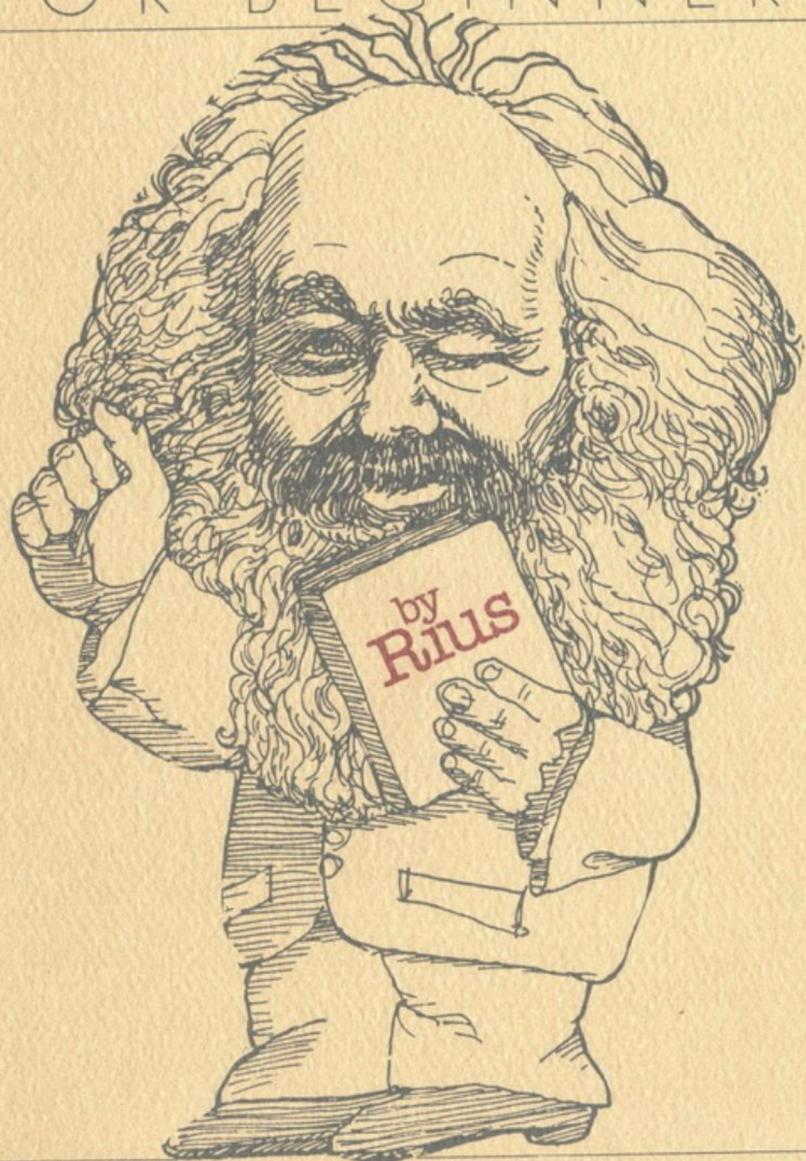


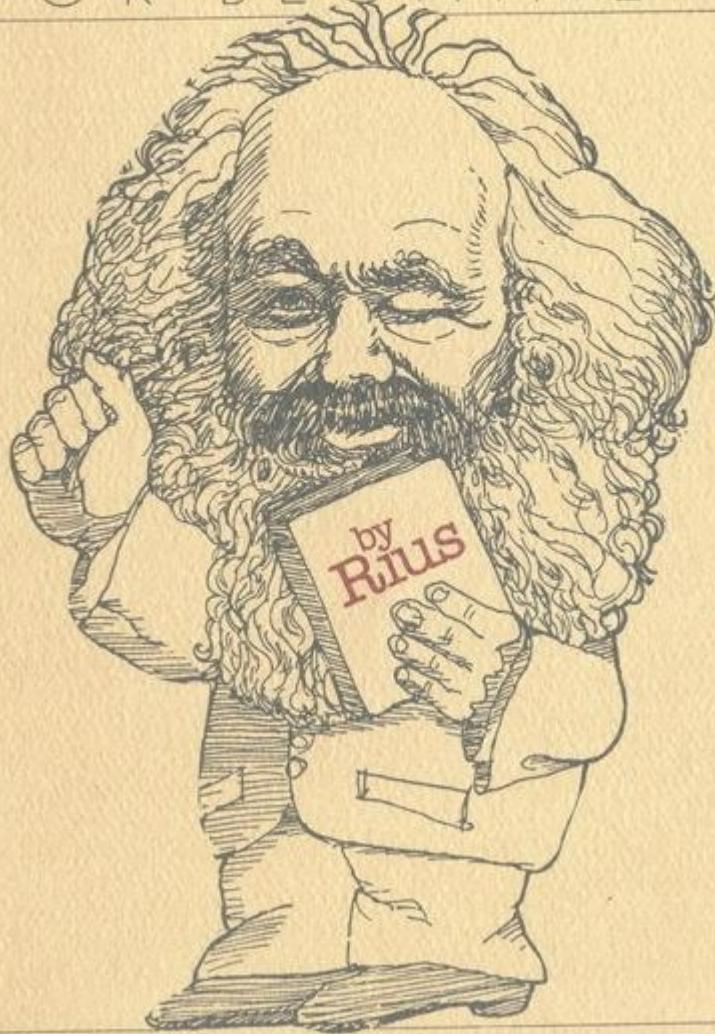
Marx

FOR BEGINNERS



Marx

FOR BEGINNERS



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Marx for Beginners

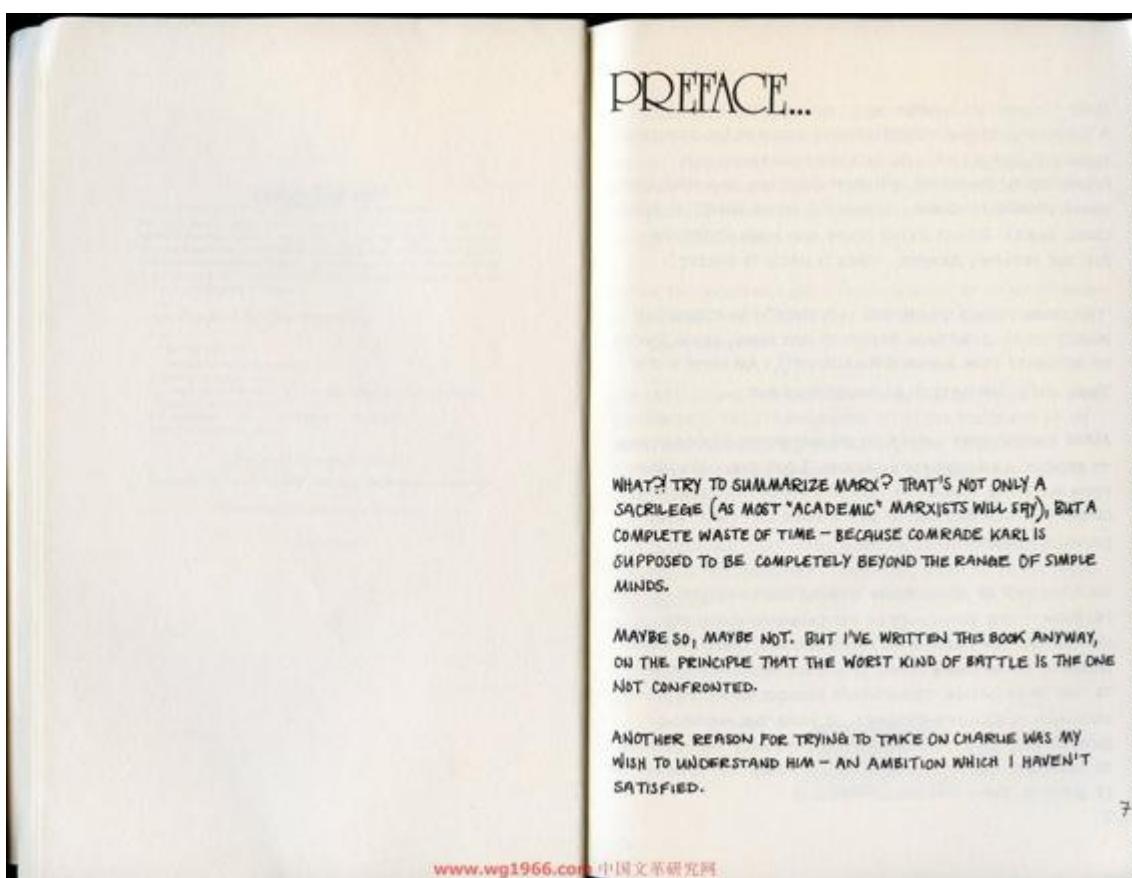
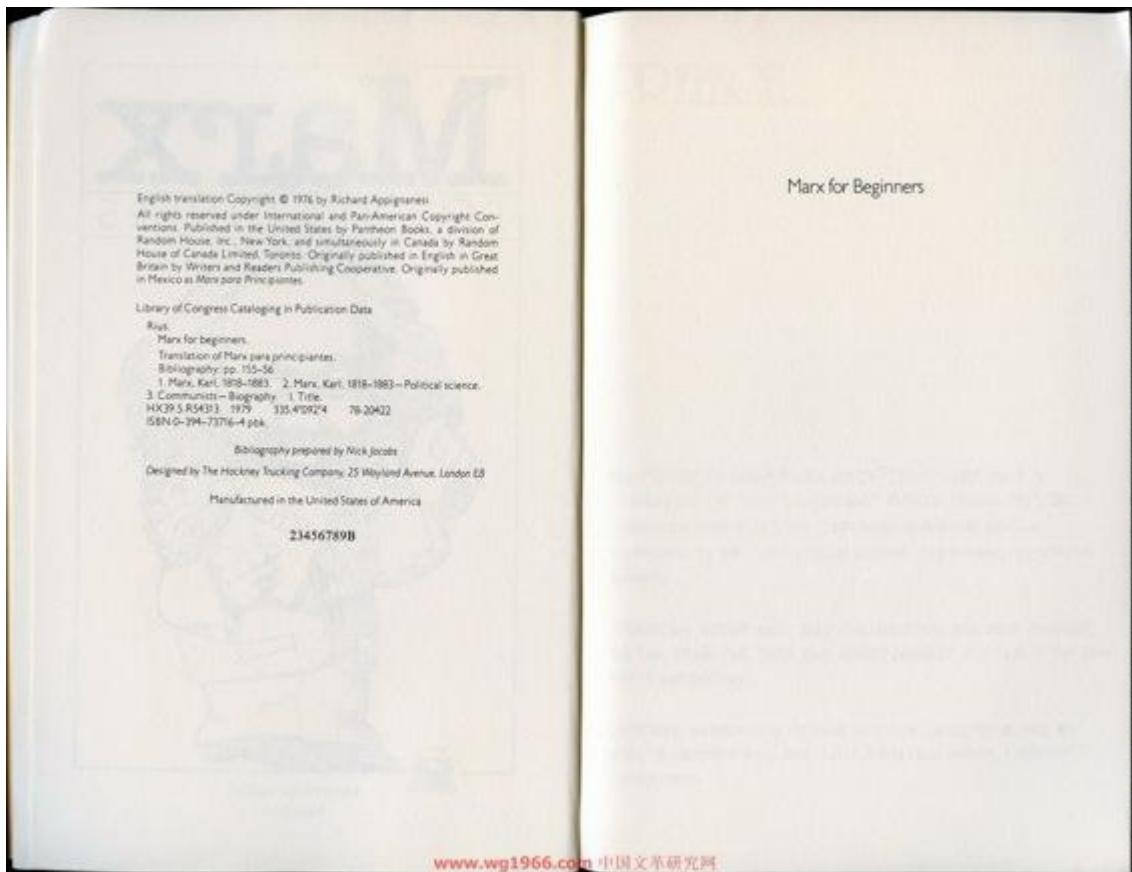
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Marx FOR BEGINNERS



PANTHEON BOOKS
New York

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MARX - LADIES AND GENTS - WAS TRULY A "TOUGH GUY".
A "TEUTONIC GENIUS" TOWERING OVER MUCH OF THE SCIENTIFIC
KNOWLEDGE OF HIS DAY. HE JUST WENT ON PRODUCING
PHILOSOPHY ON PHILOSOPHY, WITHOUT WORRYING HOW MANY PEOPLE
WOULD UNDERSTAND HIM. RESULT? A WHOLE SERIES OF HIGH-
LEVEL WORKS. REALLY HEAVY STUFF AND MUCH TOO DENSE
FOR THE ORDINARY READER. MARX IS HARD TO DIGEST!

THIS BOOK TRIES TO PROVIDE A "DIGEST" - AN EXTRACT OF
MARX'S IDEAS. SOMETHING EASIER TO GET DOWN. BEING AWARE
OF MY LIMITS (5TH GRADE ELEMENTARY!), I AM HAPPY IF THE
THING ISN'T COMPLETELY INCOMPREHENSIBLE.

MARX HIMSELF HAVEN'T MADE MY JOB ANY EASIER BY FORGETTING
TO PROVIDE A SUMMARY OF HIS WORKS. I GOT EVEN LESS HELP
FROM ALL THOSE SCHOLARLY VOLUMES WHICH PRETEND TO
CLARIFY MARX, BUT END UP BEING MORE DIFFICULT THAN
CHARLIE HIMSELF.

AN ATTEMPT TO "POPULARIZE" MARX RAISES ANOTHER
PROBLEM - THE DIFFICULTY OF PUTTING INTO EVERYDAY
LANGUAGE THE PHILOSOPHIC AND ECONOMIC TERMS HE USES.
BECAUSE THERE AREN'T ONLY 20 OR 30, BUT 200 OR 300!
TO TRY TRANSLATING THIS NUMBER WITHOUT LOSING THEIR
MEANING IS REALLY DOG WORK. I HOPE THE AVERAGE
READER WHO GETS THROUGH THIS BOOK WILL HAVE THE COURAGE
TO CONFRONT THE COMPLETE WORKS OF MARX AND COME OUT OF
IT BETTER THAN I DID.

8

I SHOULD ALSO LIKE TO THANK THE ILLUSTRIOUS MARKIST
THEORETICIANS WHO, WHEN I ASKED THEM FOR A HAND, REPPLIED
POLITELY THAT I MUST BE OUT OF MY MIND TO START SUCH A WORK.
I REALLY APPRECIATE THEIR "SPIRIT OF CO-OPERATION" AND REGRET
NOT HEARING THEIR ADVICE BEFORE SETTLING DOWN WITH HERR
DOKTOR KARL MARX.

AFTER THIS INTRODUCTION, IF YOU STILL WANT TO GO ON READING -
BE WARNED! YOU DO SO AT YOUR OWN RISK. I CANNOT ANSWER
FOR THE DAMAGES.

ONE LAST EXCUSE FOR THIS LIGHT-WEIGHT BOOK (BESIDE MY OWN
IGNORANCE): THE STUBBORN AND INSISTENT PRESSURE OF MY
PUBLISHER WHO LEFT ME HARDLY ANY TIME TO WRITE IT.
I'M SORRY TO SEE MY EFFORTS HAVEN'T "JELLED" AS I WOULD
HAVE LIKED.

IT'S INCREDIBLE THAT MARX, WORKING UNDER FAR WORSE
CONDITIONS AND PRESSURES THAN MINE, COULD WRITE ALL THOSE
THOUSANDS OF PAGES WITHOUT EVER LOSING HIS WAY OR
MAKING A BOTCH OF IT.

BUT THAT JUST GOES TO PROVE IN THE END THAT MARX IS MARX,
AND RIUS IS... WELL, JUST A POOR GUY!



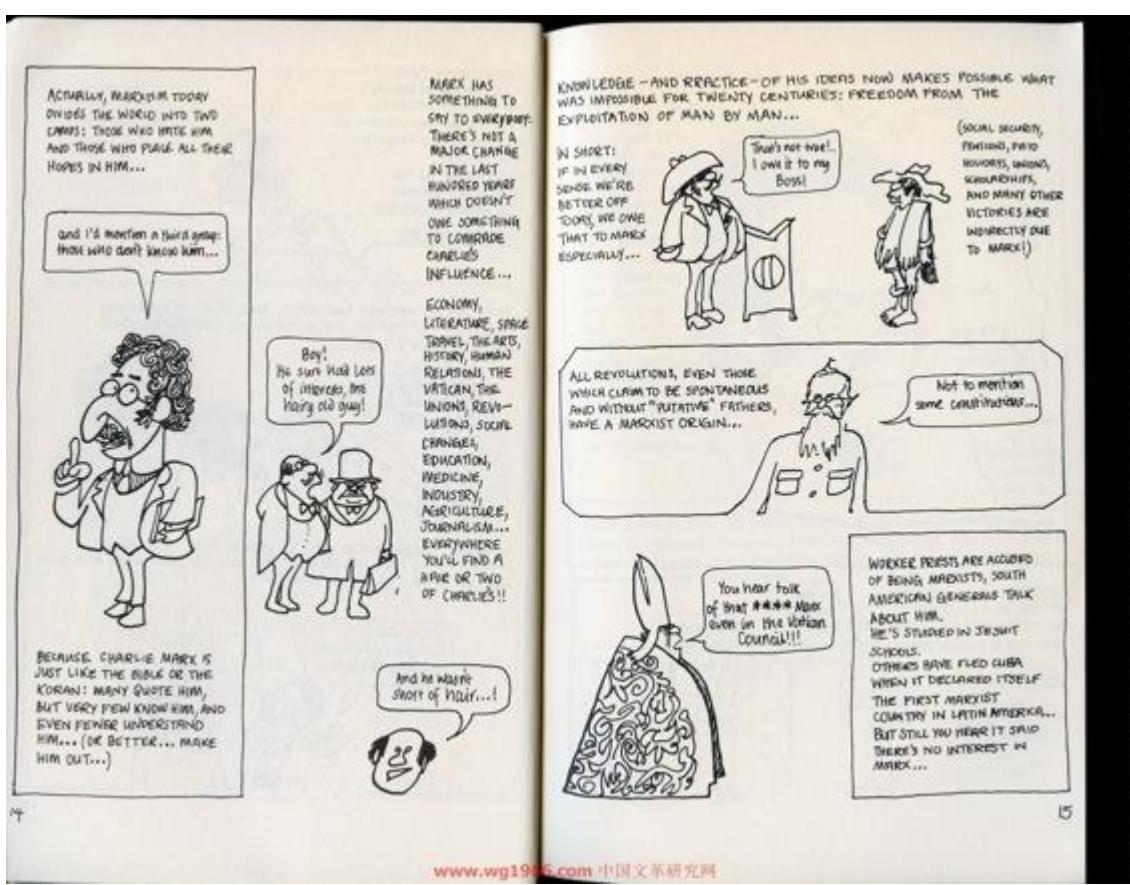
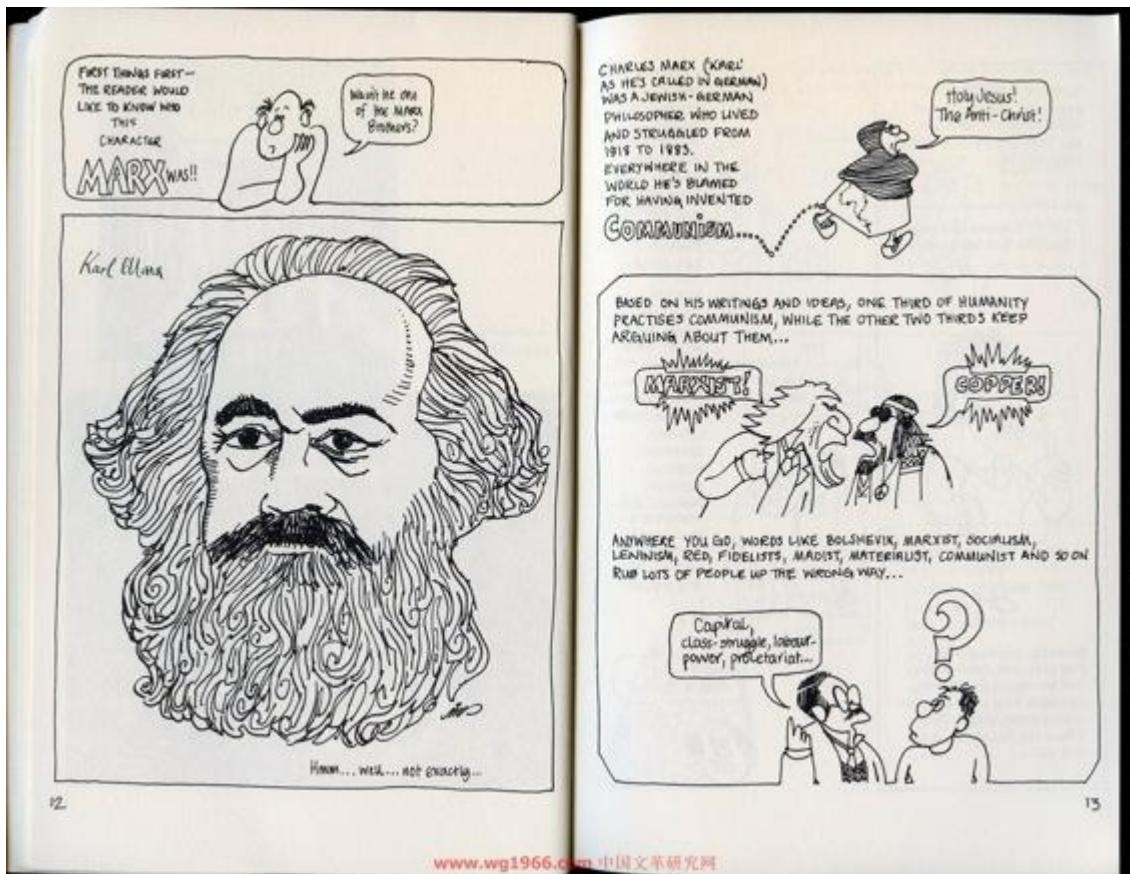
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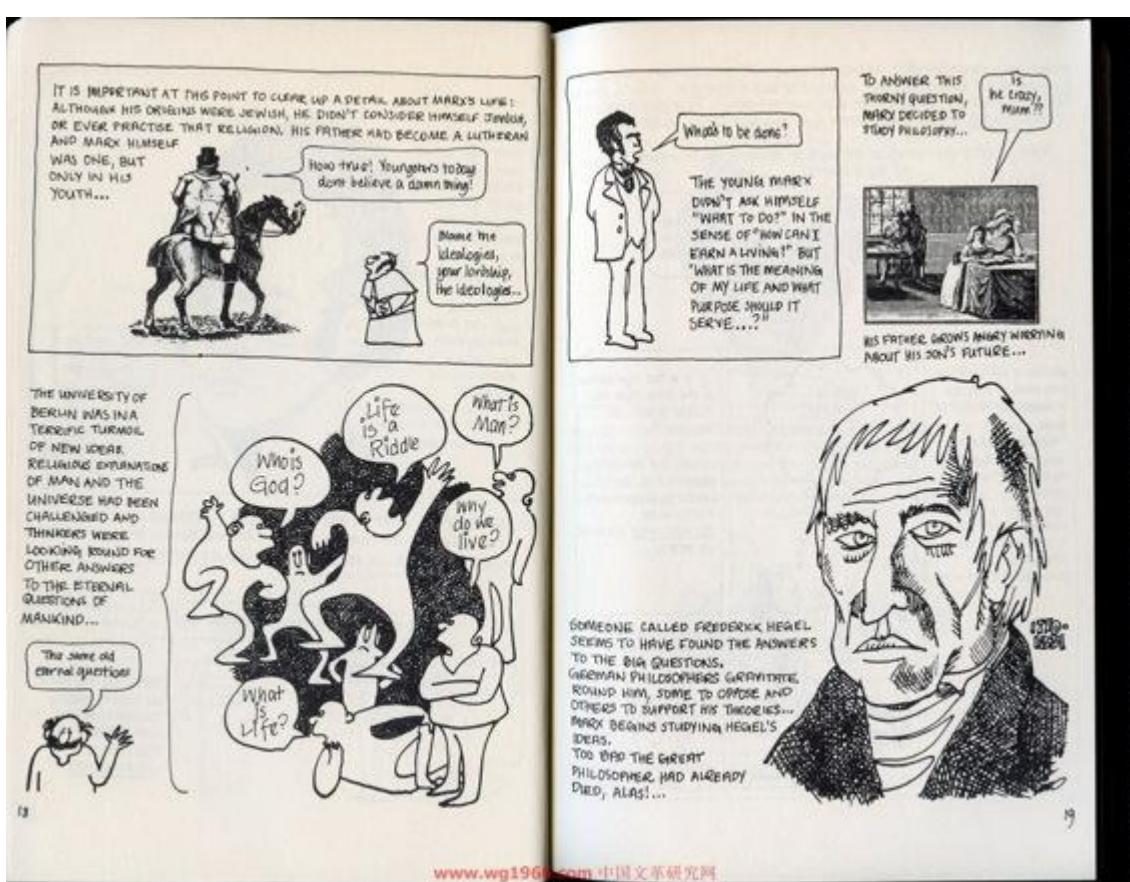
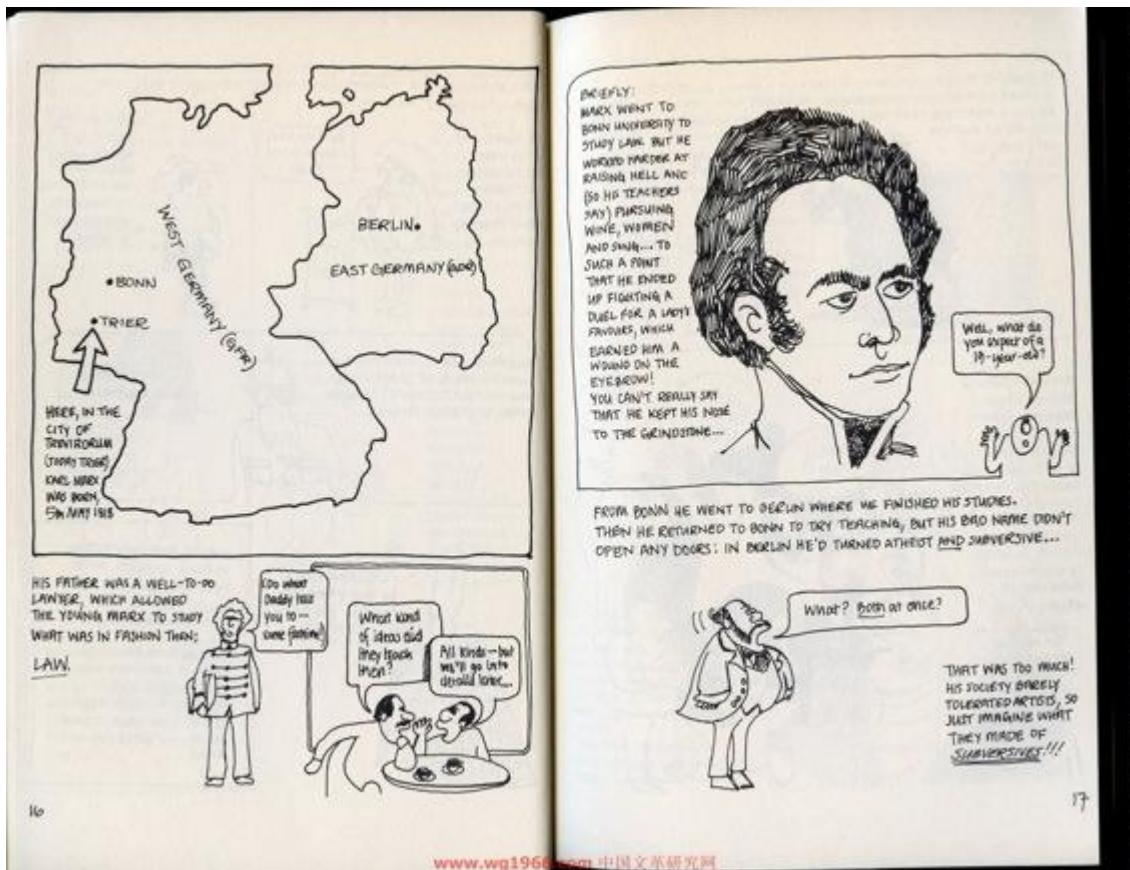
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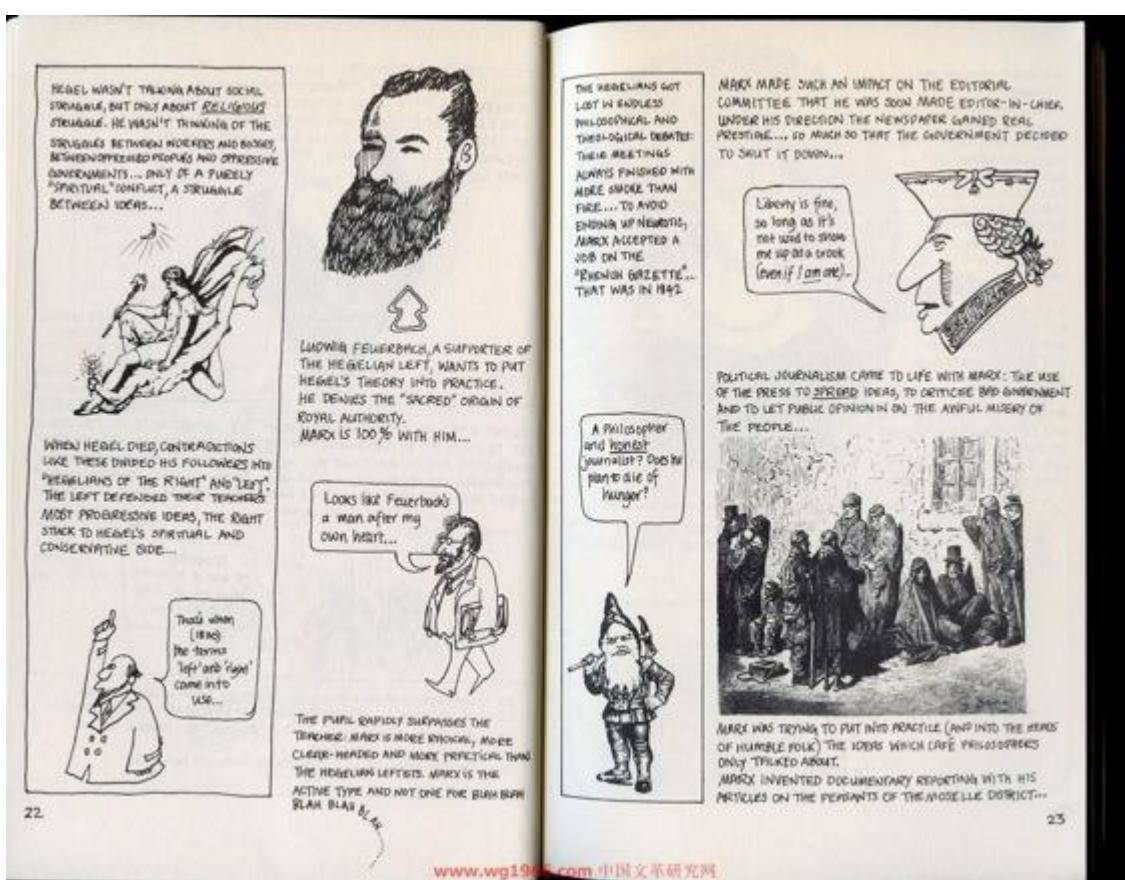
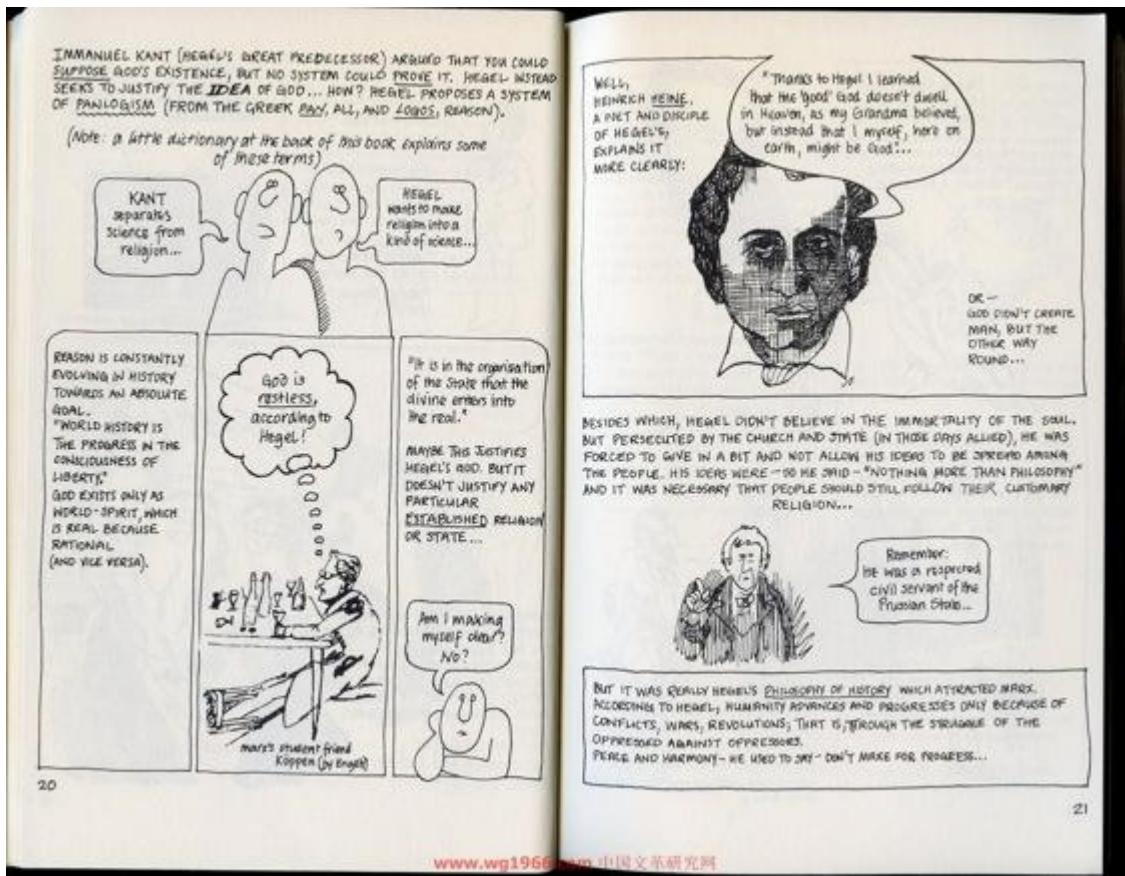


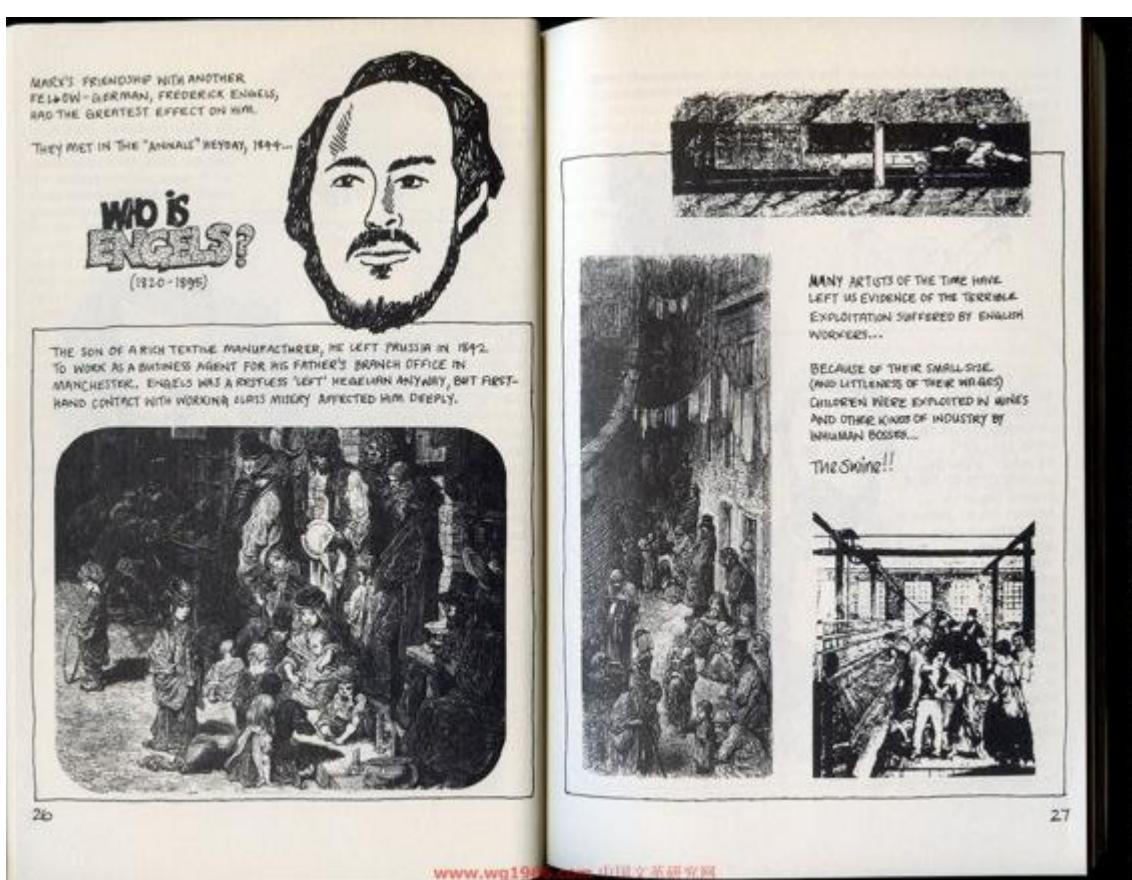
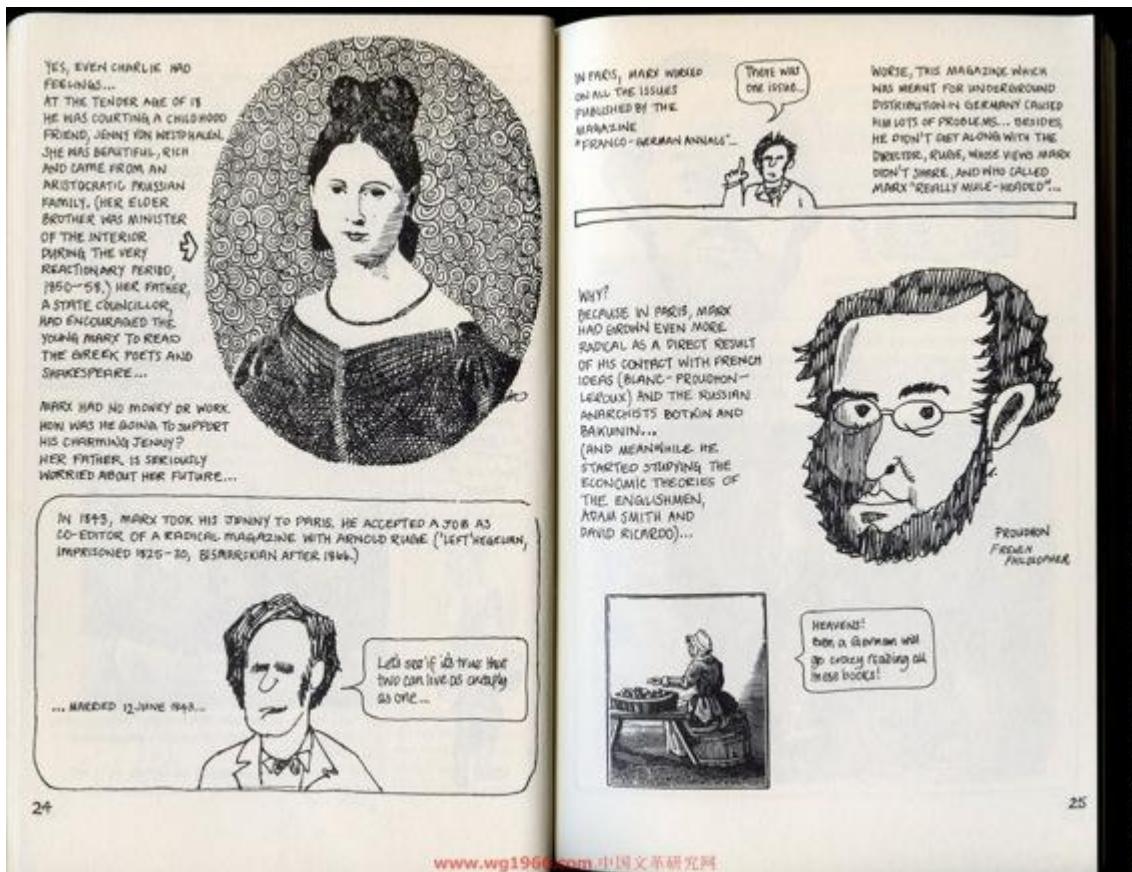
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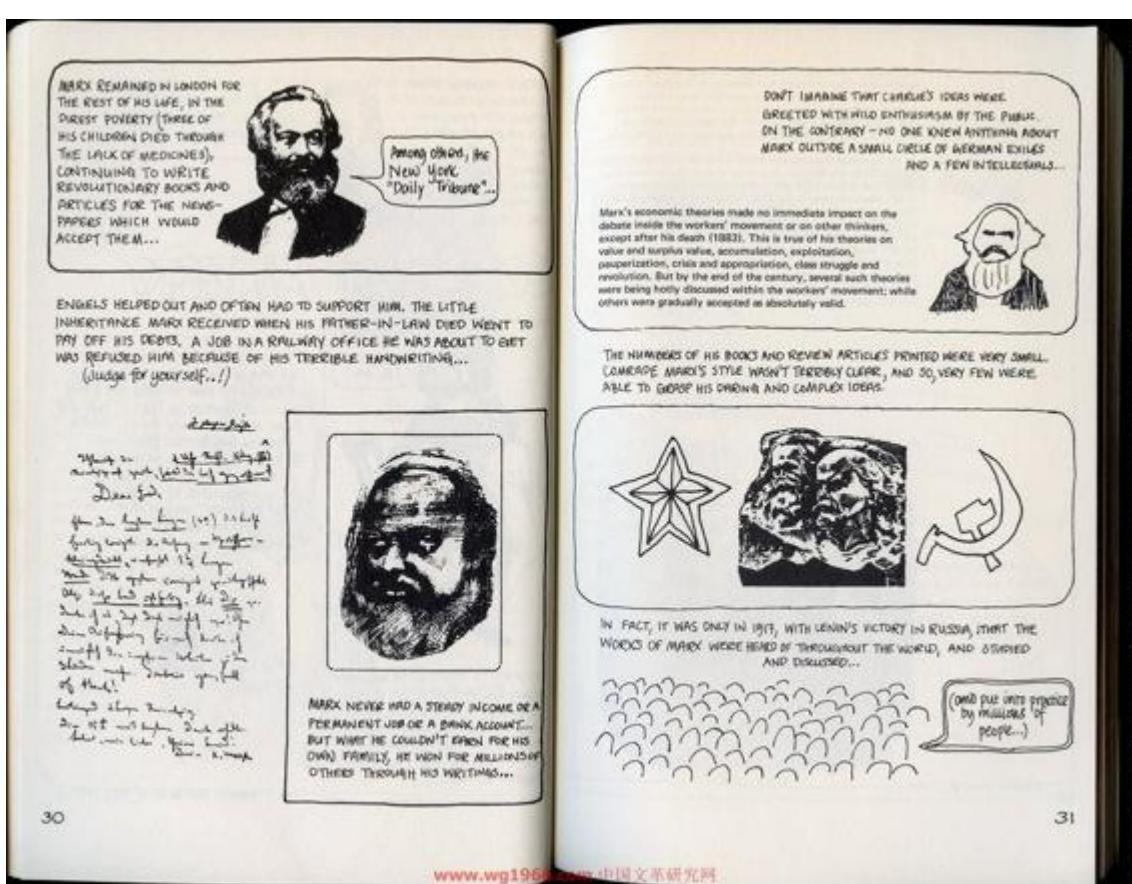
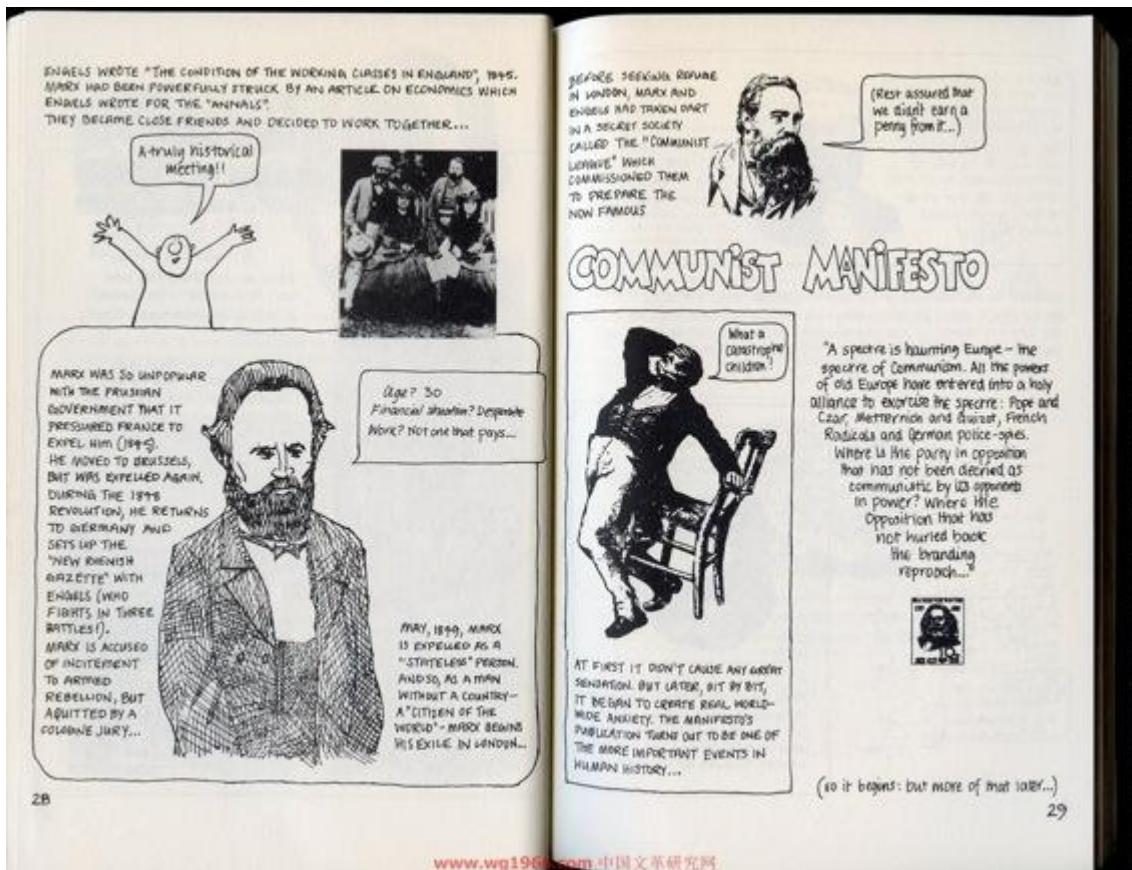
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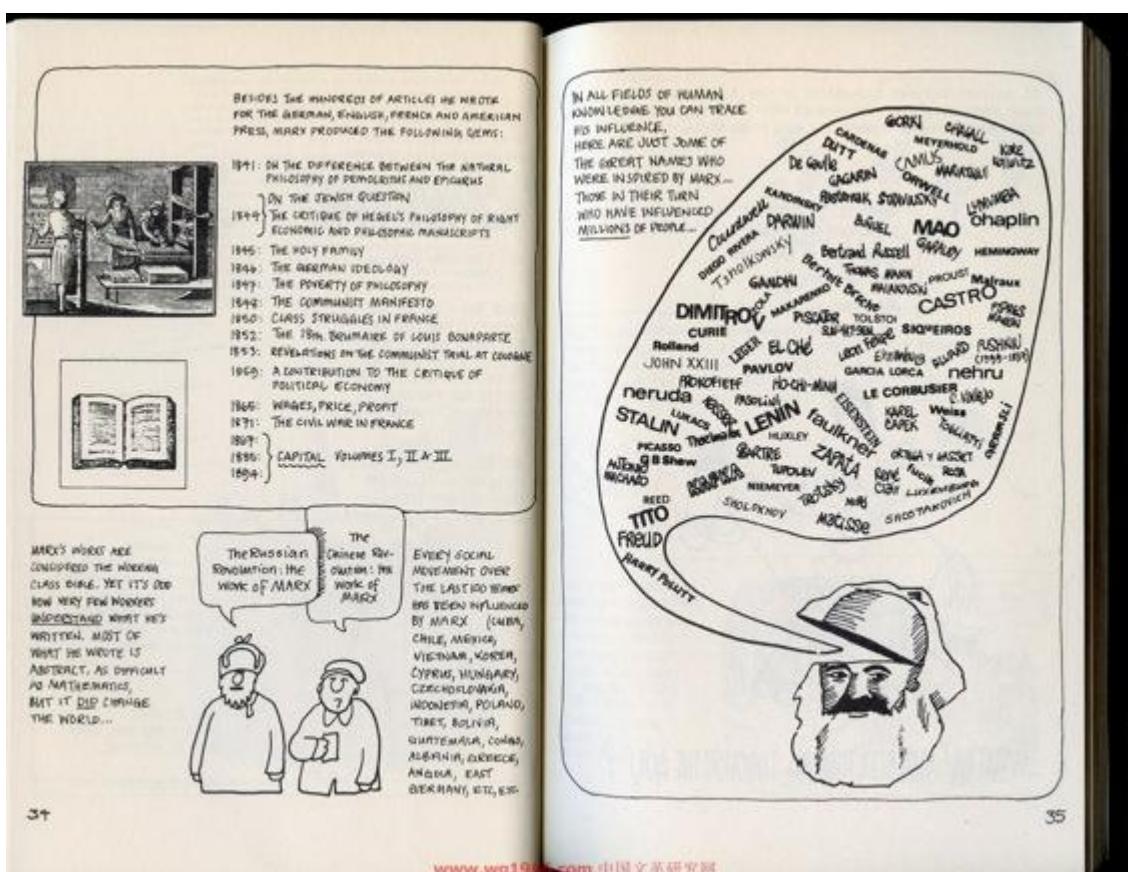
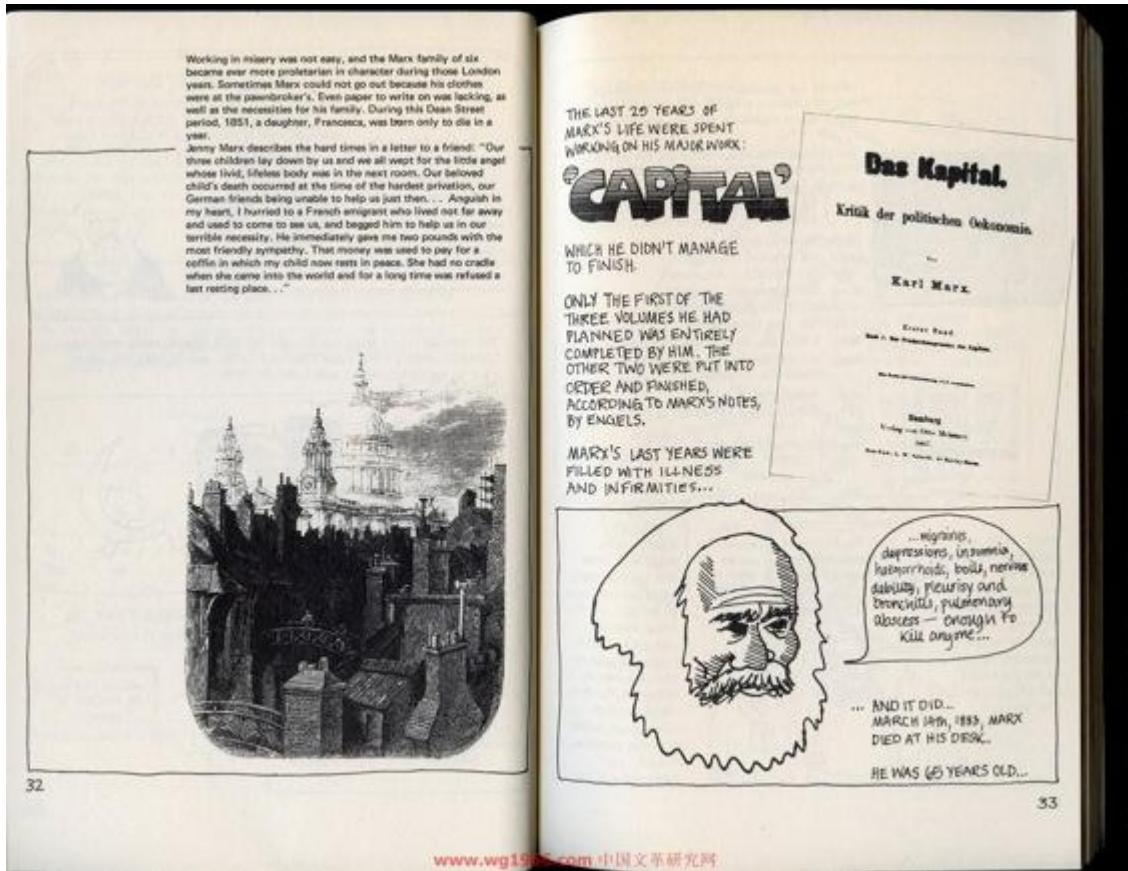


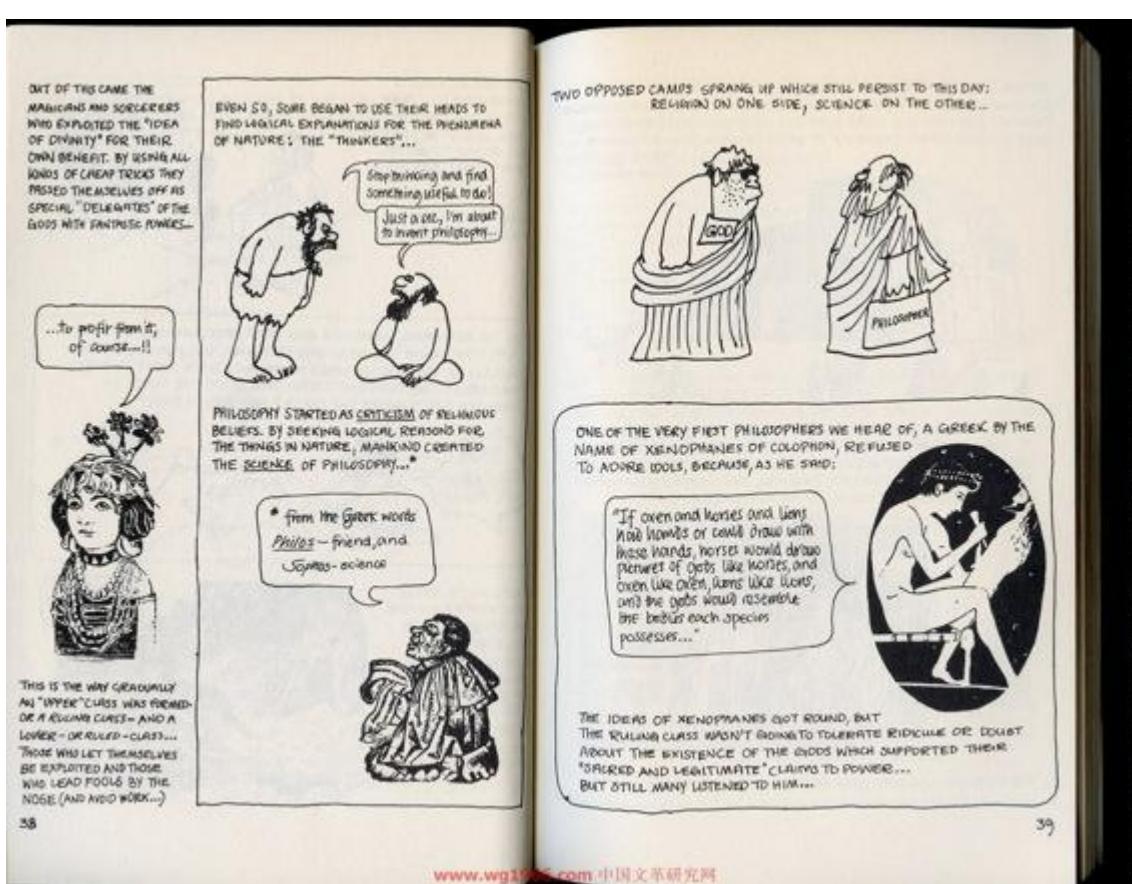
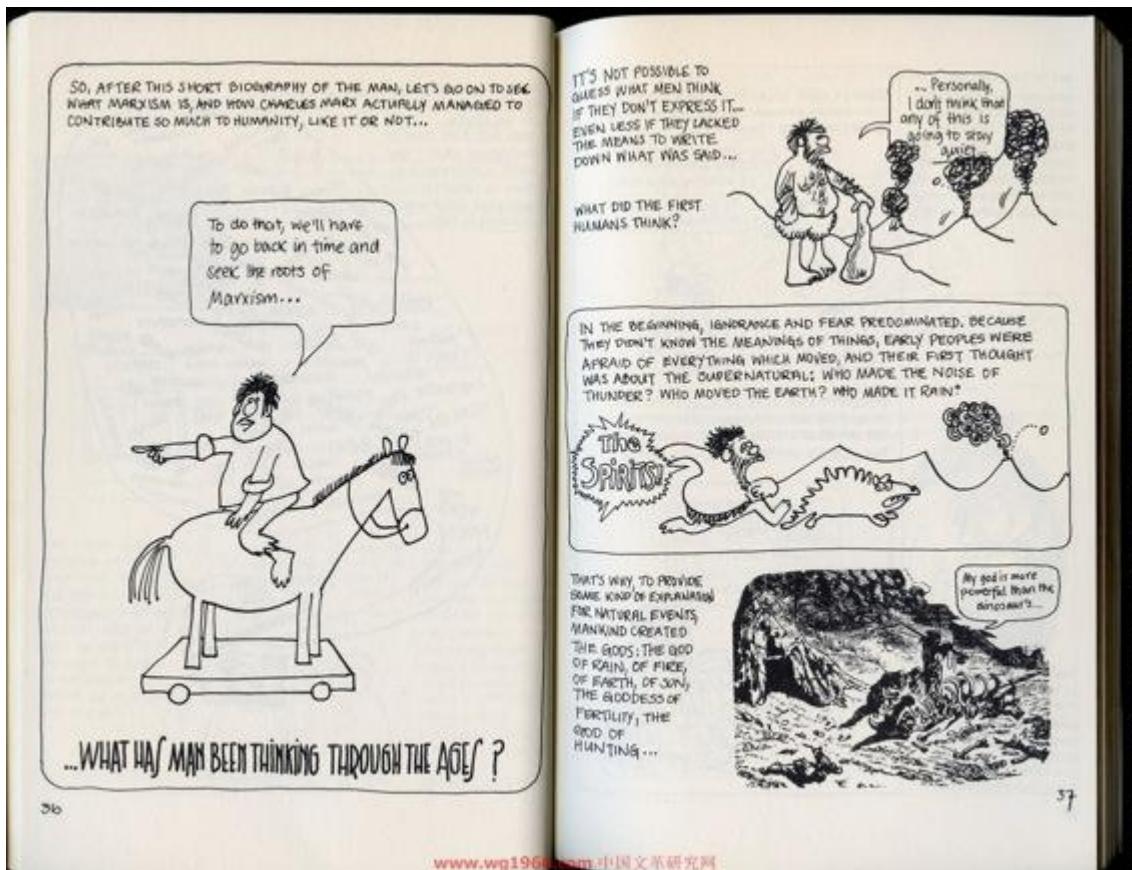


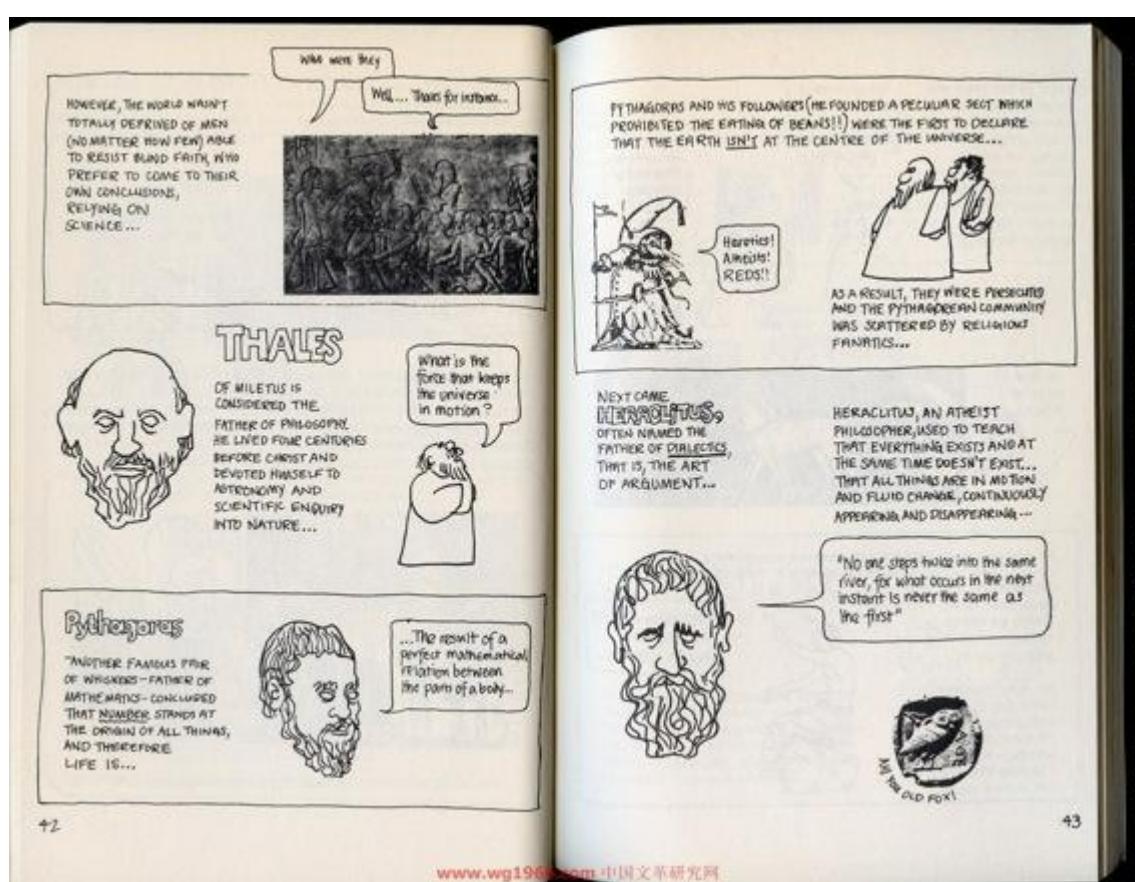
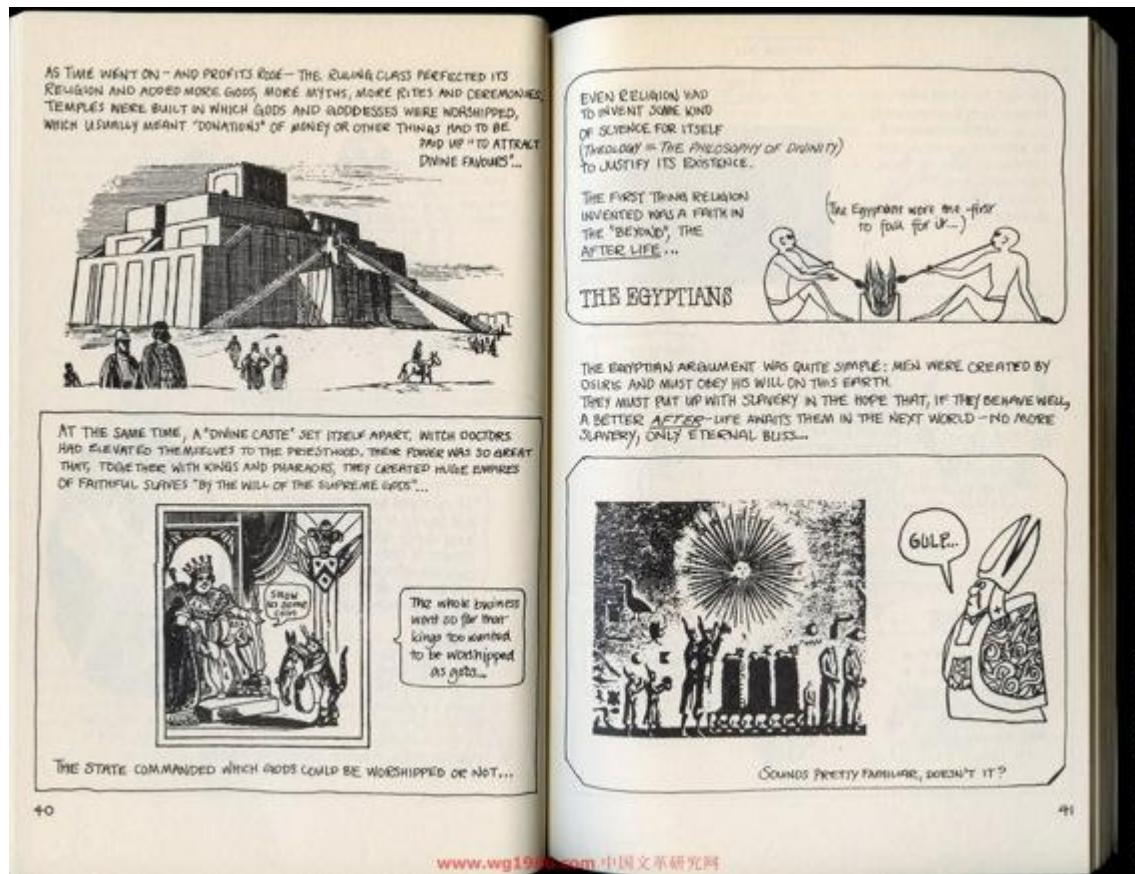


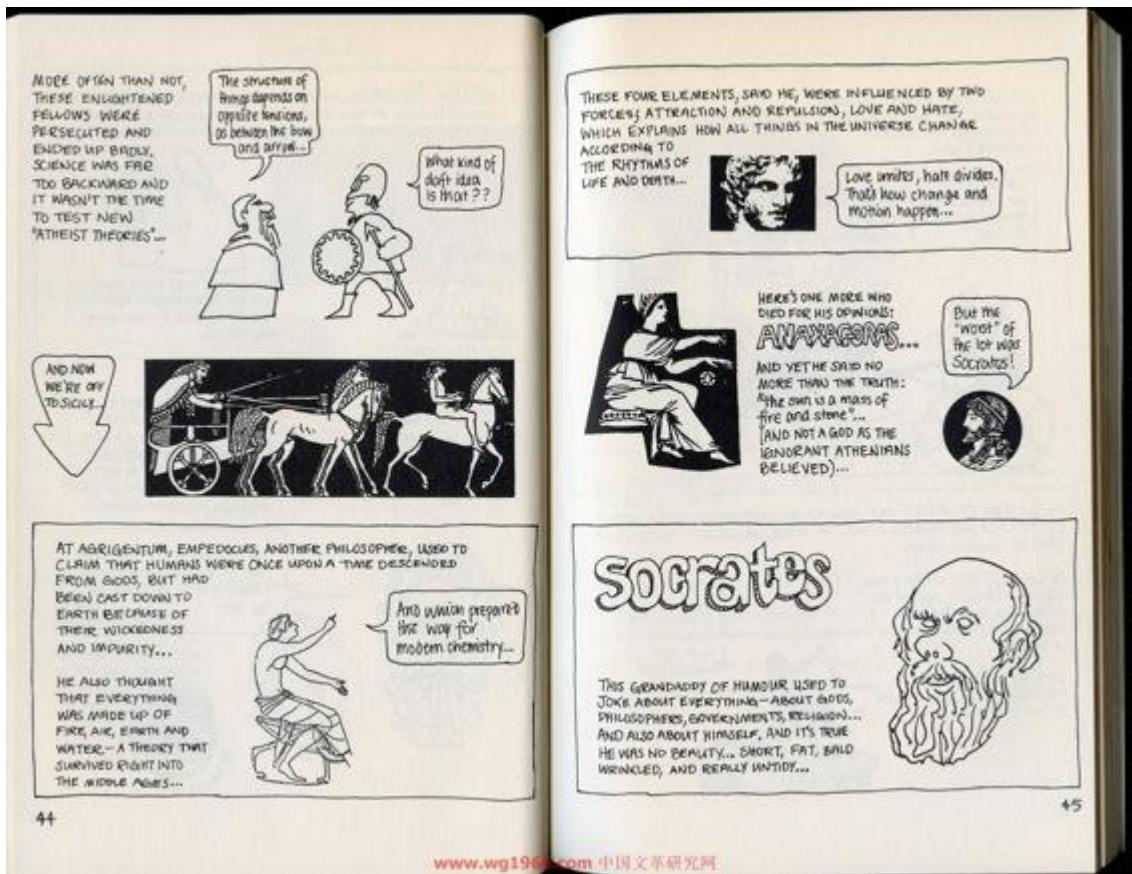






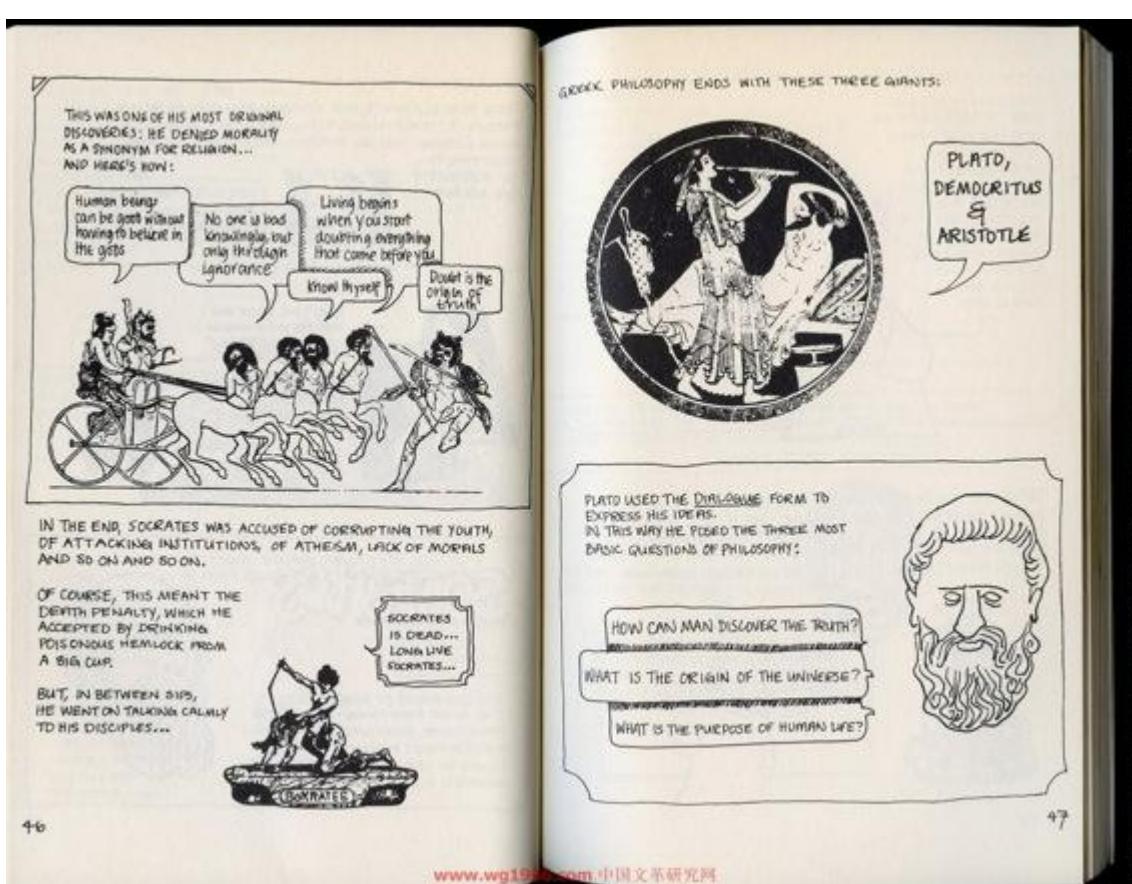






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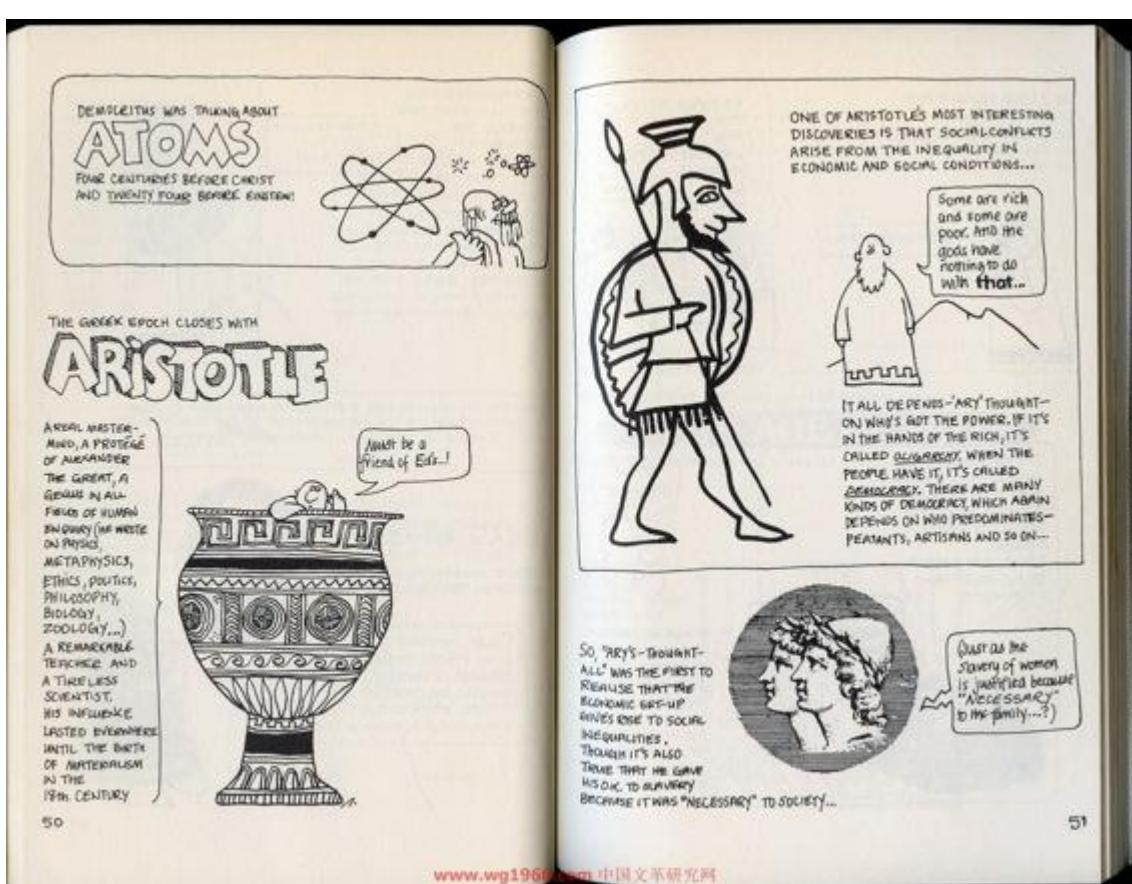
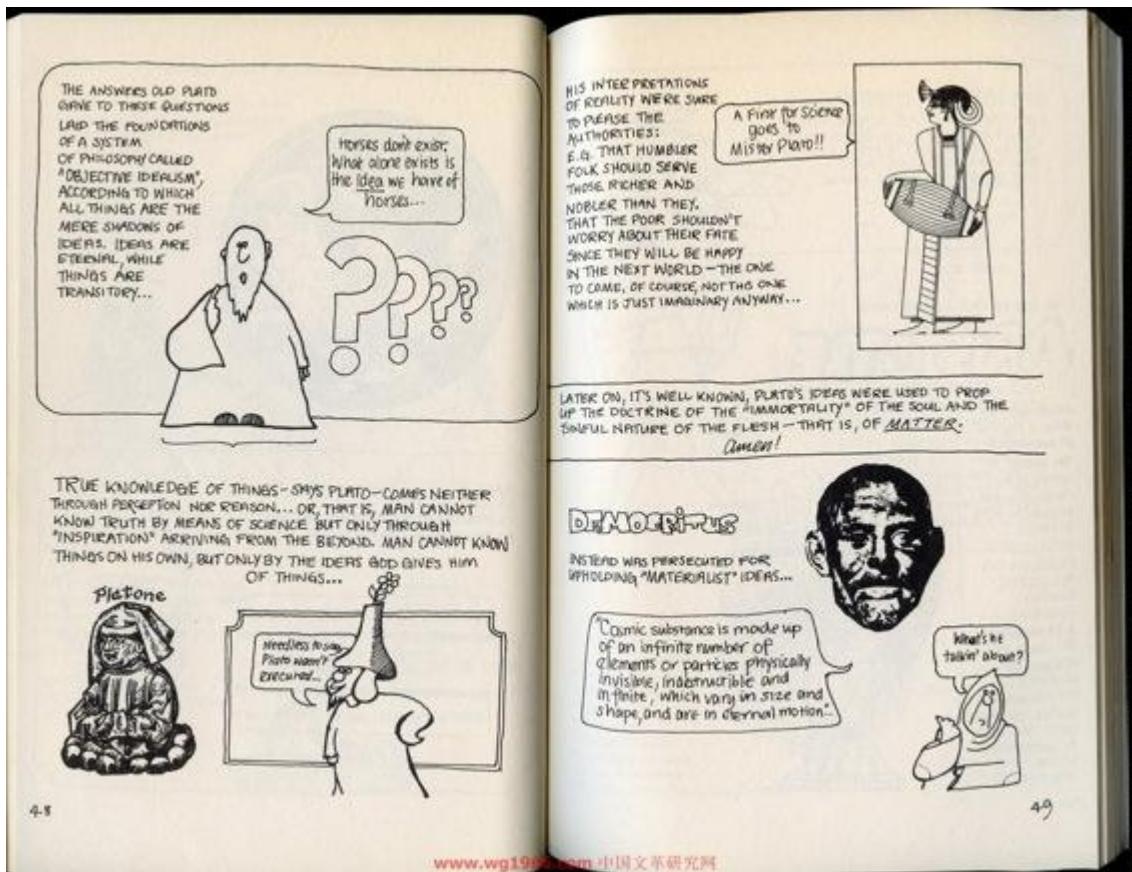
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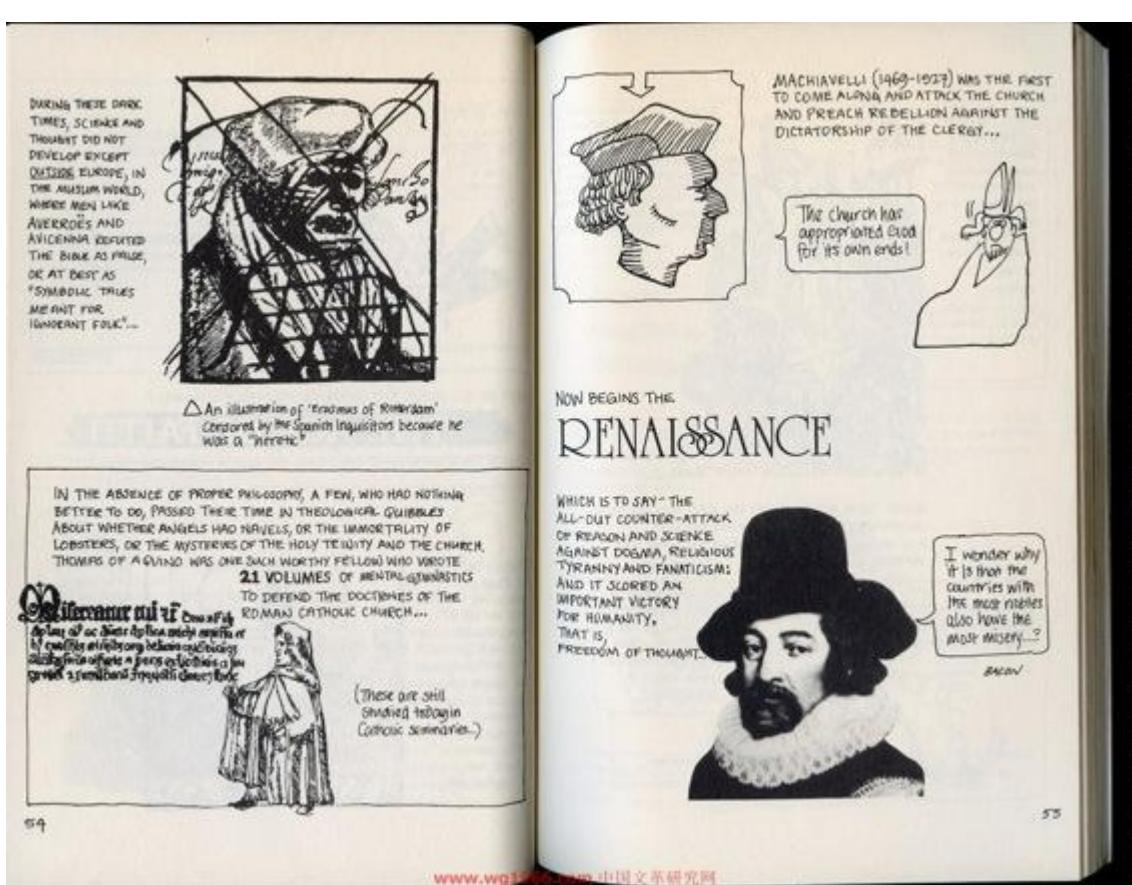
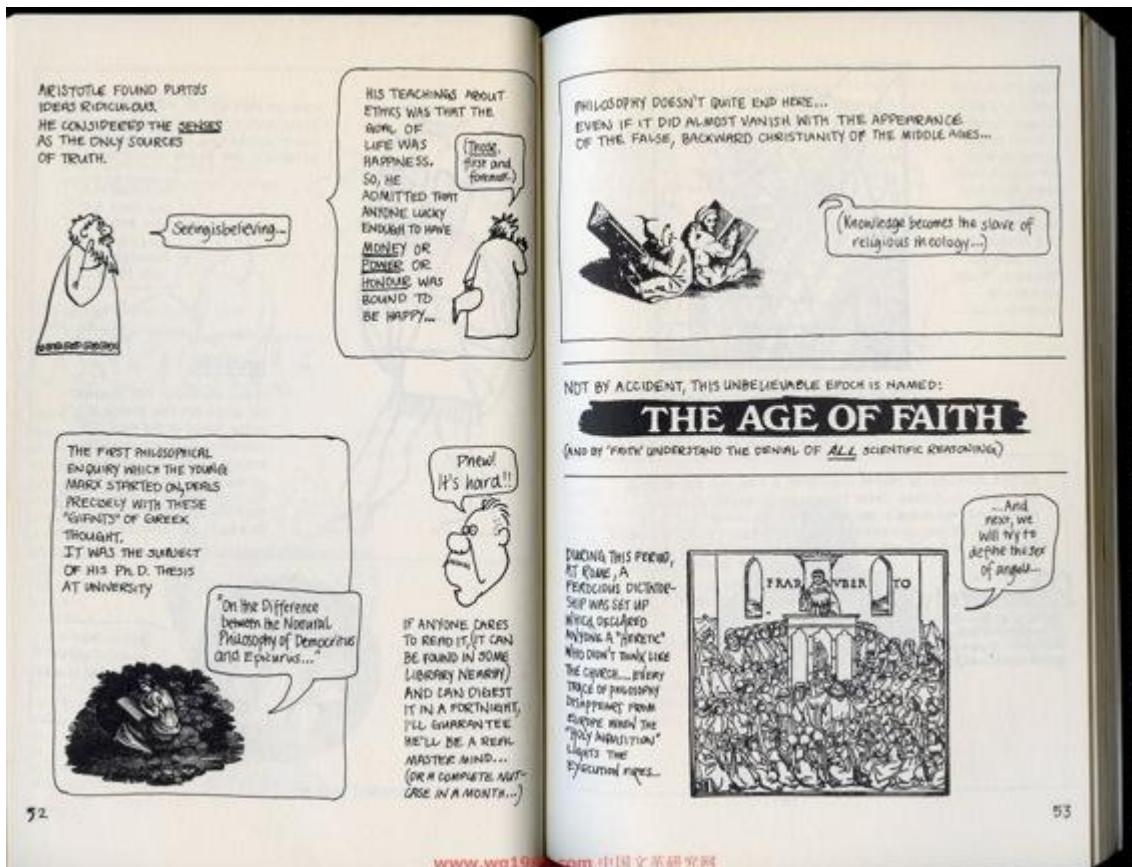
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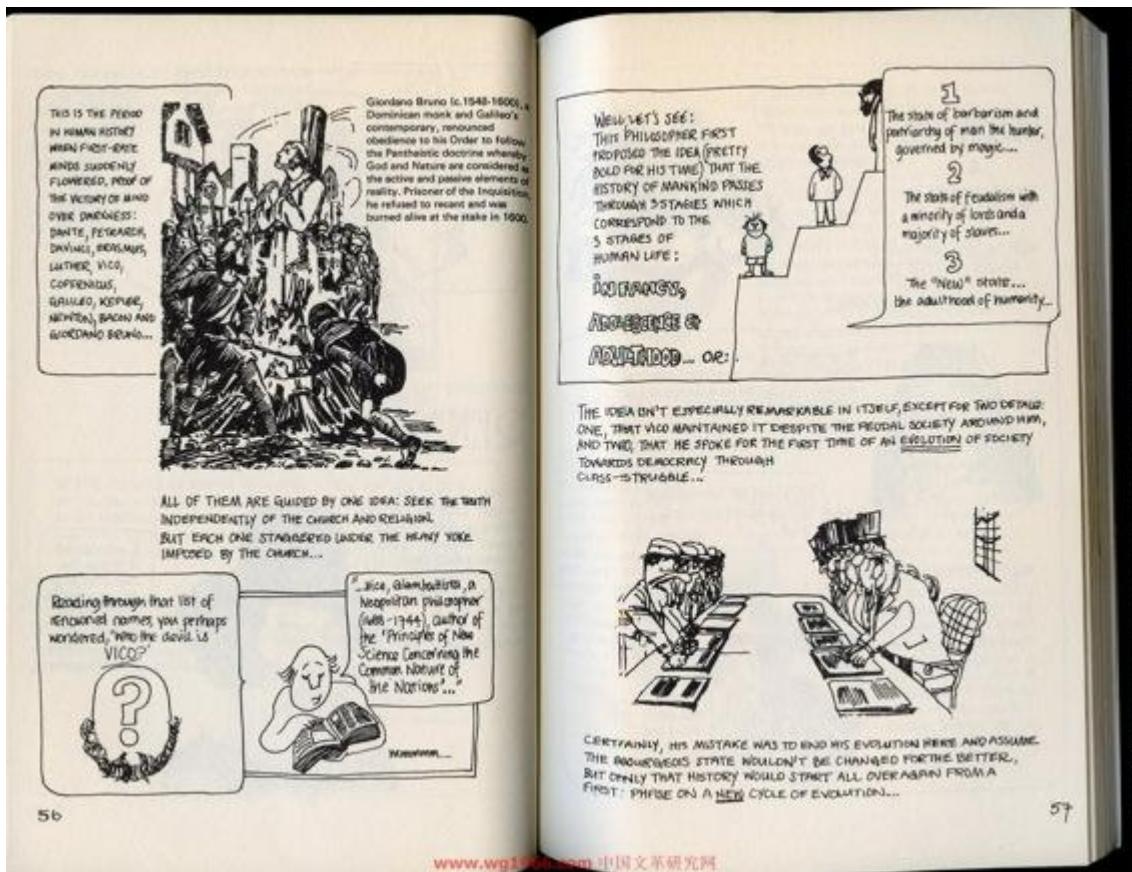
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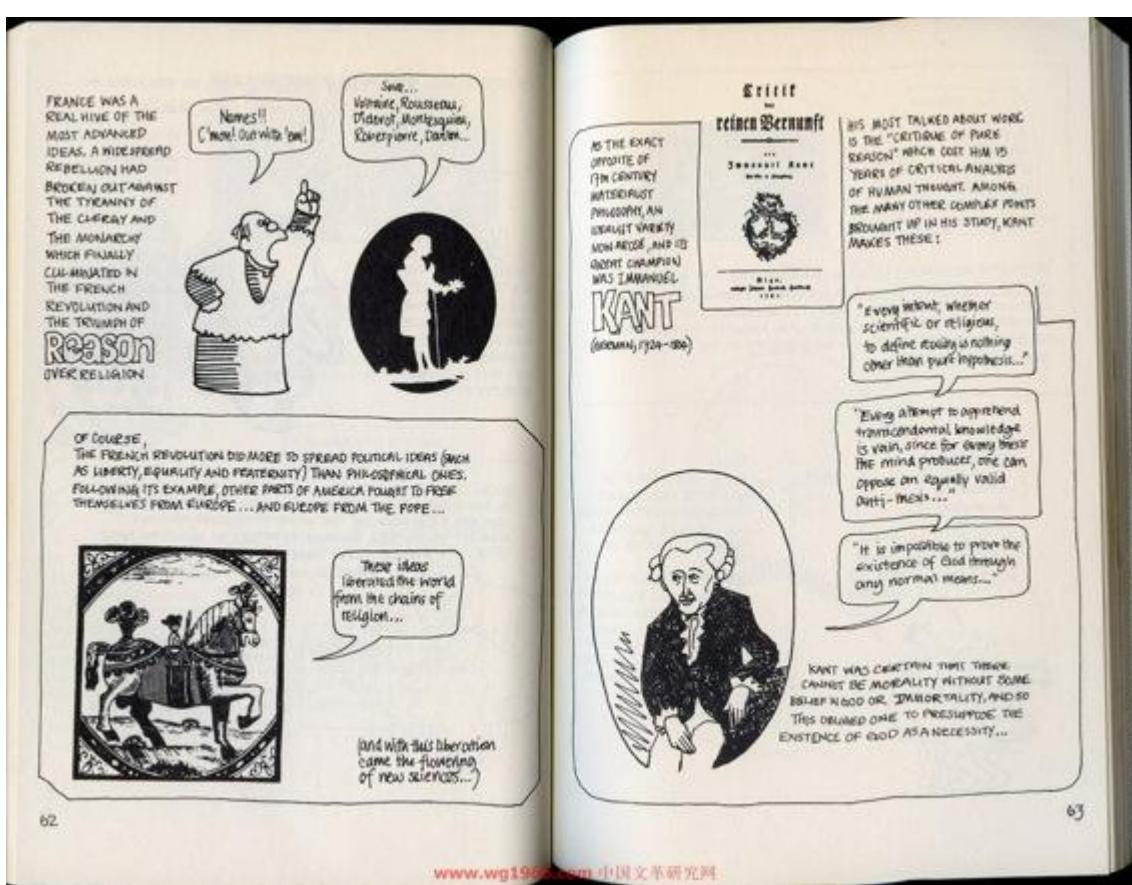
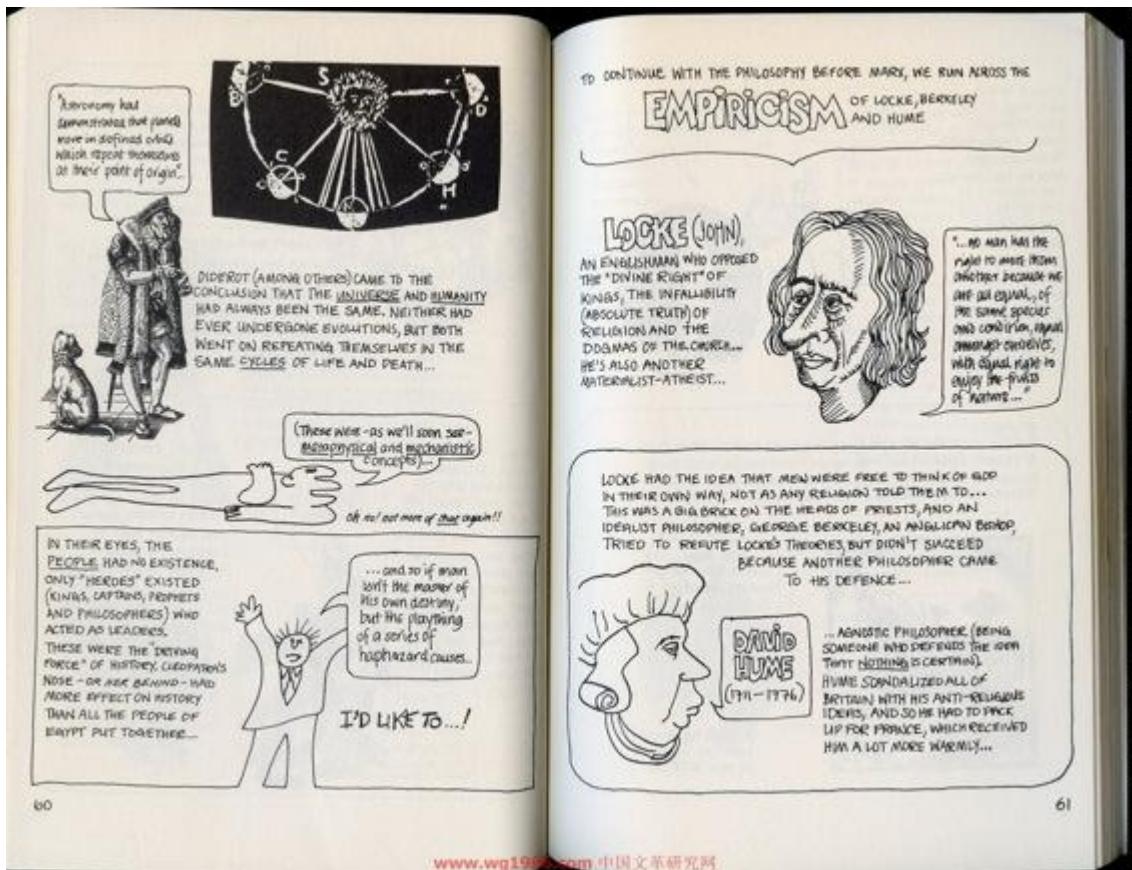
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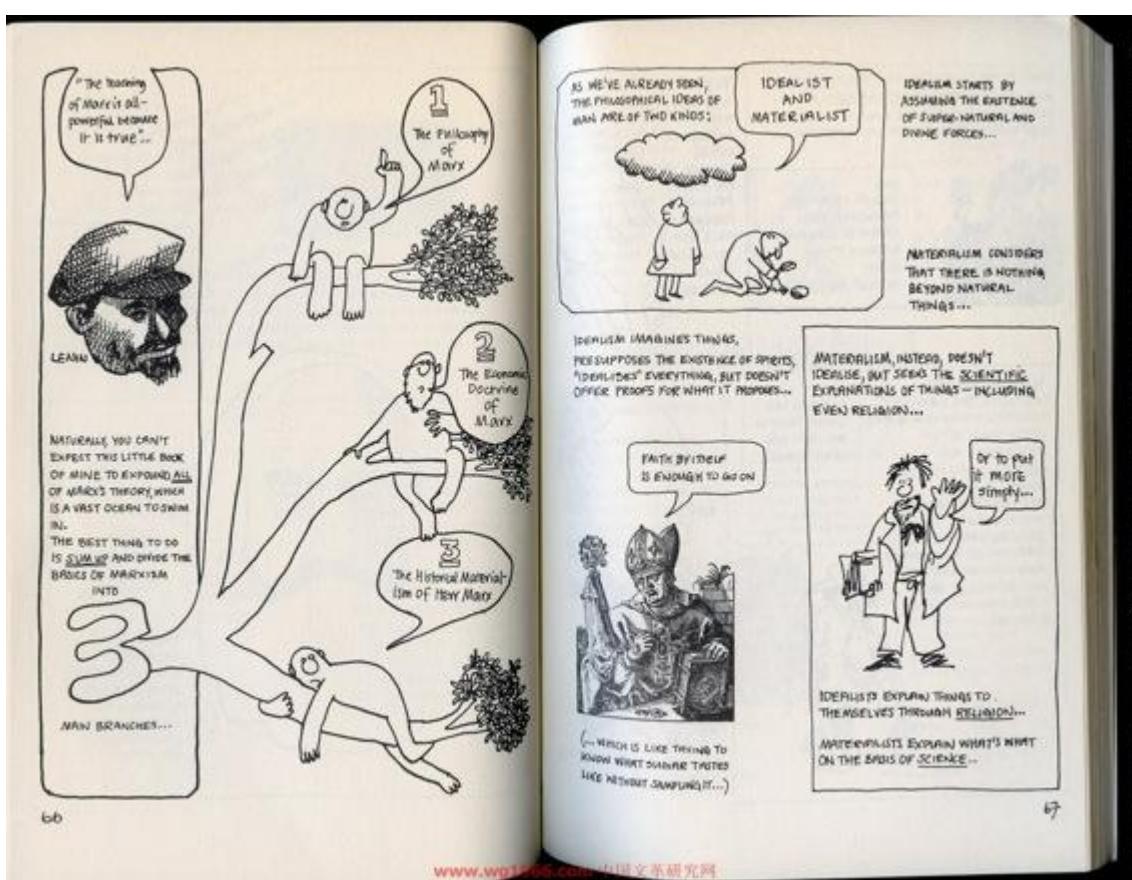
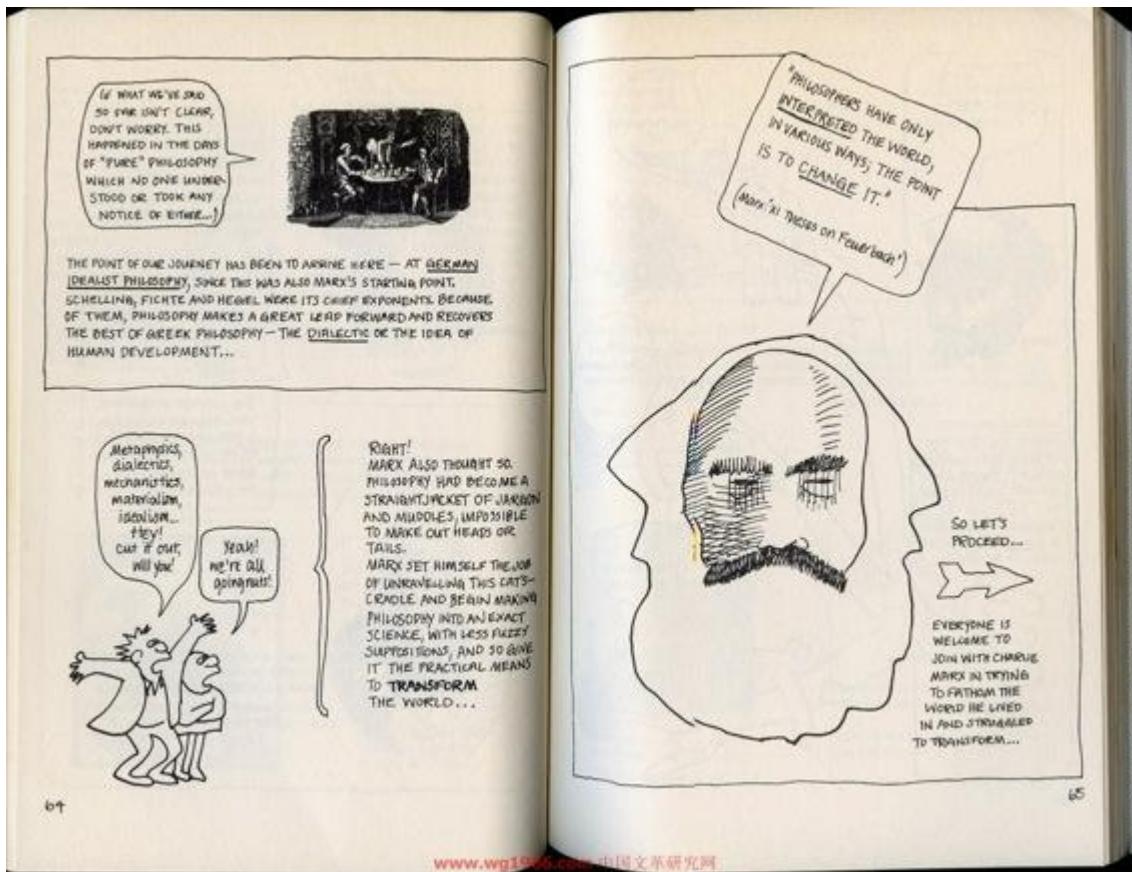
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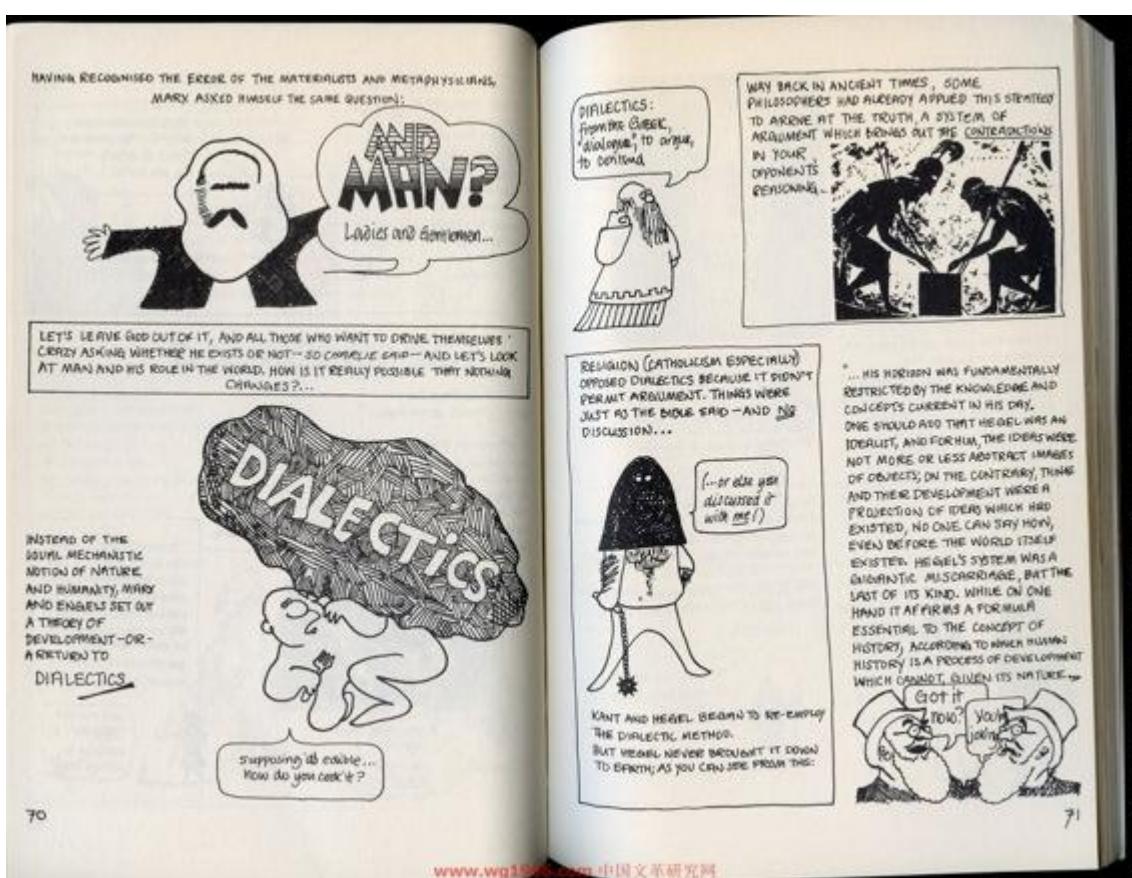
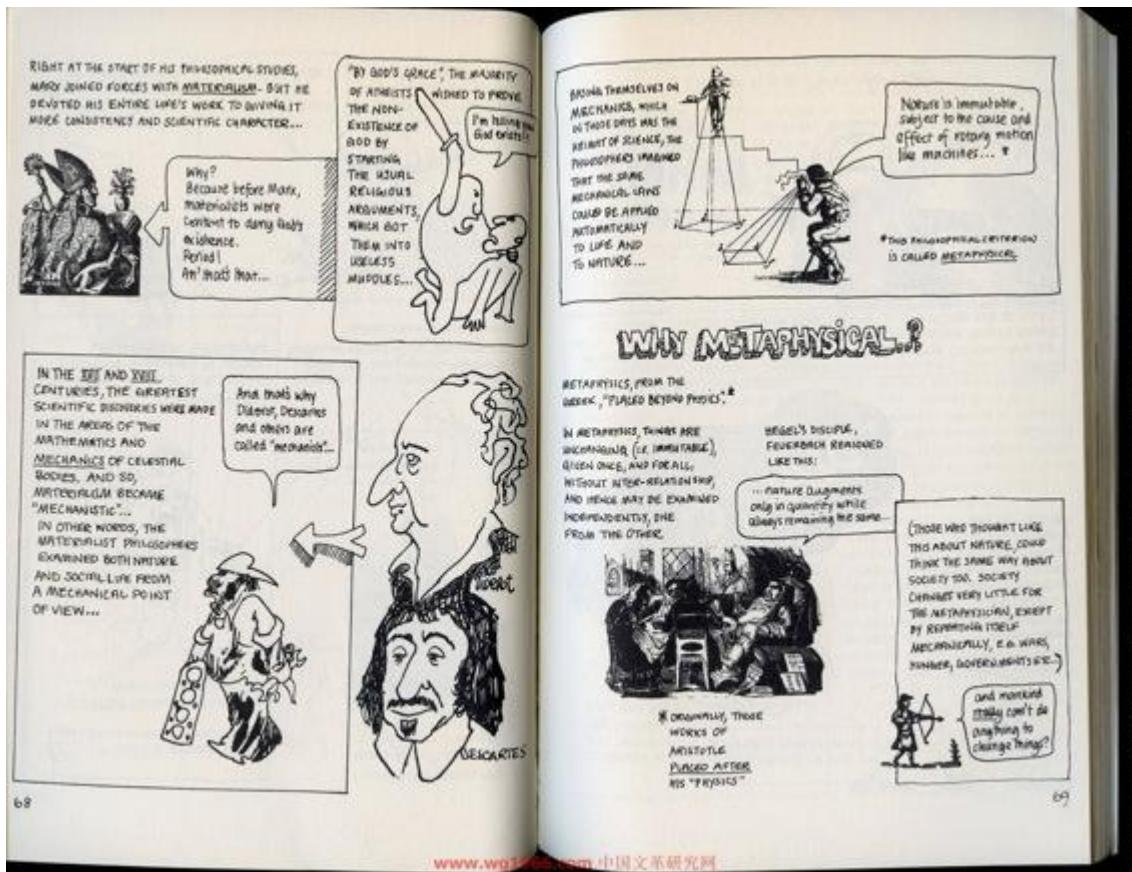


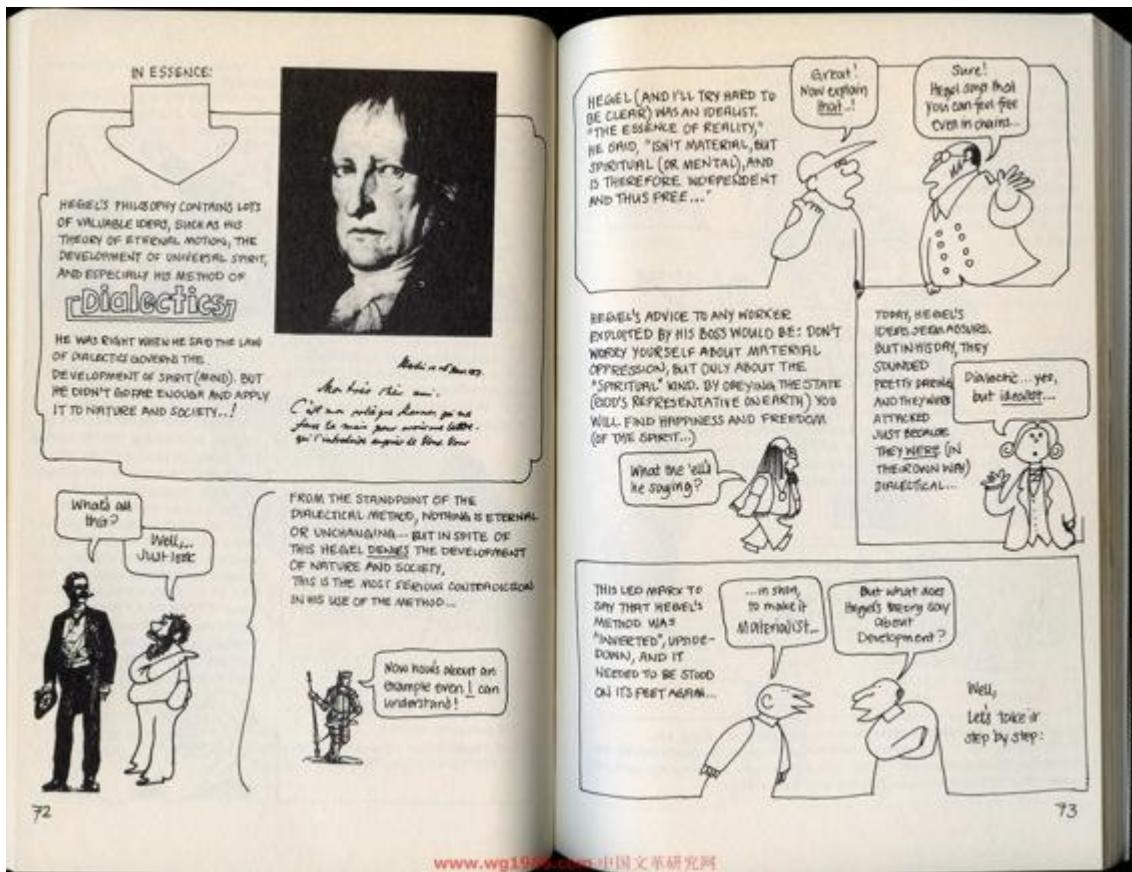




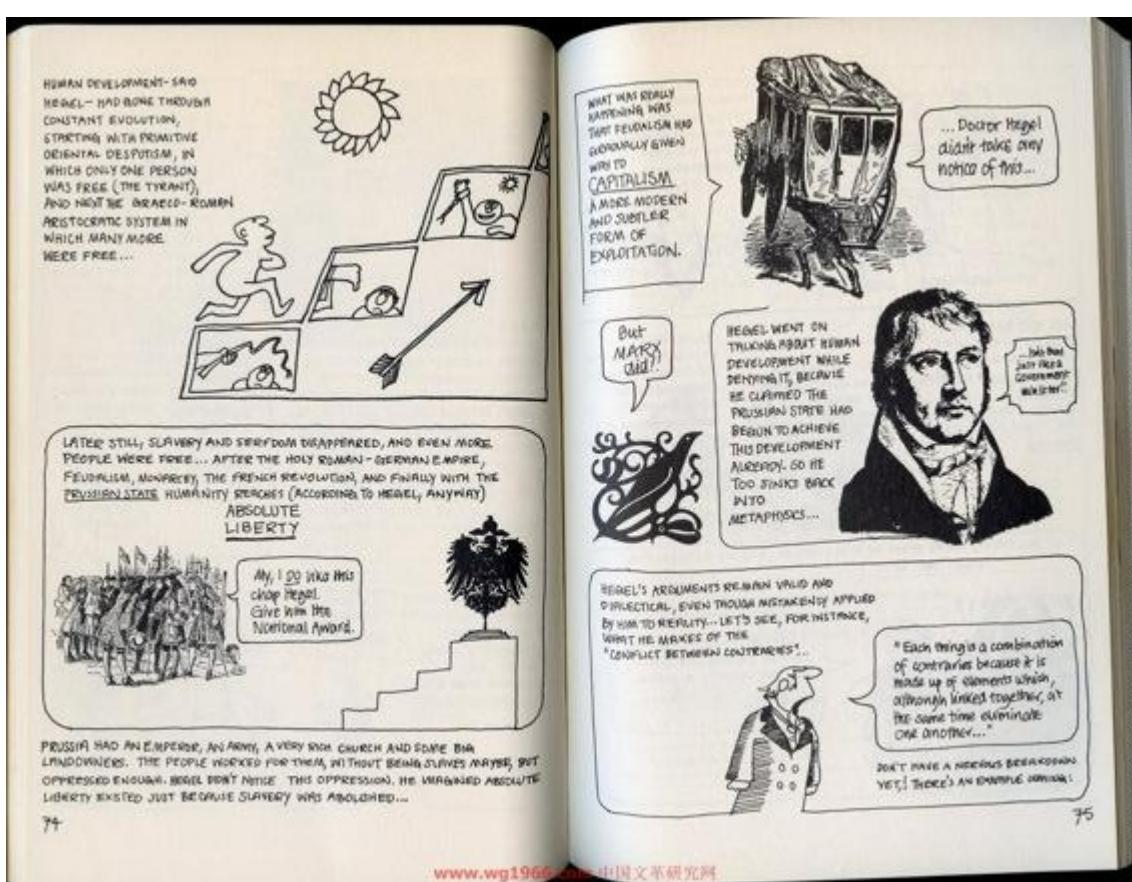








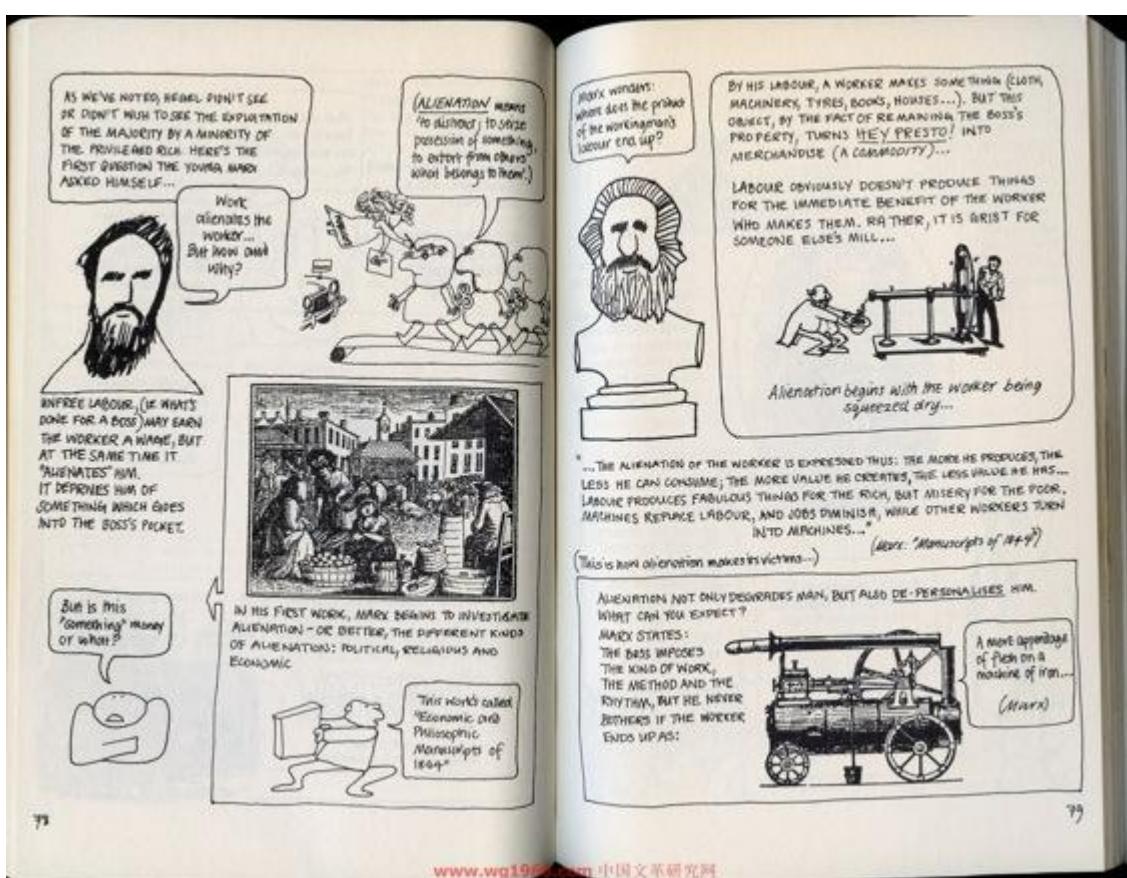
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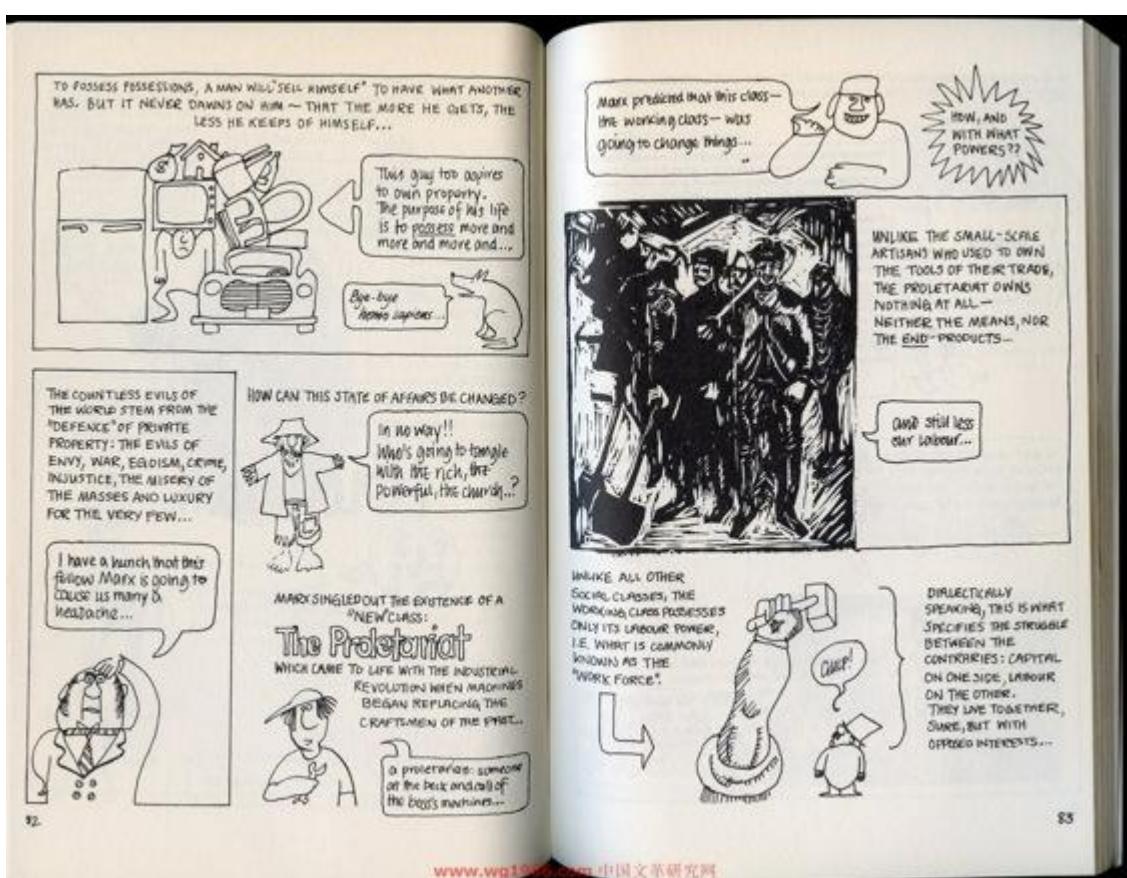
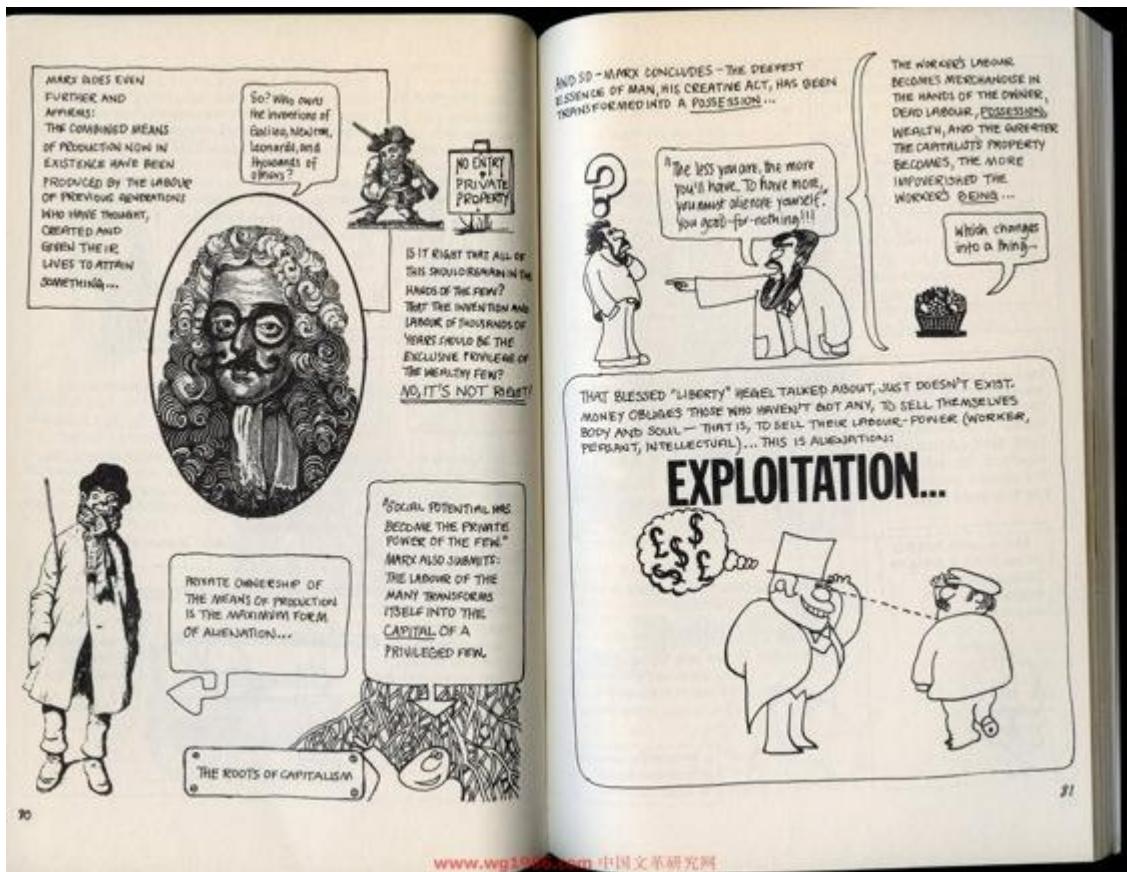
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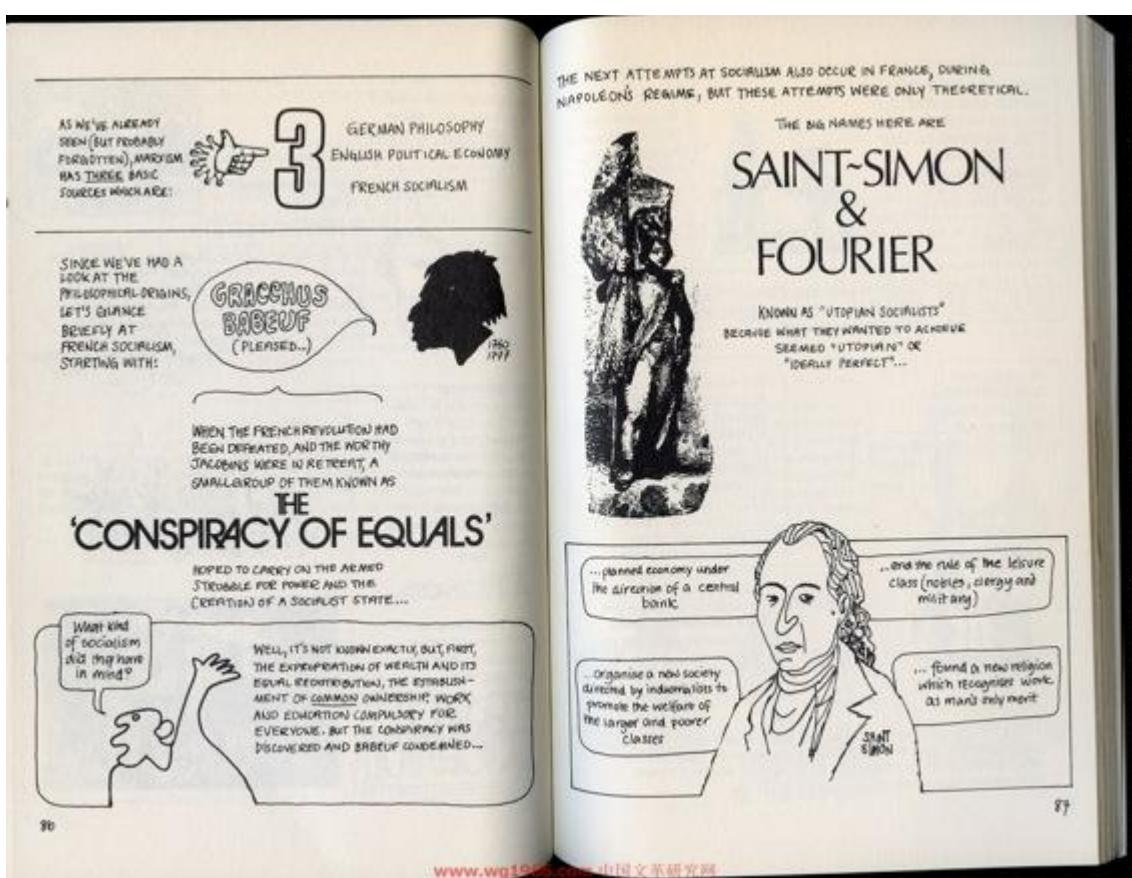
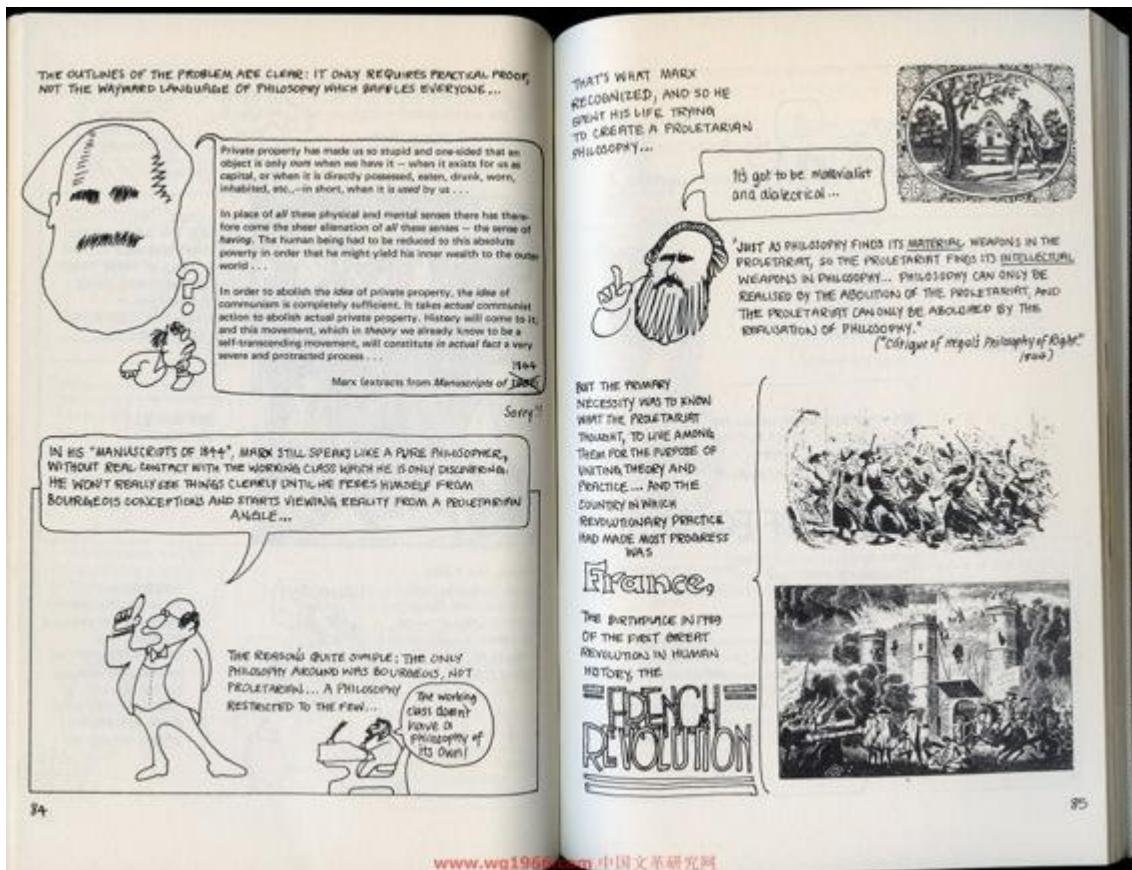


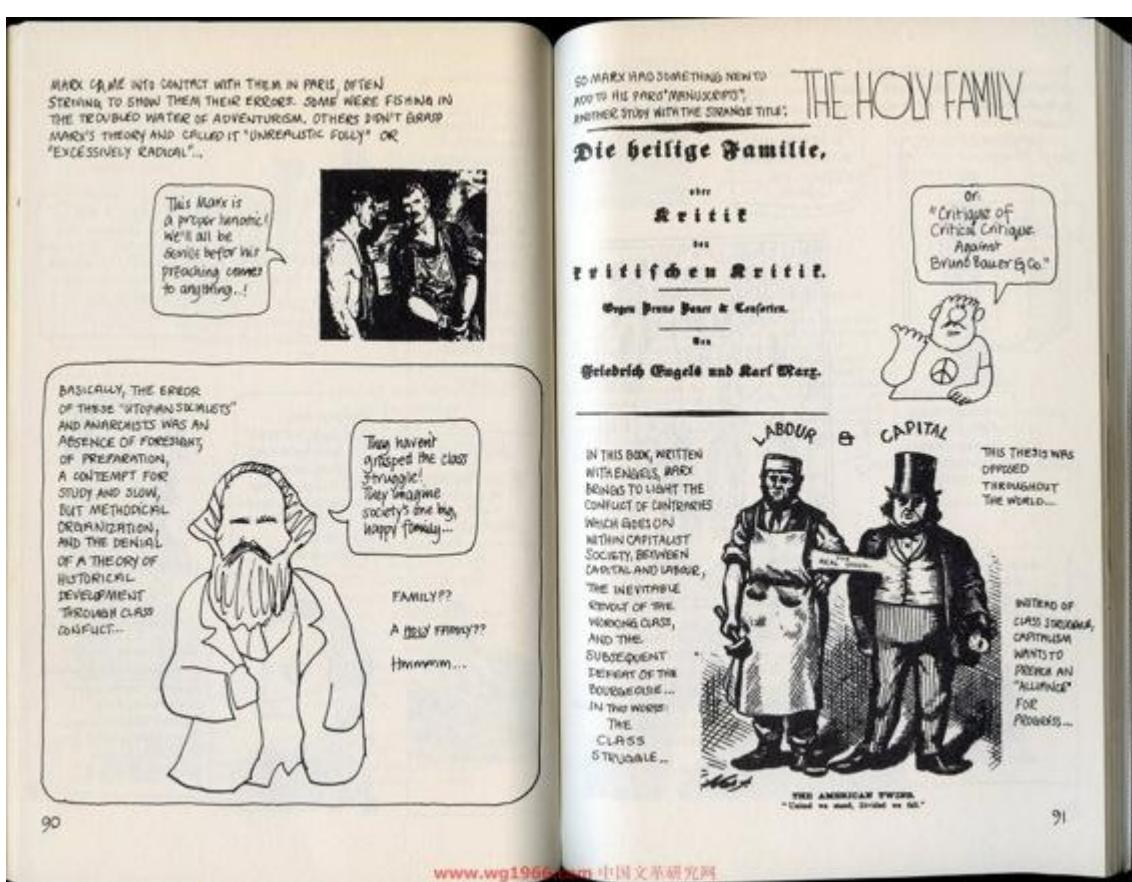
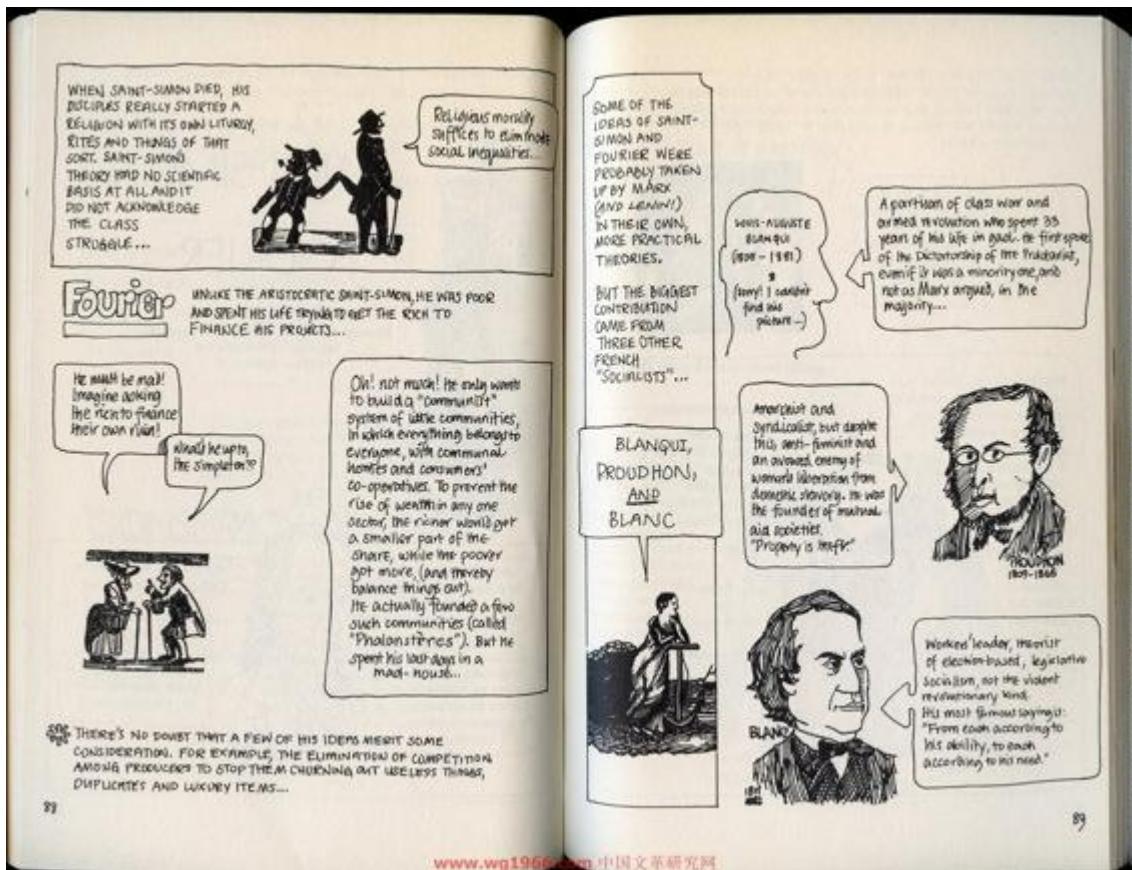
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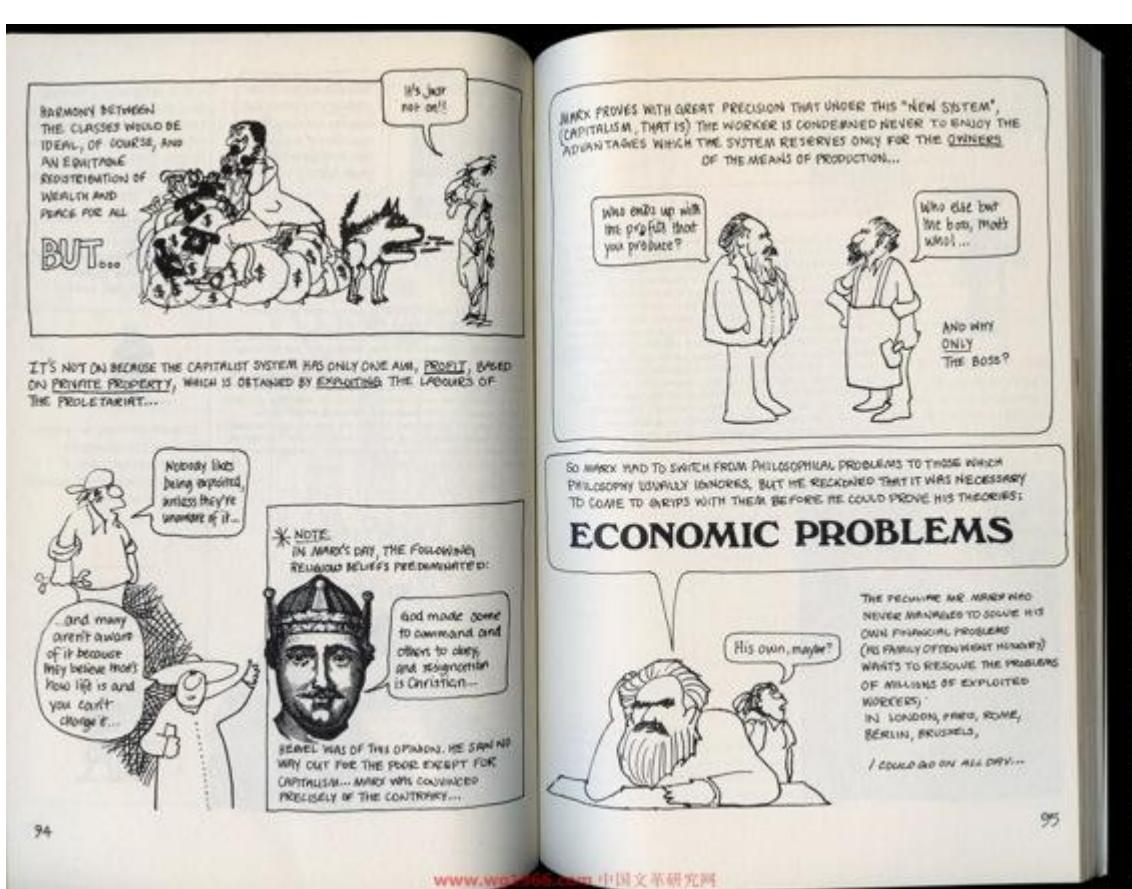
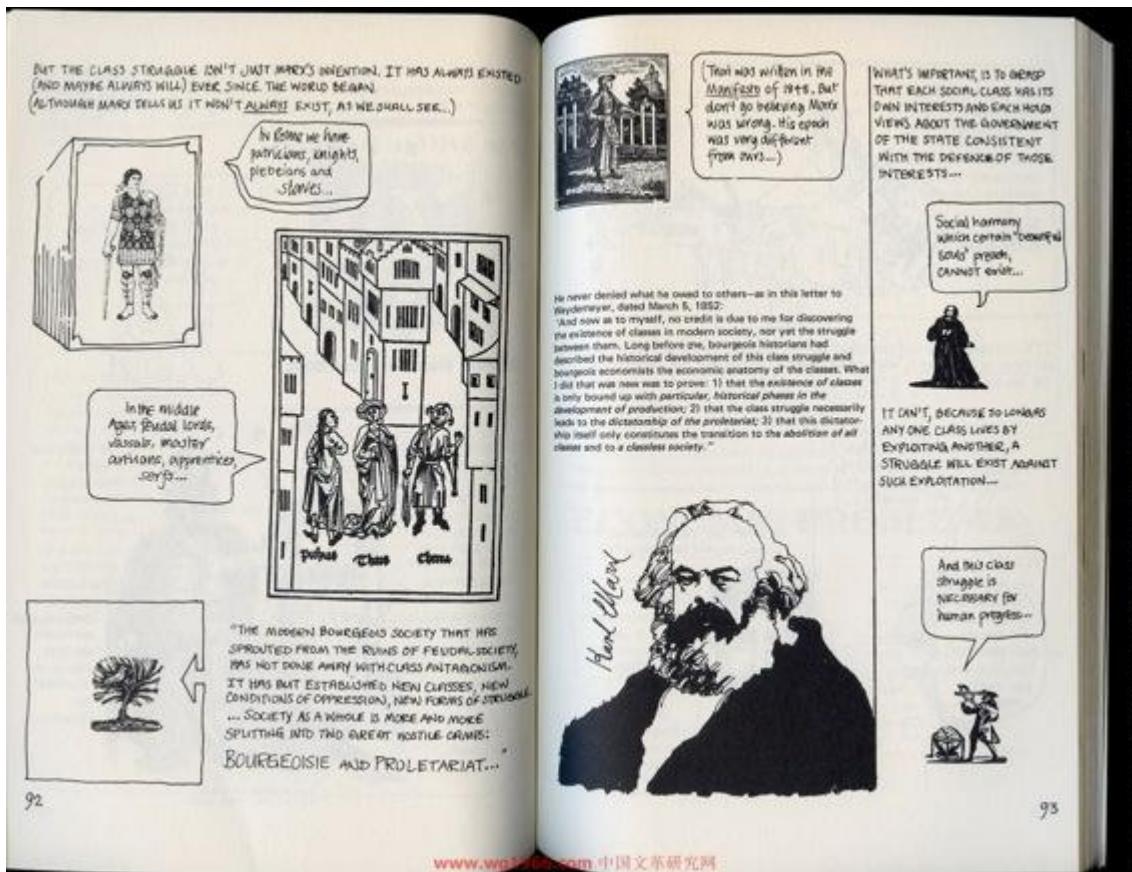


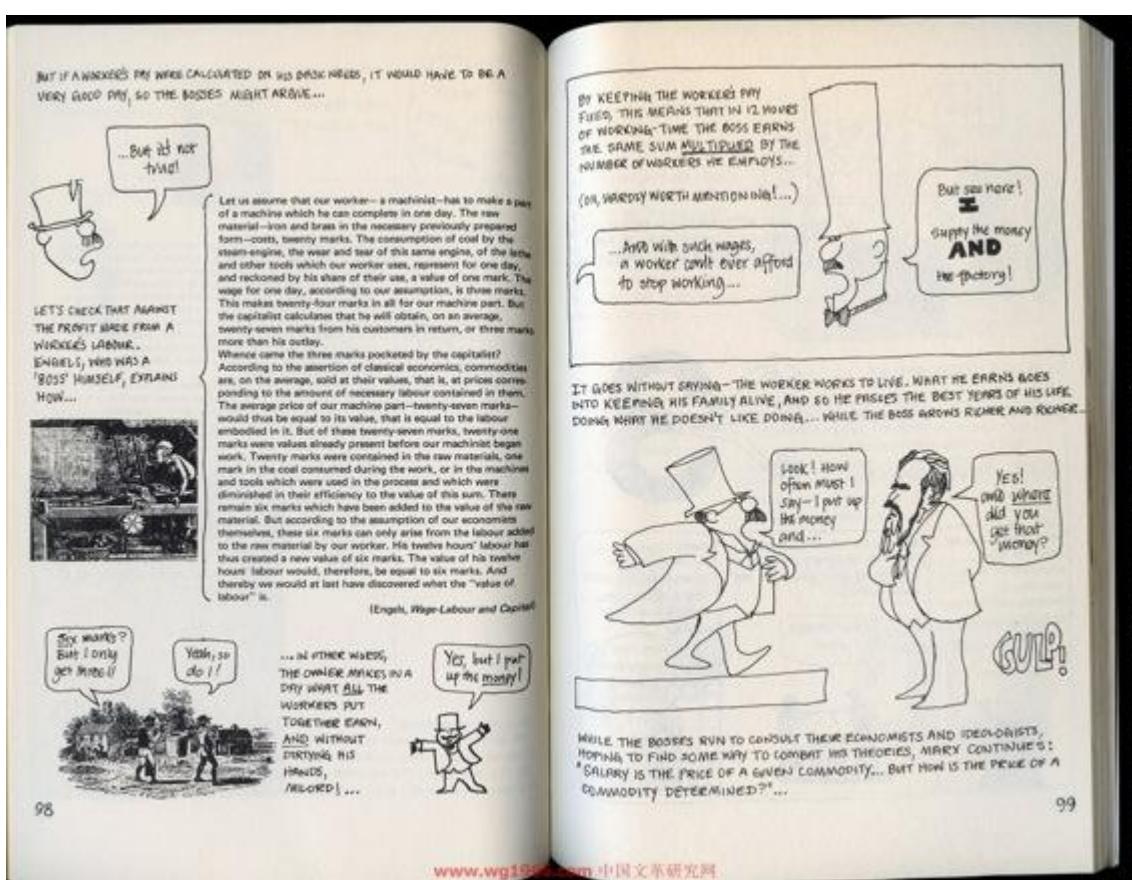
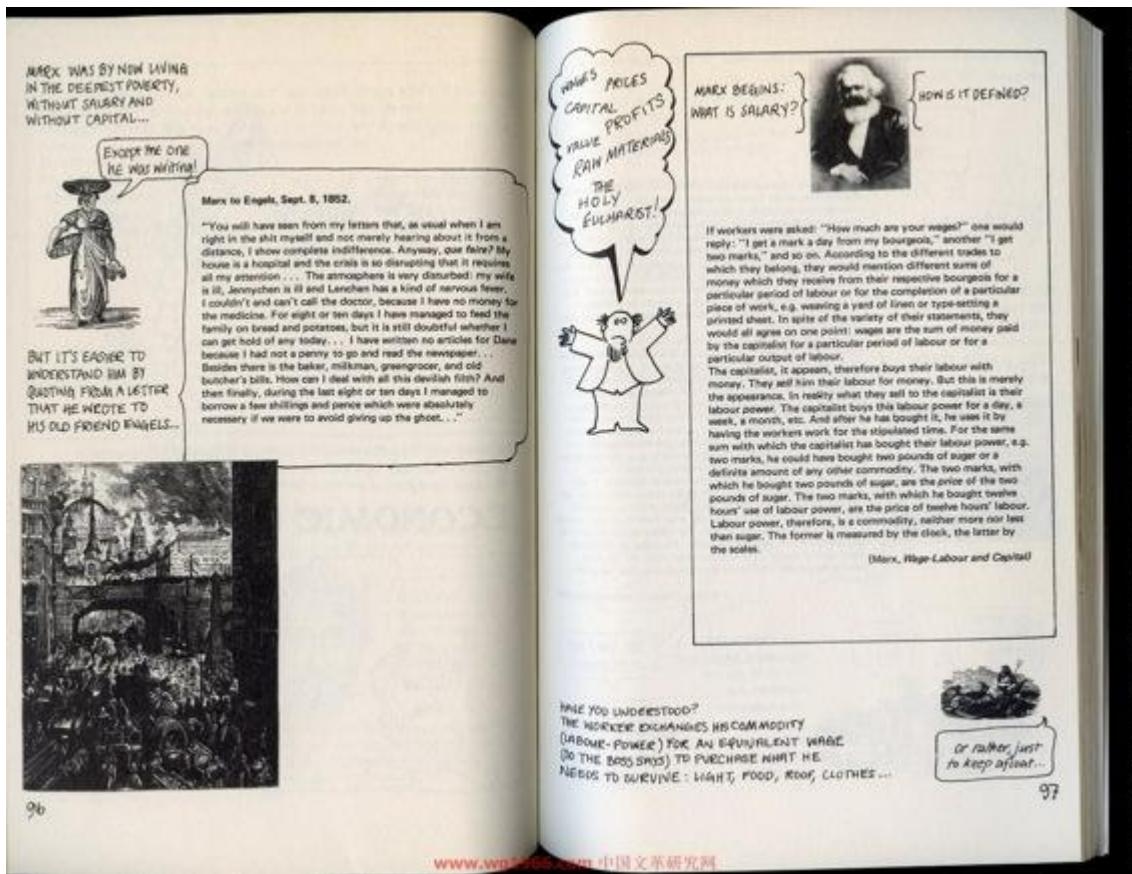
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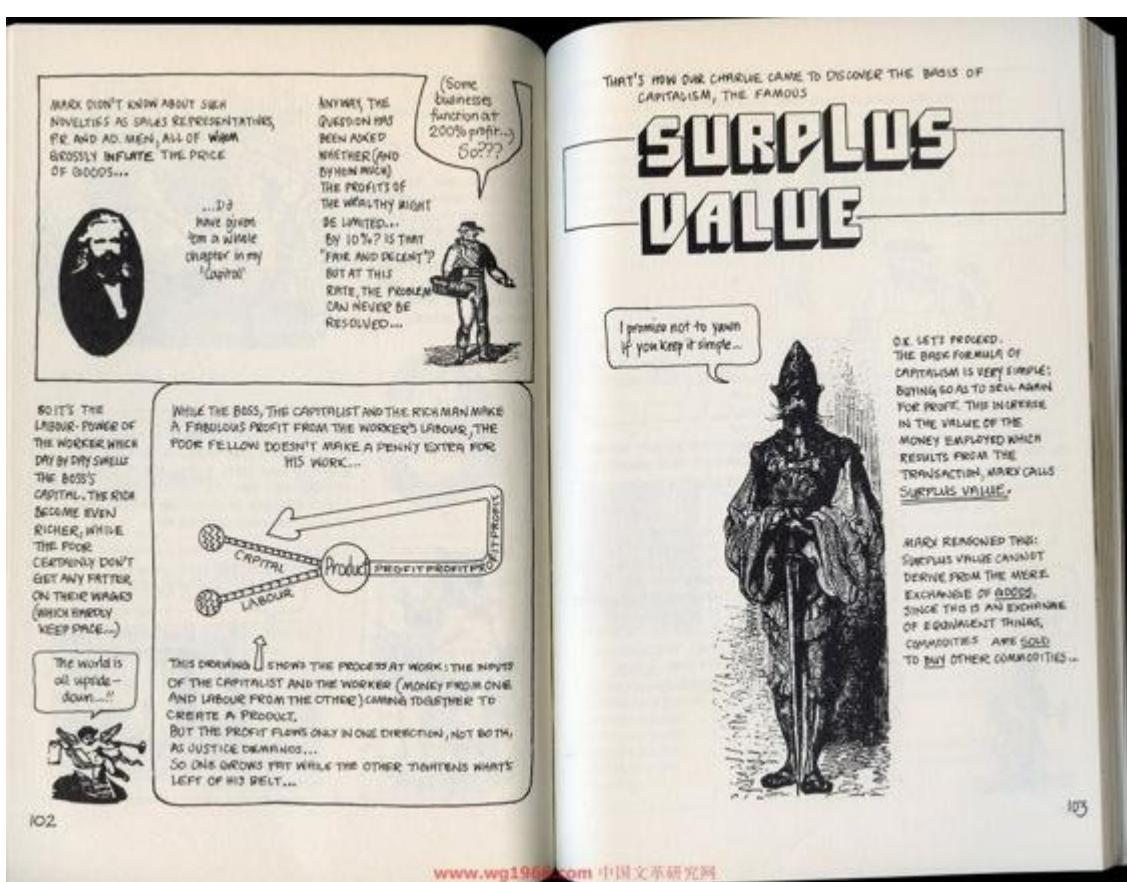
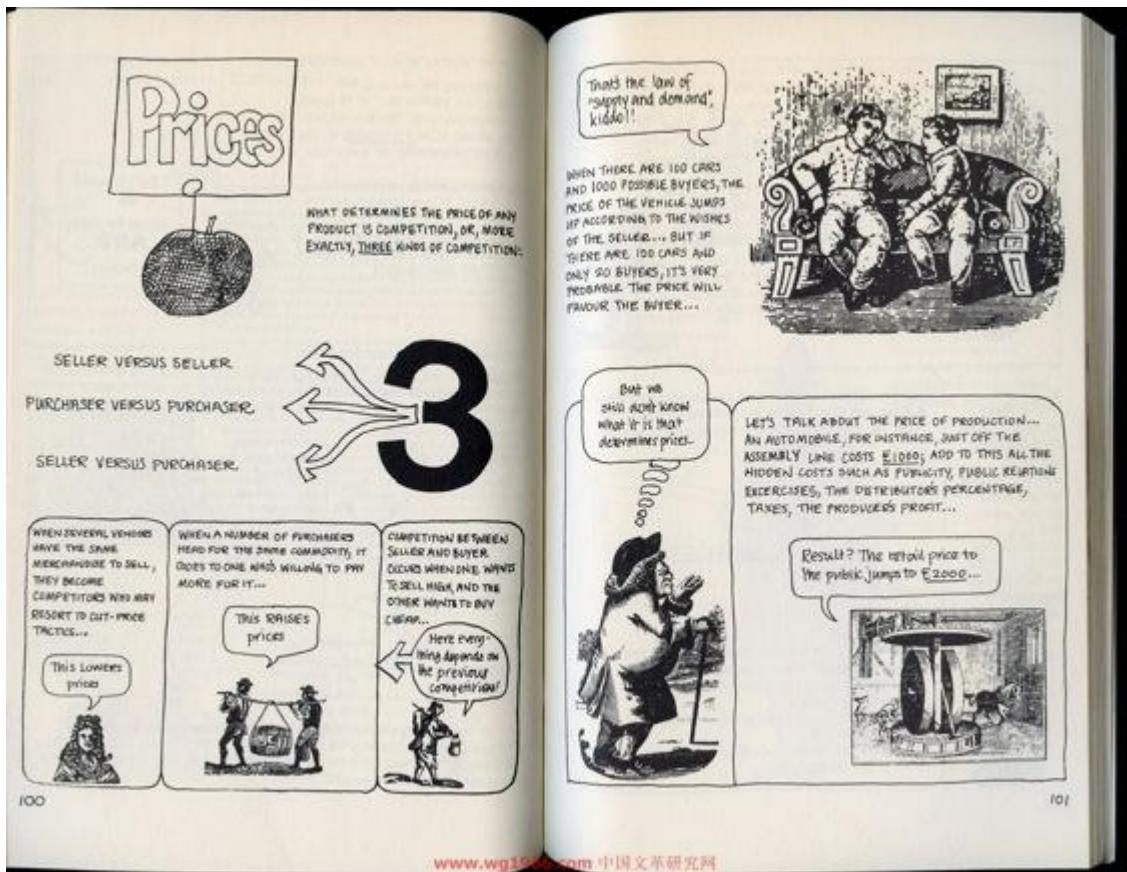


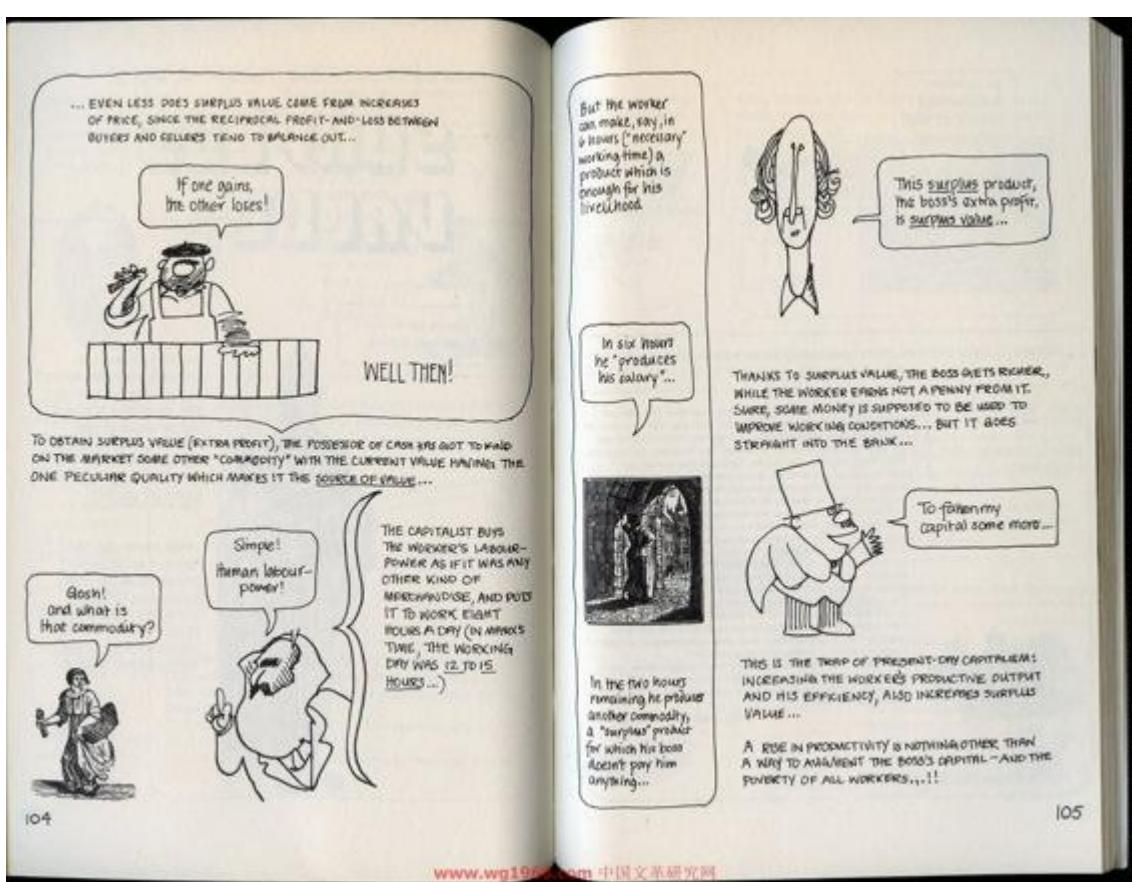
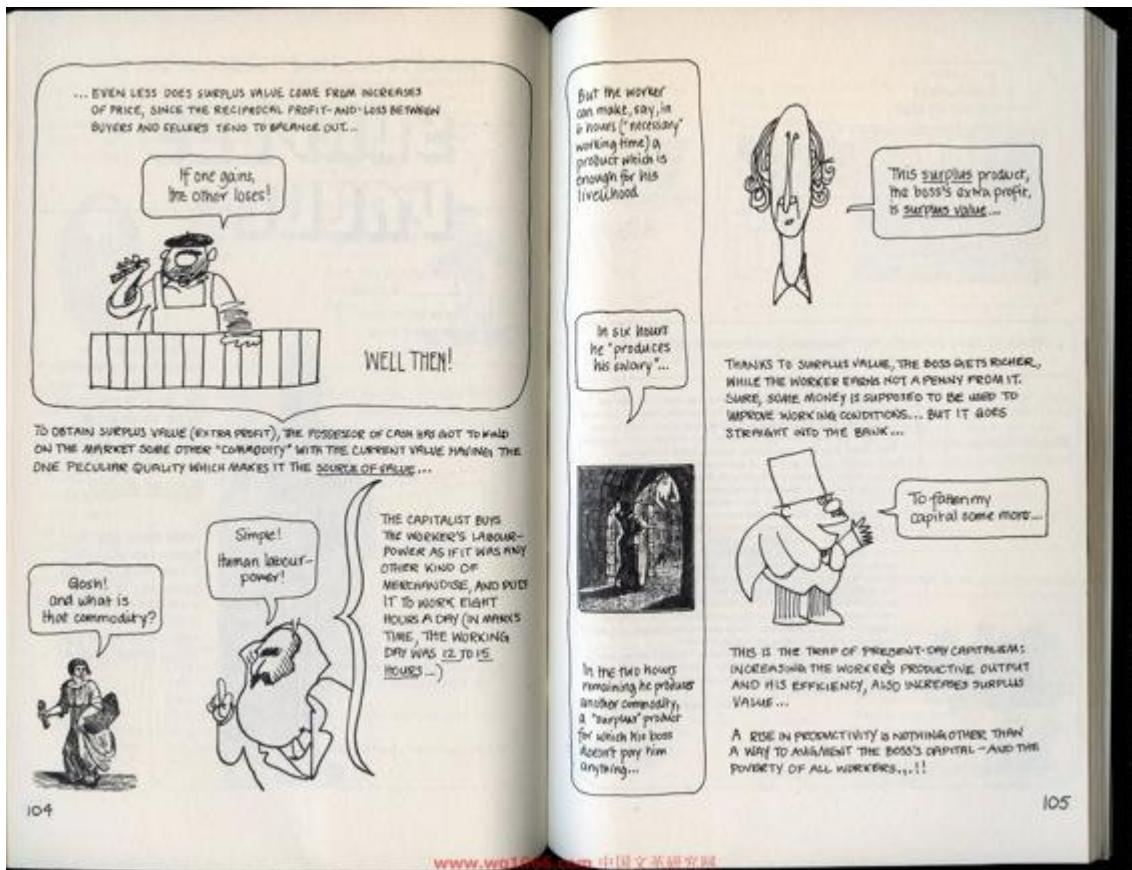






WHILE THE BOSSSES RUN TO CONSULT THEIR ECONOMISTS AND IDEOLOGISTS, HOPEFUL TO FIND SOME WAY TO COMBAT HIS THEORIES, MARX CONTINUES: 'SALARY IS THE PRICE OF A GIVEN COMMODITY... BUT HOW IS THE PRICE OF A COMMODITY DETERMINED?...'

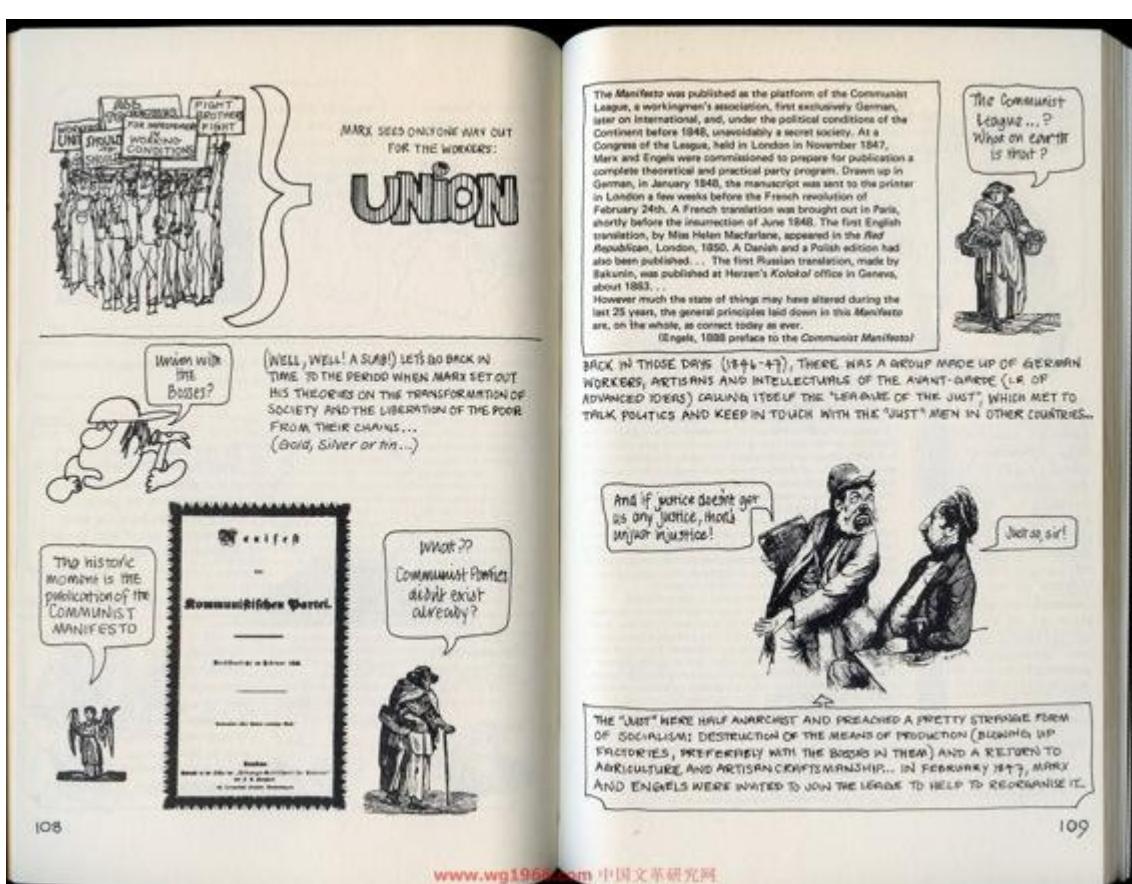






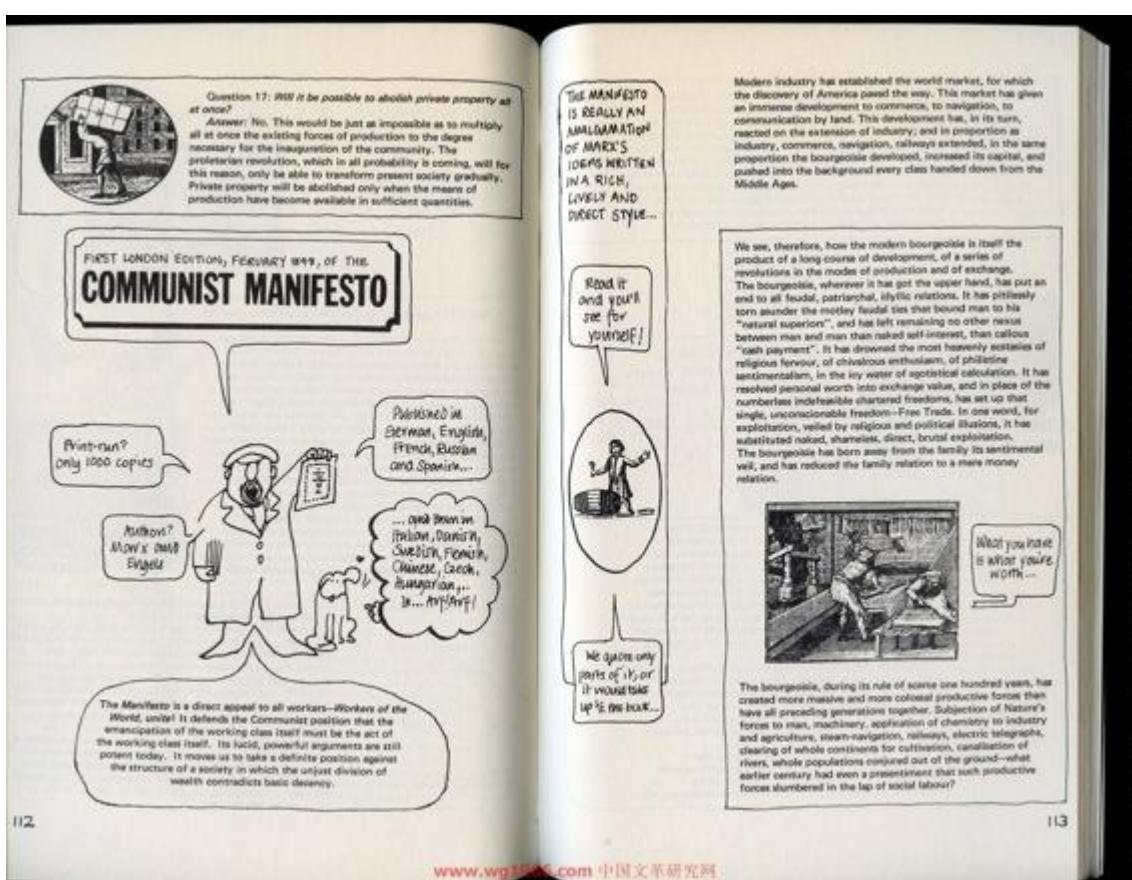
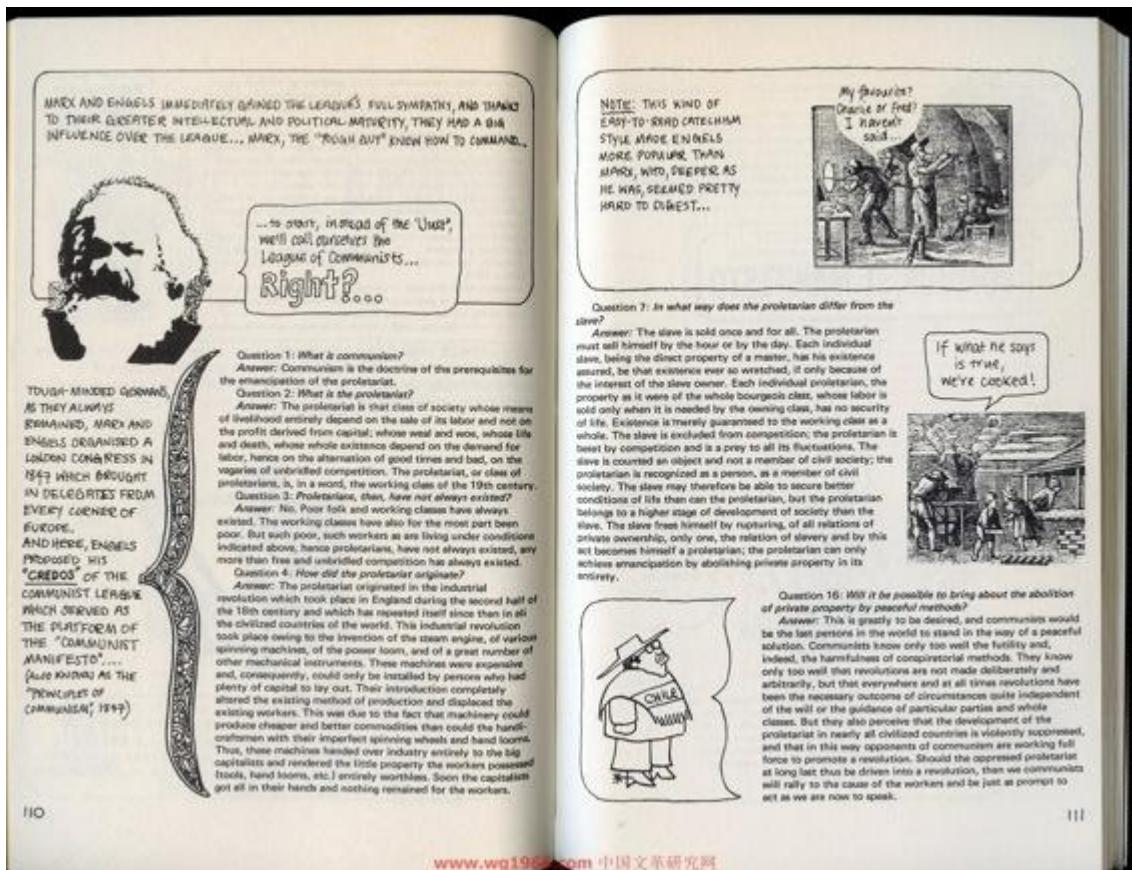
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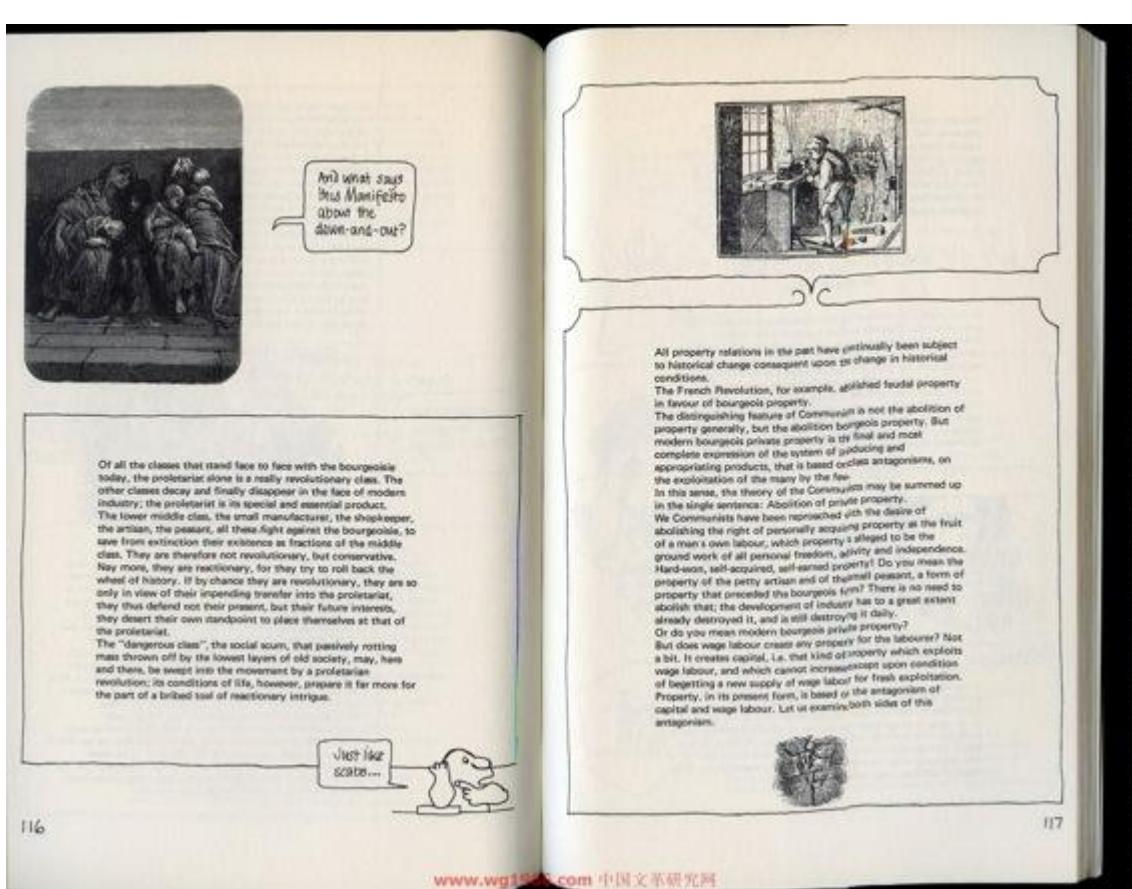
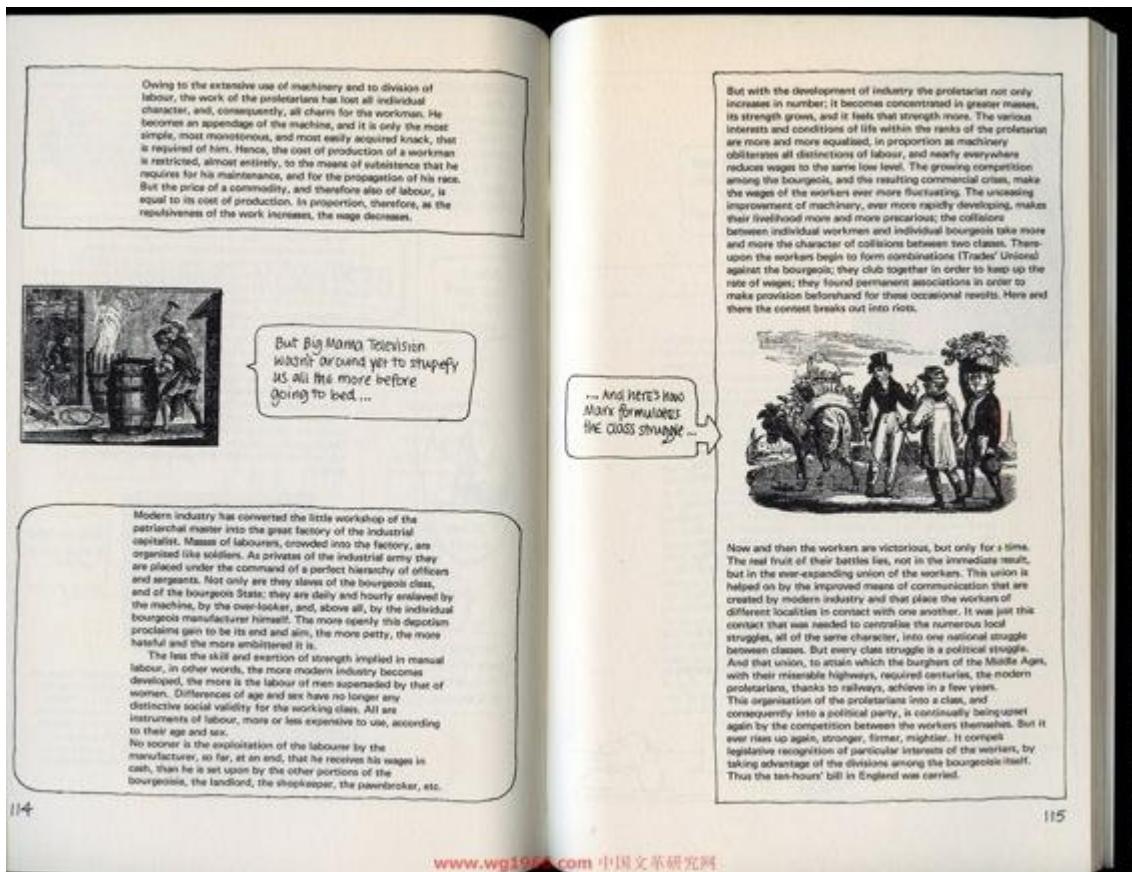
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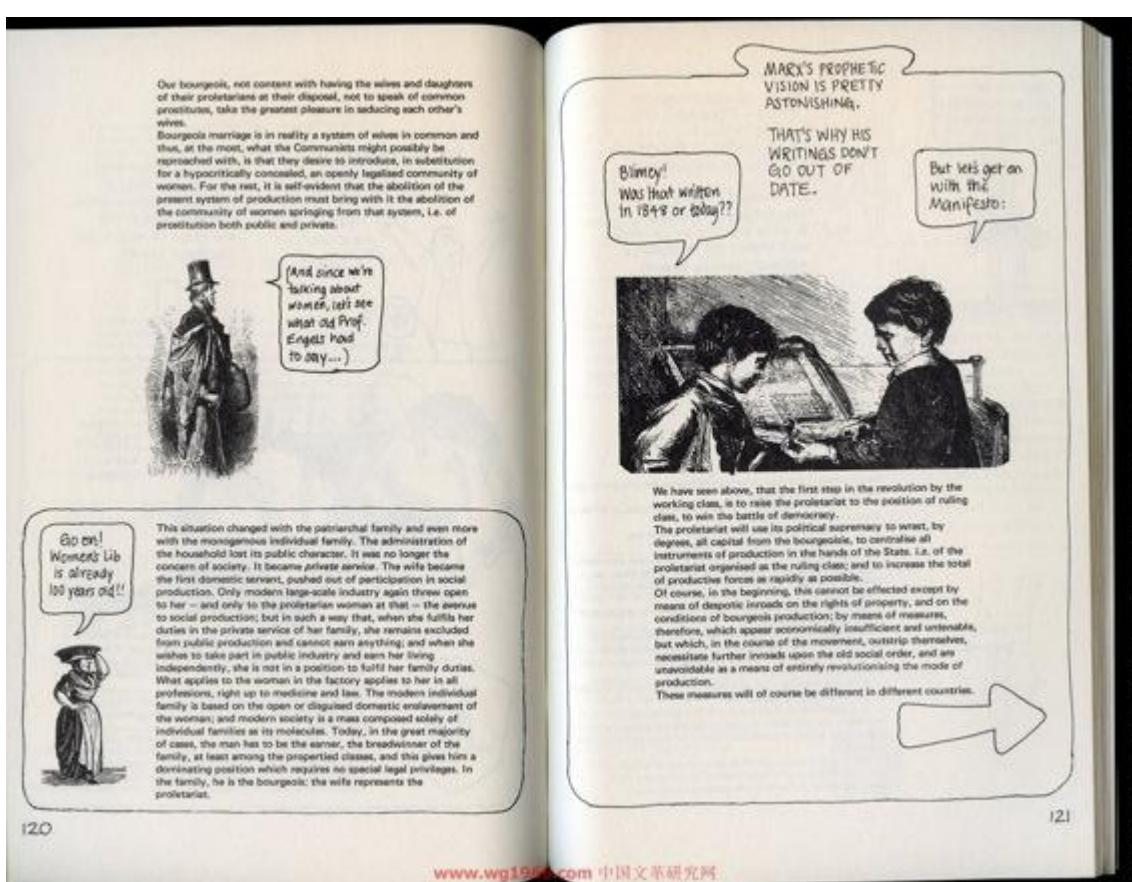
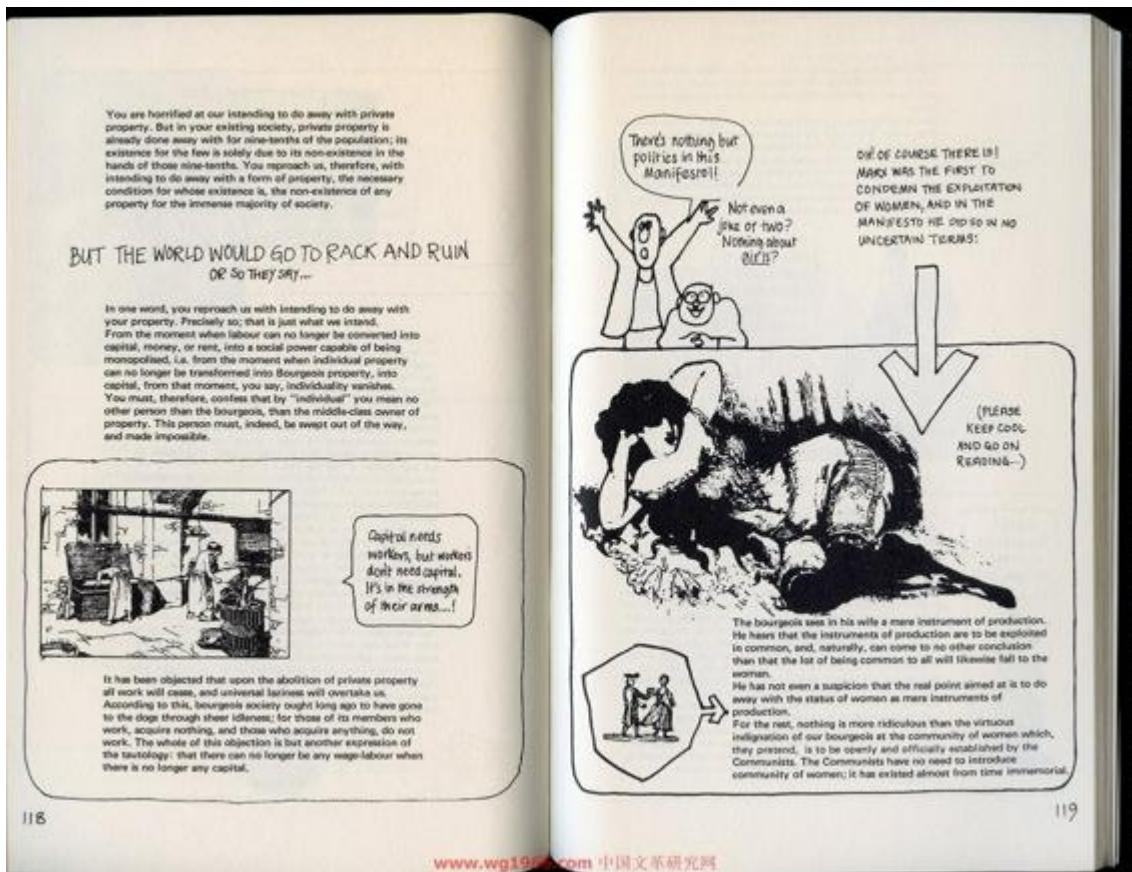


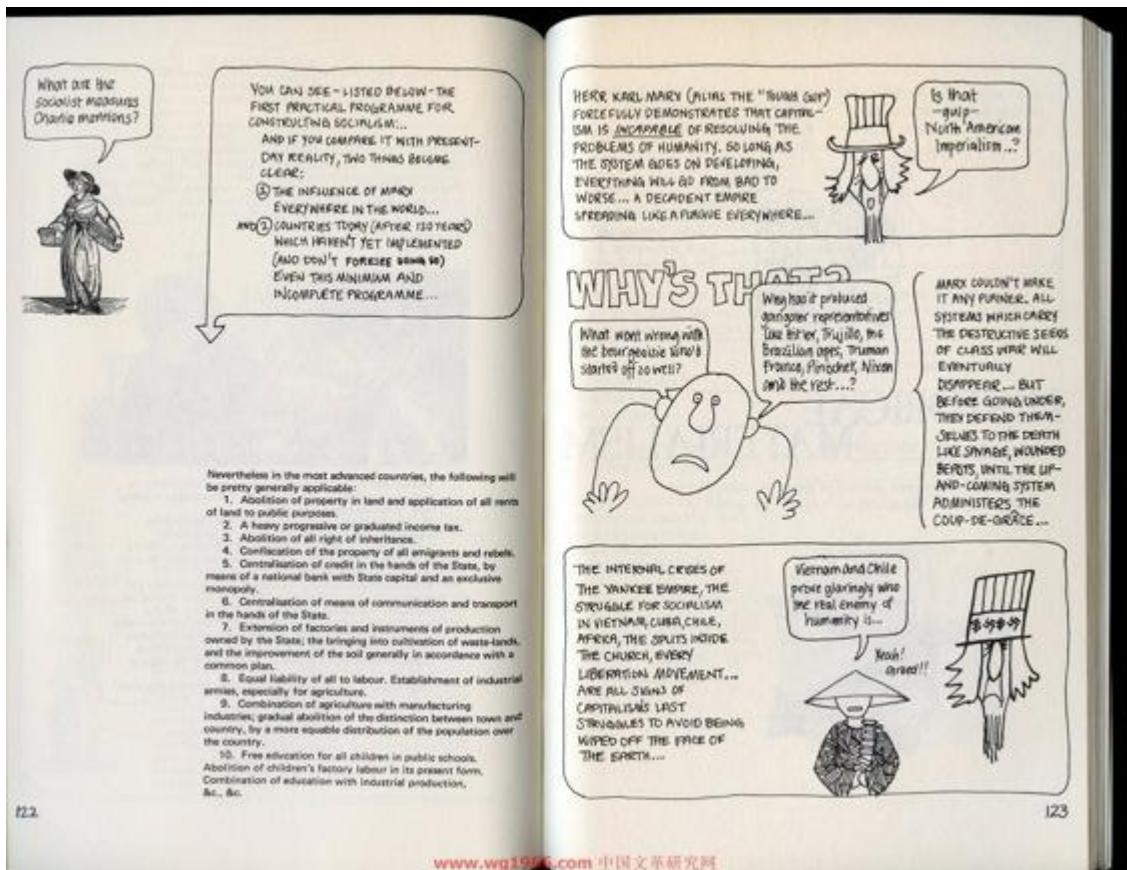
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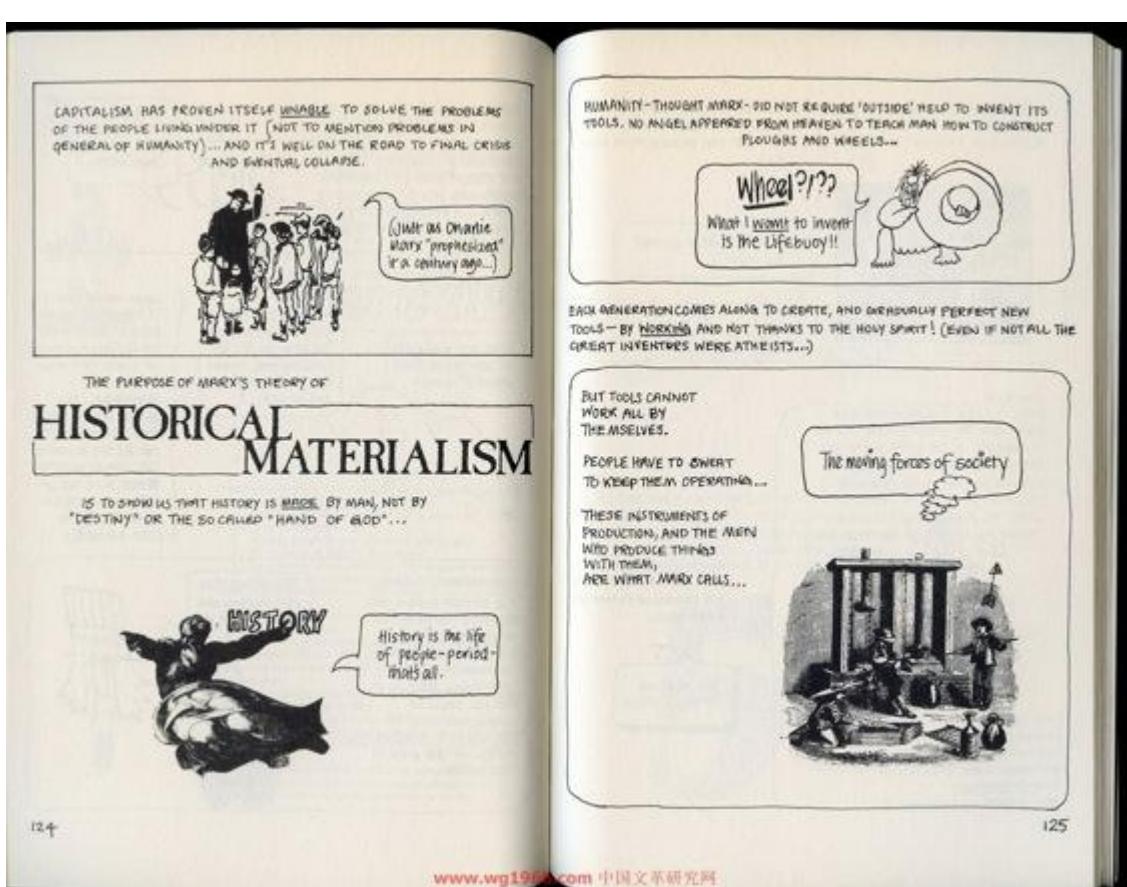






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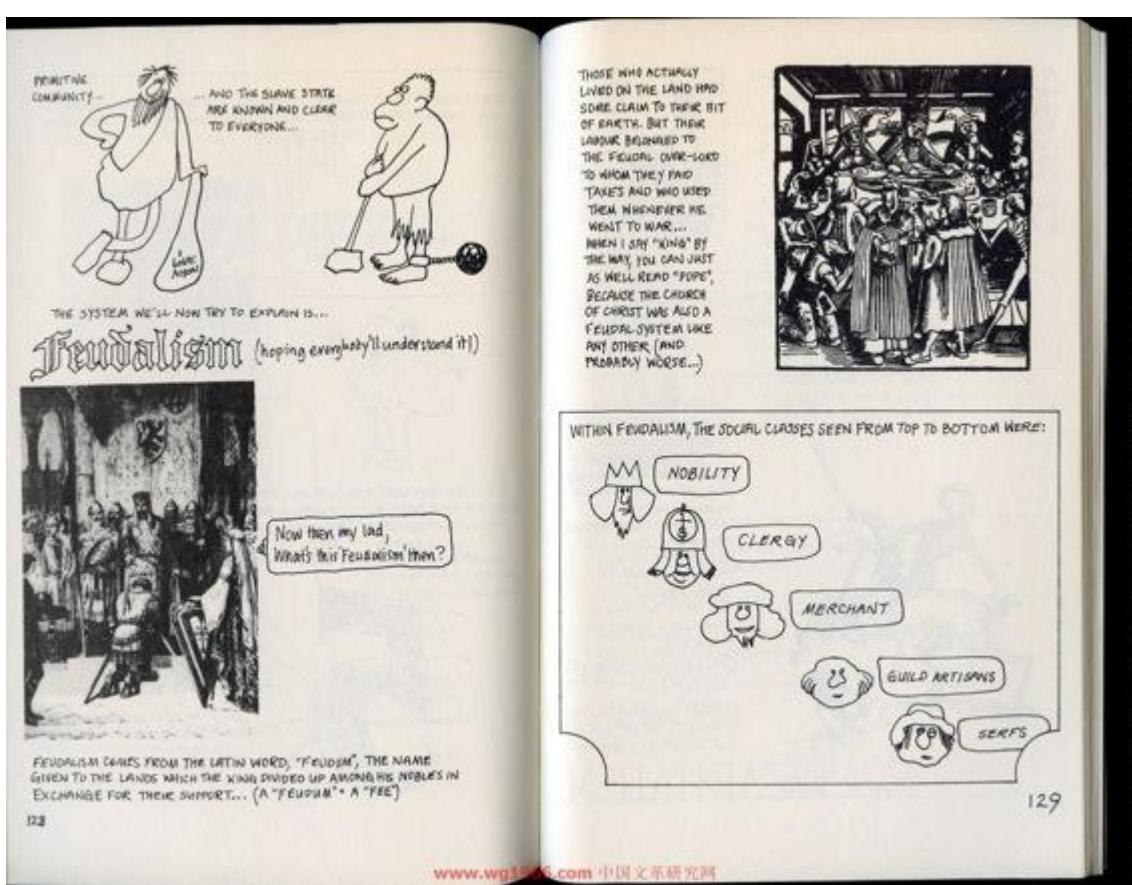
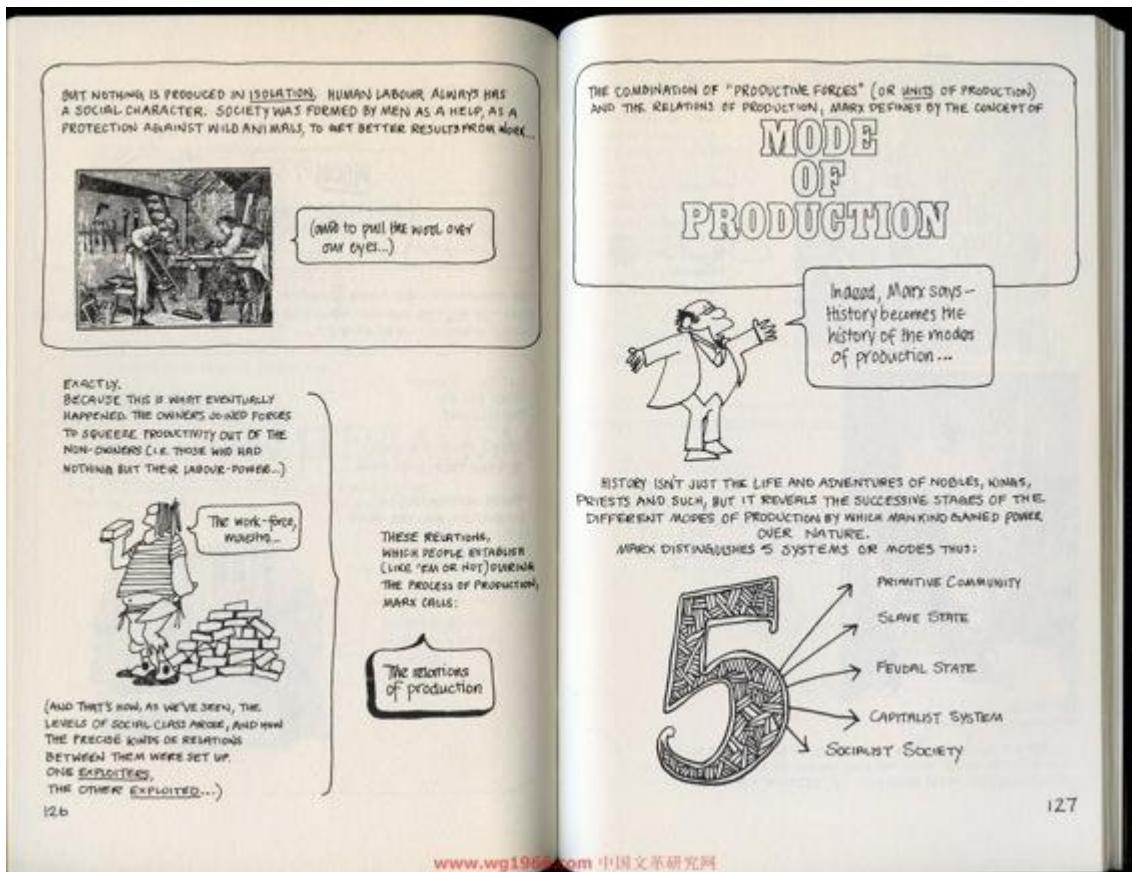
THE PURPOSE OF MARX'S THEORY OF HISTORICAL MATERIALISM

IS TO SHOW US THAT HISTORY IS MADE BY MAN, NOT BY 'DESTINY' OR THE SO-CALLED "HAND OF GOD"...

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AS TIME WENT ON, THE MERCHANTS AND CRAFTS ARTISANS GREW IN NUMBERS AND POWER. THEY BEGAN TO BREAK OFF THE YOKE IMPOSED ON THEM BY THE NOBLES AND CLERGY. THE FIRST INTELLECTUALS AWOKE, BRINGING NEW IDEAS INTO DRYHEAT. A NEW CLASS IS BORN, THE

BOURGEOISIE

I'm really fed up with paying taxes to those lay-about bishops and kings. Long live Liberty, Damn it!!!



COMMERCE THUS BEGAN TO CHANGE THE FORM OF PRODUCTION. THE BOURGEOISIE NEEDED BIGGER (AND FASTER) MARKETS TO SHIFT THE MERCHANDISE PRODUCED IN THEIR WORKSHOPS. THEIR APPETITE FOR PROFITS WASN'T SATISFIED AGAINST THE LIMITS OF THE FEUDAL AGE OF PRODUCTION... AND THESE RESTRAINTS PROVIDED A SERIES OF BOURGEOIS REVOLUTIONS

CAPITALISM...

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CAPITALISM IS BORN ALREADY IN ITS FENDEABLE OLD AGE. IN FRANCE, IT SAW THE LIGHT OF DAY IN PARIS, 1789, WITH THE FRENCH REVOLUTION...



THE FRENCH REVOLUTION WAS PRIMARILY A LIBERATION MOVEMENT. 'LIBERATION' FROM WHAT? FROM THE POWER OF THE MONARCH AND THE CLERGY. FOR WHAT? TO DEFEND PRIVATE PROPERTY AND FREE ENTERPRISE. FOR WHOM? BENEFICIARY? THE BOURGEOISIE, I.E. THE RICH WHO WANTED THE LIBERTY TO MAKE MORE MONEY AND THE LIBERTY OF THE SERFS TO AS TO BUY THEIR LABOUR FREELY.

THE FRENCH REVOLUTION WAS A GENERAL CLASS STRUGGLE, A TOUGH PITCHED BATTLE IN WHICH EVERYONE TOOK SIDES AGAINST THE COMMON ENEMY: THE NOBILITY AND THE CLERGY.

ONCE DEFEATED, THEIR POWER HAD TO THE ASCENDING CLASSES - THE BOURGEOISIE. THE PEASANTRY GOT SOMETHING OUT OF IT: OWNERSHIP OF THEIR LANDS, BUT THE SERV-LABOURERS GOT NOTHING AT ALL...



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THE BOURGEOIS REVOLUTION (OR THE FRENCH JACQUINS) WAS FOLLOWED BY ANOTHER REVOLUTION - THE INDUSTRIAL. HUMANITY INVENTED MACHINES WHICH TOOK THE PLACE OF MANUAL CRAFTS. THIS COMPLETELY REVOLUTIONIZED THE MODE OF PRODUCTION...



OH SURE!
BUT THESE 'OFFICE' MACHINES WEREN'T WORKERS?

THE APPEARANCE ON THE SCENE OF MACHINE-PRODUCED GOODS BRINGS WITH IT A COUPLE OF NEW SOCIAL CLASSES: CAPITALISTS, MR OWNERS OF THE MACHINES, AND WORKERS, OR THE OPERATORS TIED TO THESE IMPERIAL MACHINES, WITH ANOTHER COMES A NEW MODE OF PRODUCTION WHICH MARX CALLS

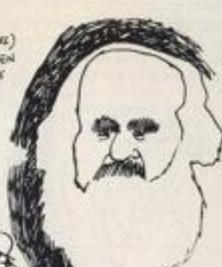
CAPITALISM

NOW THE WORKER ISN'T THE SERVANT OF A FEUDAL LADY, HE'S A FREE CITIZEN! (I.E. FREE TO SELL HIMSELF TO THE "HIGHEST" BIDDER...)

RIGH! ANYONE CAN USE PAYING ME BETTER...

JUST AS EVERYONE WAS SETTLING DOWN HAPPILY WITH CAPITALISM (AND LIKE AERIE) THINKING THAT SOCIETY HAD FINALLY TAKEN THE RIGHT ROAD, AUCHA COMES MARX AND SPOILS THE PARTY...

'Ere!
Who the 'ell invited you hippie??'



MARX'S THEORY OF CLASS STRUGGLE - INEVITABLE AND HISTORICAL - REALLY HIT CAPITALISM BELOW THE BELT. SOONER OR LATER, SAYS MARX, CAPITALISM IS GOING TO HAVE TO RETREAT BEFORE A NEWER AND FAIRER SYSTEM...

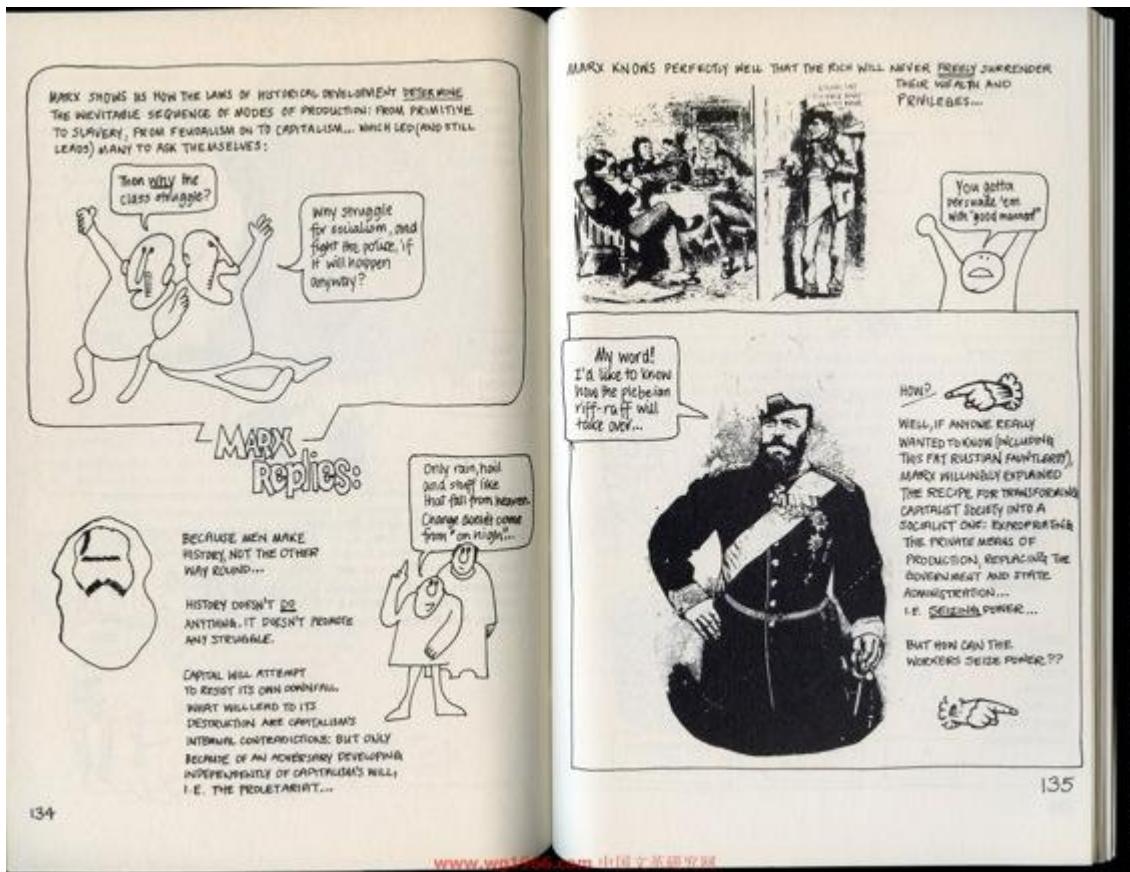
Socialism



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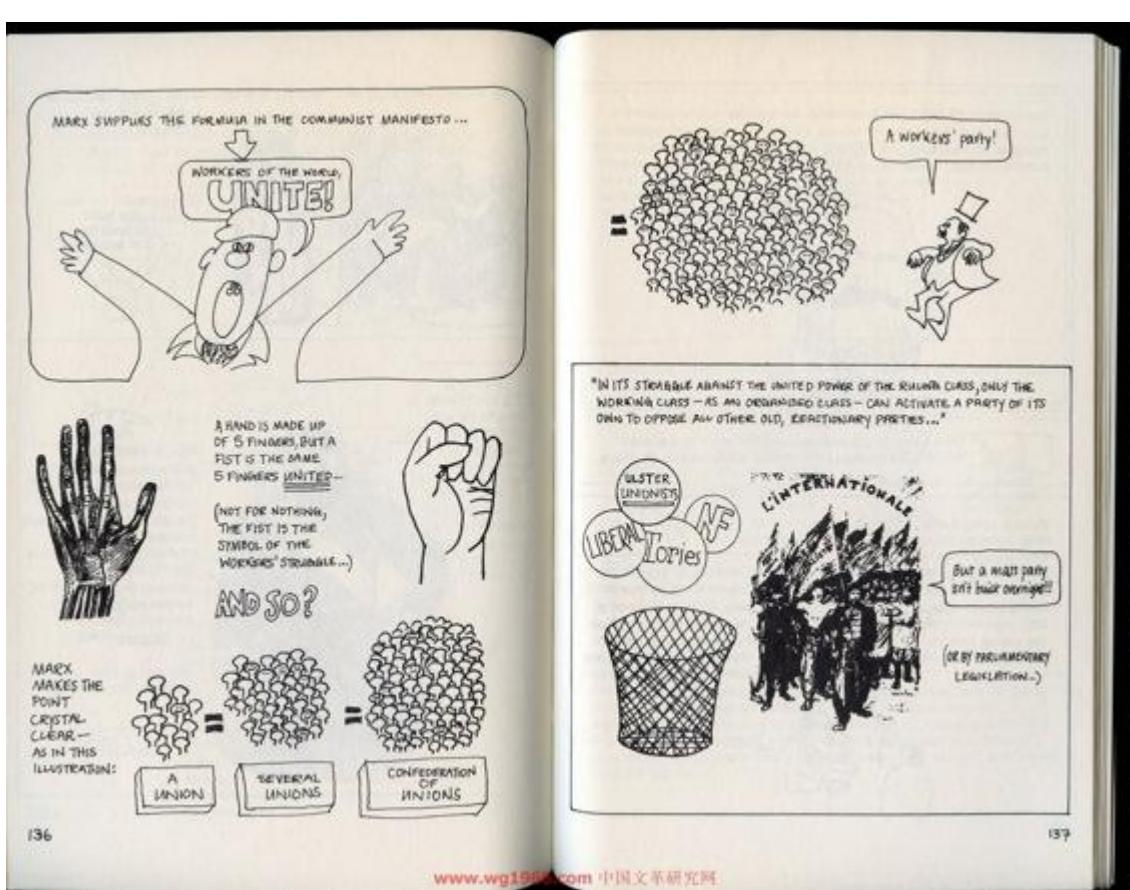
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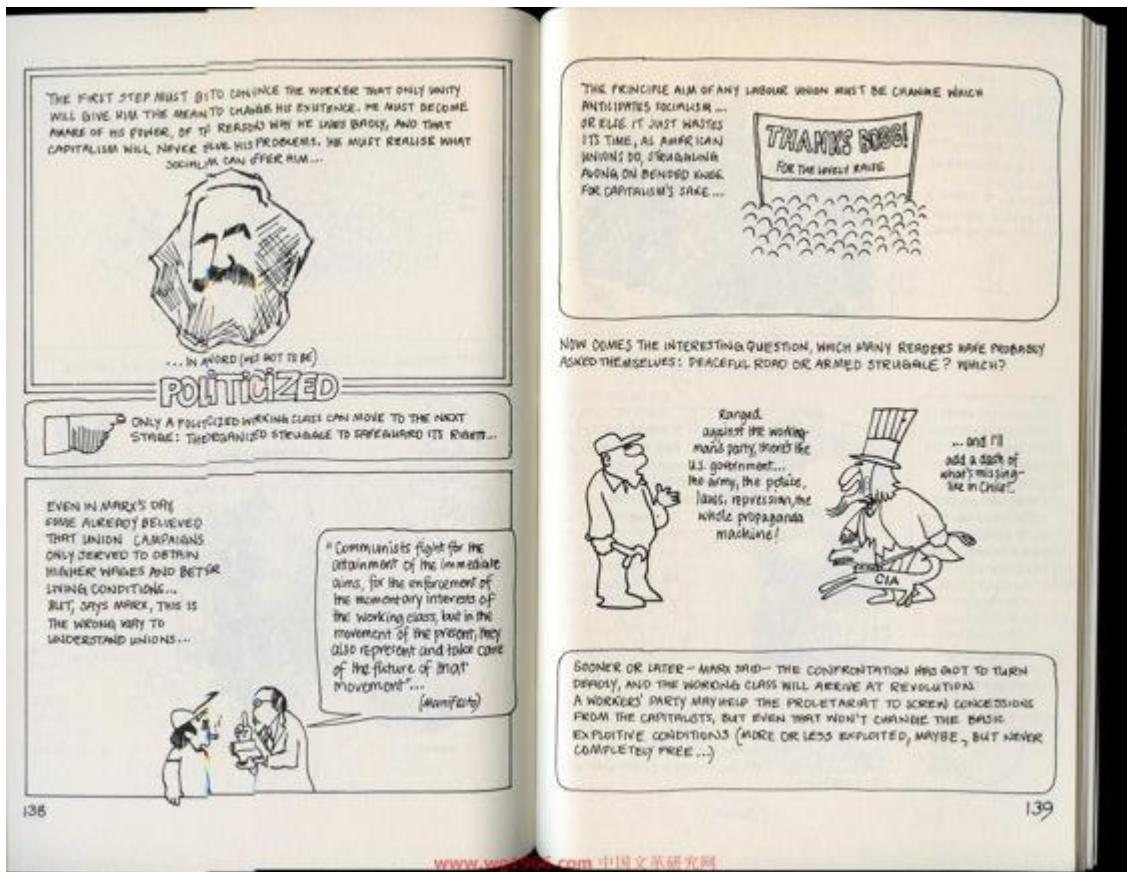
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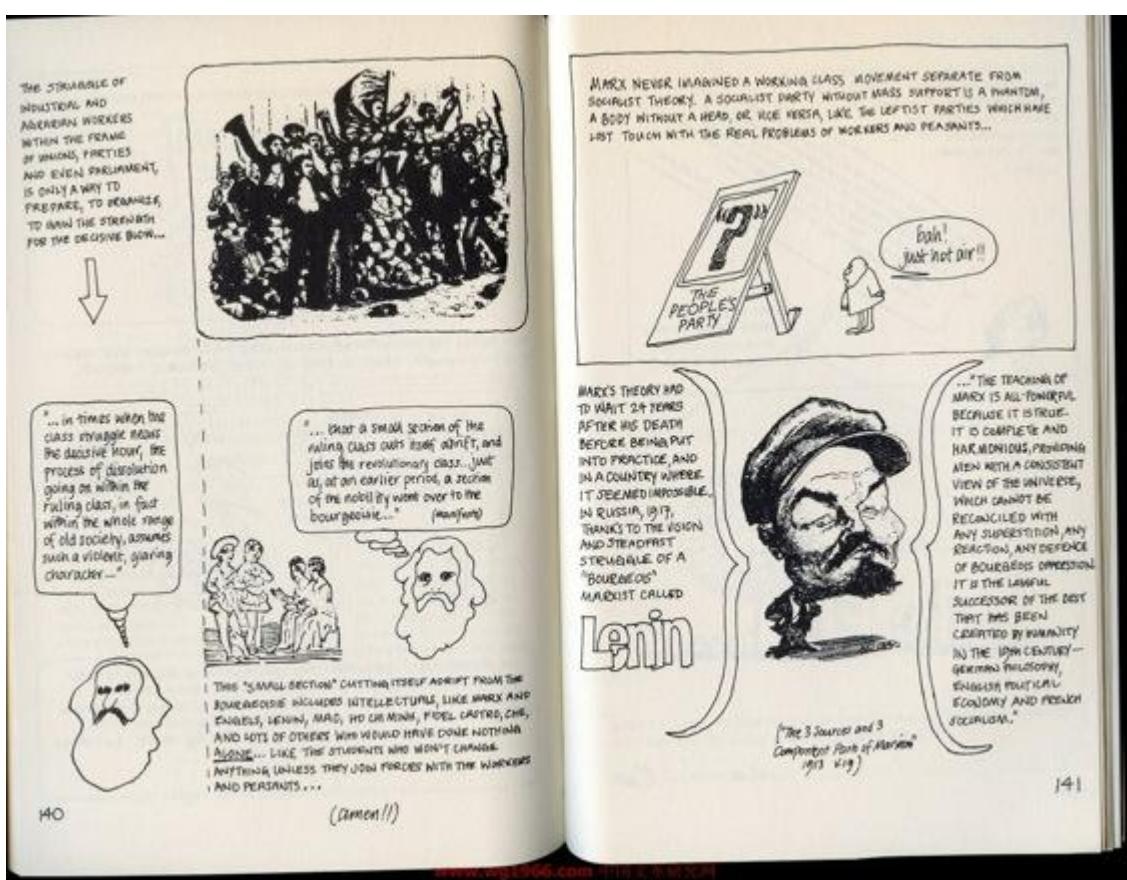
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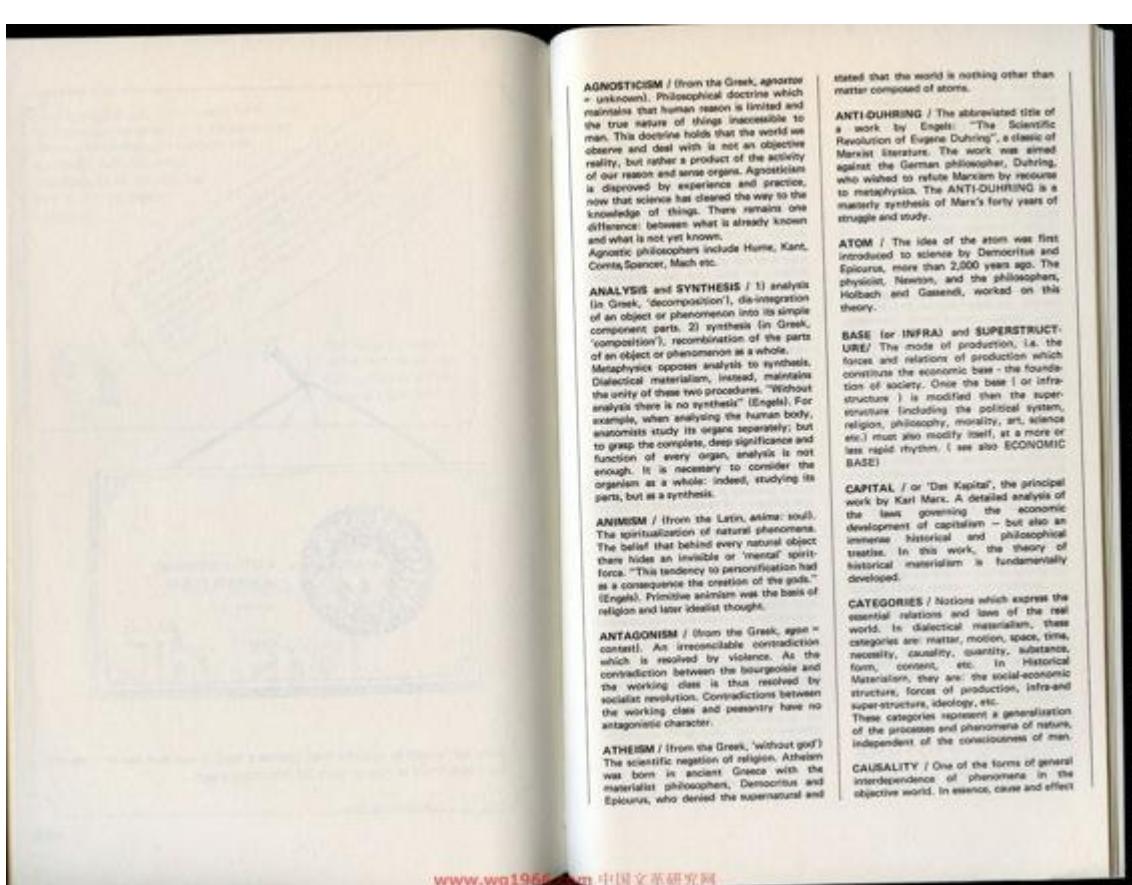
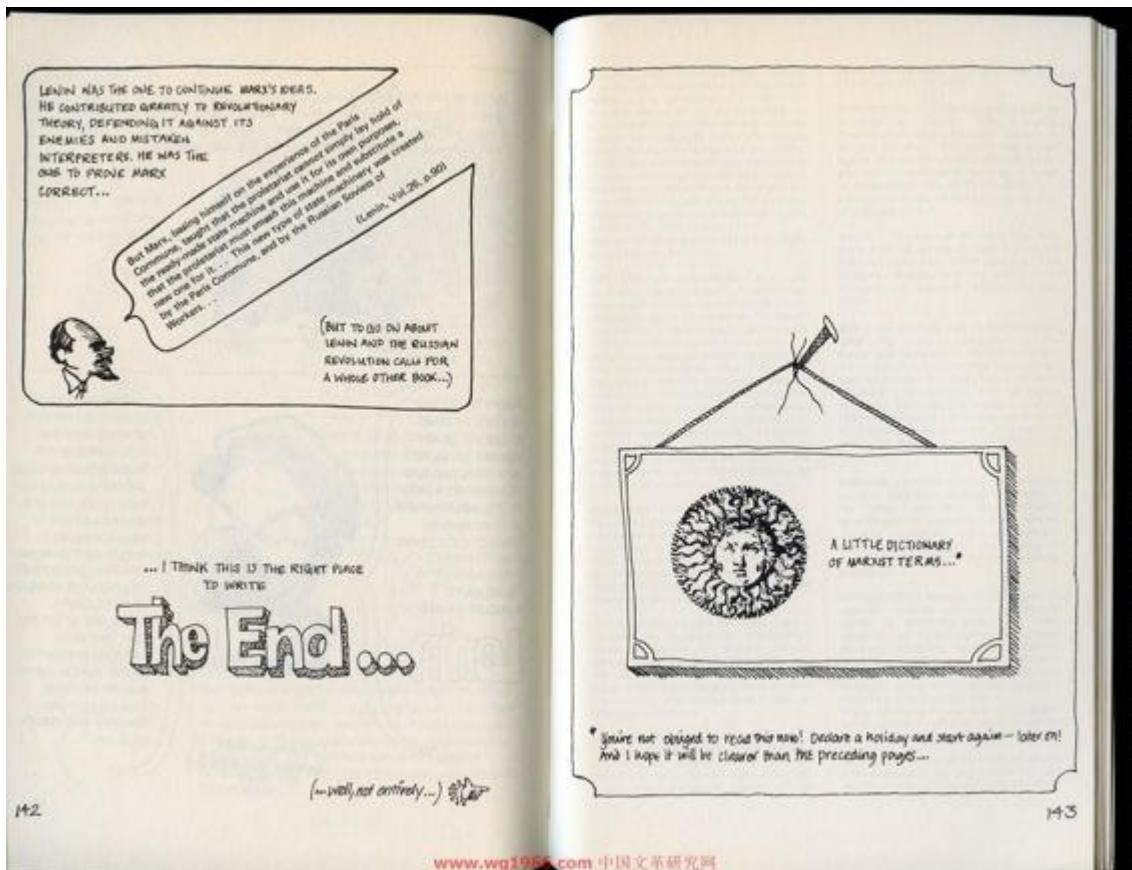
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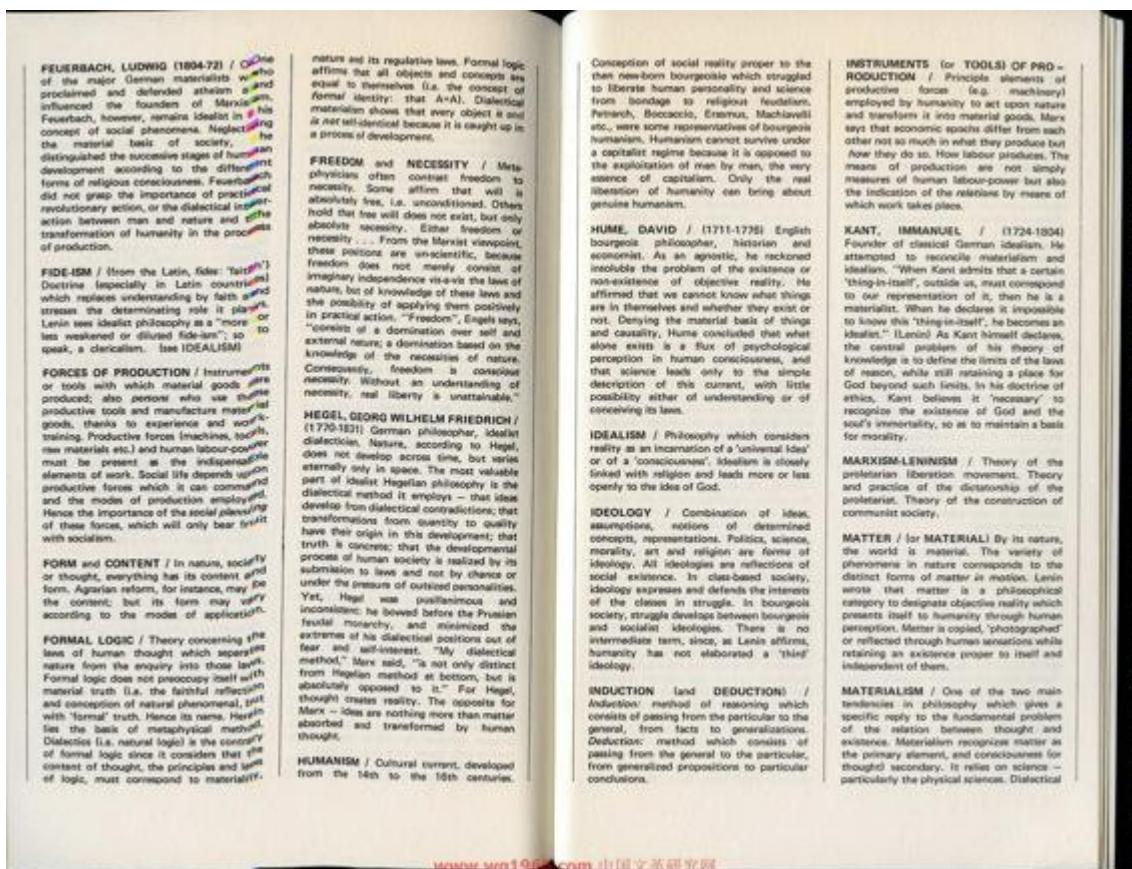
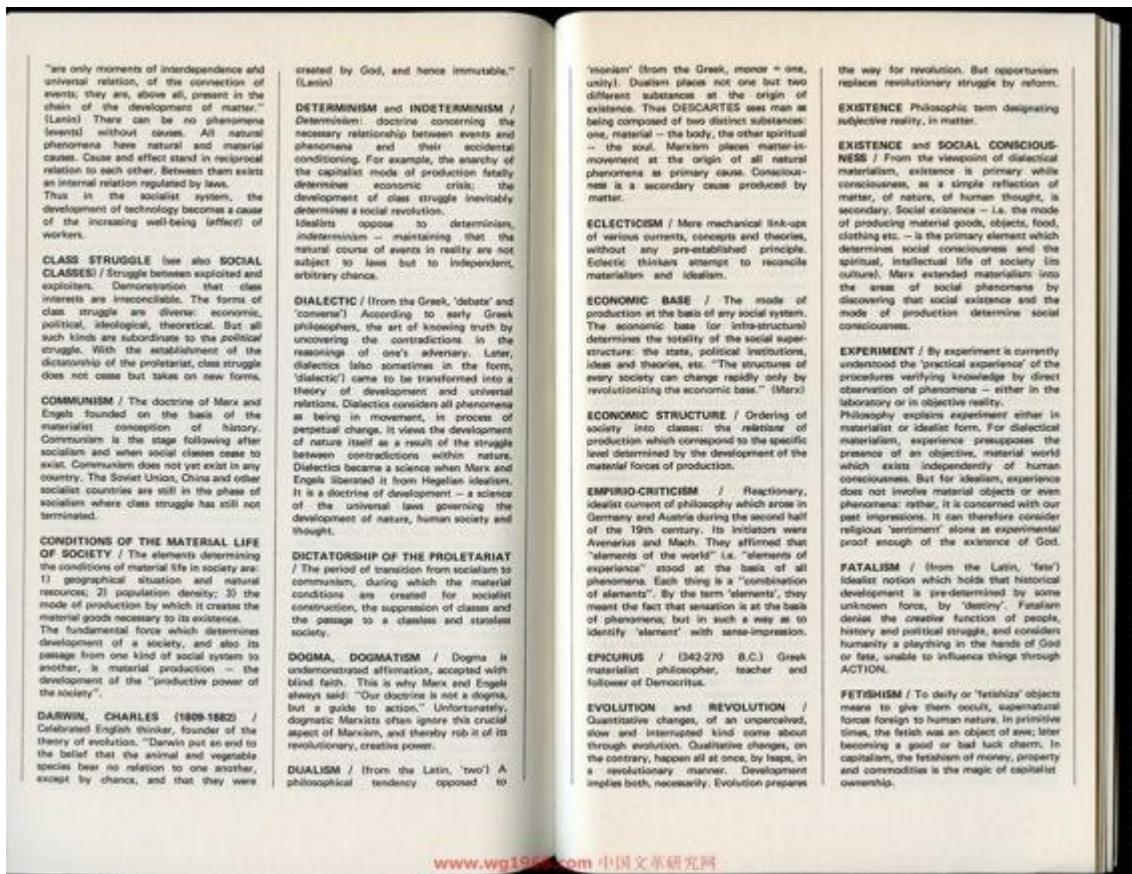


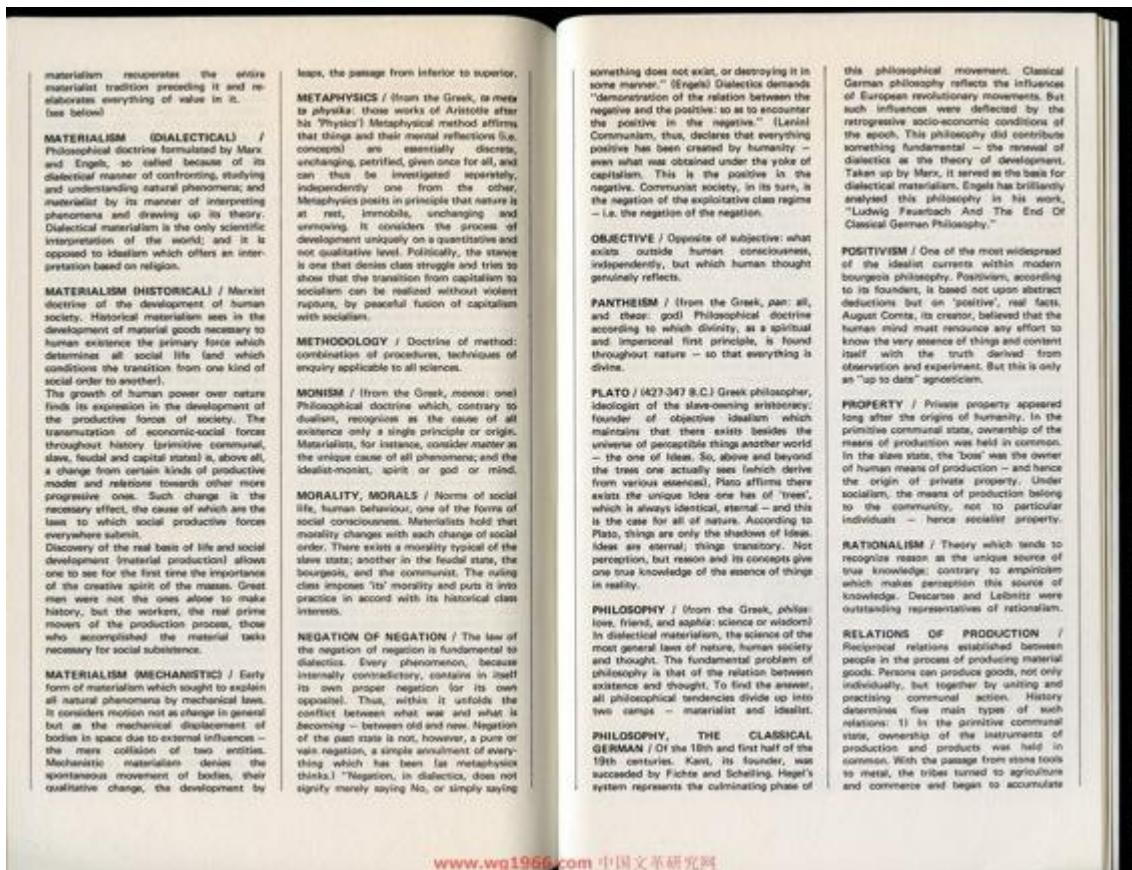
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materialism recuperates the entire materialist tradition preceding it and re-laborates everything of value in it. See below)

MATERIALISM (DIALECTICAL) / Philosophical dialectic formulated by Marx and Engels, so called because of its dialectical manner of confronting, studying and understanding natural phenomena; and materialist by its manner of interpreting phenomena and drawing up its theory. Dialectical materialism is the only scientific interpretation of the world; and it is opposed to idealism which offers an interpretation based on religion.

MATERIALISM (HISTORICAL) / Marxist theory of the development of human society. Historical materialism sees in the development of material goods necessary to human existence the primary force which determines all social life (and which conditions the transition from one kind of social order to another).

The growth of human power over nature finds its expression in the development of the productive forces of society. The transmutation of economic-social forces throughout history (aristocratic, communal, state, feudal) leads to the development of a change from certain types of productive model and relations towards other more progressive ones. Such change is the necessary effect, the cause of which are the laws to which social productive forces everywhere submit.

Discovery of the real basis of life and social development (material production) allows one to see for the first time the importance of the creative spirit of the masses. Great men were not always able to make history, but the workers, the real prime movers of the production process, those who accomplished the material tasks necessary for social subsistence.

MATERIALISM (MECHANISTIC) / Early form of materialism which sought to explain all natural phenomena by mechanical laws. It considered nothing need not change in general but that the mechanism of the motion of bodies in space due to external influences – the mere collision of two entities. Mechanistic materialism denies the spontaneous movement of bodies, their qualitative change, the development by

leaps, the passage from inferior to superior.

METAPHYSICS / From the Greek, *ta physika*: those works of Aristotle after his "Physics". Metaphysical method affirms that things and their qualities (flexible, corporeal, etc.) are essentially diverse, unchanging, purified, given once for all, and can thus be investigated separately, independently one from the other. Metaphysics posits in principle that nature is at rest, immobile, unchanged and unvarying. It considers the process of development uniquely on a quantitative and/or qualitative level. Politically, the stance is one that denies class struggle and tries to show that the transition from capitalism to socialism can be realized without violent rupture, by peaceful fusion of capitalism with socialism.

METHODOLOGY / Doctrine of method: combination of procedures, techniques of enquiry applicable to all sciences.

PANTHEISM / From the Greek, *pan*: all, and *theos*: god! Philosophical doctrine according to which divinity, as a spiritual and impersonal first principle, is found throughout nature – so that everything is divine.

MORALITY, MORALS / Norms of social life, human behaviour, one of the forms of social consciousness. Materialists hold that morality changes with each change of social order. There exists a morality typical of the slave state; another in the feudal state, the bourgeoisie, and the communist. The ruling class imposes its morality and puts it into practice in accord with its historical class interests.

NEGATION OF NEGATION / The law of the negation of negation is fundamental to dialectics. Every phenomenon, because internally contradictory, contains in itself its own proper negation for its own opposite. Thus, within it unfolds the conflict between what was and what is becoming. (The development of society of the past stage is not, however, a pure or sole negation, a simple annulment of everything which has been [as metaphysics thinks].) "Negation, in dialectics, does not signify merely saying No, or simply saying

something does not exist, or destroying it in some manner." (Engels) Dialectics demands "demonstration of the relation between the negative and the positive: so as to encounter the positive in the negative." (Lenin). Communism, thus, declares that everything positive has been created by humanity even what was obtained under the yoke of capitalism. This is the positive in the negative. Communist society, in its turn, is the negation of the exploitative class regime – i.e. the negation of the negation.

OBJECTIVE / Opposite of subjective: what exists outside human consciousness, independently, but which human thought genuinely reflects.

PANTHEISM / From the Greek, *pan*: all, and *theos*: god! Philosophical doctrine according to which divinity, as a spiritual and impersonal first principle, is found throughout nature – so that everything is divine.

PLATO / (427-347 B.C.) Greek philosopher, ideologist of the slave-owning aristocracy; founder of "objective" idealism which maintains that there exists, beyond the universe of perceptible things another world – the world of ideas. So, above and beyond the trees one actually sees (which derive from various essences), Plato affirms there exists the unique idea one has of "tree", which is always identical, eternal – and this is the case for all of nature. According to Plato, things are only the shadows of ideas. Ideas are eternal; things transitory. Not perception, but reason and its concepts give one true knowledge of the essence of things in reality.

PANTHEISM / From the Greek, *philos*: love, friend; and *theos*: science or wisdom!

In dialectical materialism, the science of the most general laws of nature, human society and thought. The fundamental problem of philosophy is that of the relation between existence and thought. To find the answer, all philosophical tendencies divide up into two camps – materialist and idealist.

PHILOSOPHY, THE CLASSICAL GERMAN / Of the 18th and first half of the 19th centuries. Kant, its founder, was succeeded by Fichte and Schelling. Hegel's system represents the culminating phase of

this philosophical movement. Classical German philosophy reflects the influences of European revolutionary movements. But such influences were deflected by the retrograde character of the philosophy of the epoch. This philosophy did contribute something fundamental – the mind of dialectics as the theory of development. Taken up by Marx, it served as the basis for dialectical materialism. Engels has brilliantly analyzed this philosophy in his work, "Ludwig Feuerbach And The End Of Classical German Philosophy."

POSITIVISM / One of the most widespread of the idealist currents within modern bourgeois philosophy. Positivists, according to its founders, base nothing on abstract deductions but on "positive", real facts. August Comte, its creator, believed that the human mind must renounce any effort to know the very essence of things and content itself with the "truth" derived from observation and experiment. But this is only an "up to date" agnosticism.

PROPERTY / Private property appeared long after the original communism. In the primitive communal state, ownership of the means of production was held in common. In the slave state, the "boss" was the owner of human means of production – and hence the origin of private property. Under socialism, the means of production belong to the community, not to particular individuals – hence socialist property.

RATIONALISM / Theory which tends to recognize reason as the unique source of true knowledge. Theoretical philosophy which makes perception the source of knowledge. Descartes and Leibnitz were outstanding representatives of rationalism.

RELATIONS OF PRODUCTION / Reciprocal relations established between people in the process of producing material goods. Persons can produce goods, not only individually, but together by uniting and combining their individual efforts. History determines five main types of such relations: 1) in the primitive communal state, ownership of the instruments of production and products was held in common. With the passage from stone tools to metal, the tribes turned to agriculture and commerce and began to accumulate

commodities. This led to the birth of private property, and monopolizing of accumulated wealth by a minority, and the rise of classes – the owners and the slaves. 2) In the slave epoch, free labour was replaced by slave exploitation; land was appropriated out to its servitors who worked for them in slavery, partly by payment in kind. 3) In the epoch of the bourgeoisie or pre-capitalist society, a minority capitalist class seizes the means of production and exploits a wage-earning class. 5) The socialist state restores common ownership of the means of production, gives the product back to the producer, and eliminates ruling class exploitation.

REVOLUTIONISM / Combination of beliefs and revolutionary activities which human life is to divine super-order. It appears here as a form of oppression of the people by the ruling class. Marxism sees in religion the exploitation of human ignorance and crudity.

REVISIONISM / Hostile counter-current to Marxism which seeks to "correct" the philosophical foundations of dialectical materialism. Today, for instance, China and the USSR accuse each other of "revisionism" in their modes of applying socialism.

SCHOLASTICISM / From Latin, *schola*, school; and Greek *akademeia*, leisure! Gathered under this name are the various schools of philosophy current in the Middle Ages. But each one was linked strictly to religious dogma, all equally "servants of theology", all overlooked nature. Such dogmatism lends its name "scholastic", to all reasoning (returning to reality, all "groundless" philosophy, empty political discussions, etc.). The main scholastics (or schoolmen) were Thomas Aquinas, Anselm of Canterbury, Duns Scotus, William of Occam, etc.

SOCIALISM / Economy, social and political doctrine which expresses the struggle for the equal distribution of wealth by eliminating private property and the exploitative ruling class. In practice, such a distribution of wealth is achieved by social ownership of the means of production, exchange and diffusion.

SOCIALISM (UTOPIAN) / Non-scientific socialism based on imaginary or optimistic

theories. Upheld by certain French and English utopian-socialists of the 19th century.

SOCIOLOGY / Science of society; as founded by Comte and Herbert Spencer, it takes an account of class struggle. Marx succeeded in making sociology a science by demonstrating that the development of society is not solely determined by interplay by the relations of production. Thus he showed the course of ideas obeys the course of things. Marx also made clear that the problem of scientific research into society consists of the explanation of those particular historical laws which regulate the origin, existence, development and decline of any given social organism, and its transformation into another, superior one.

SOPHISTRY, SOPHISTRY / Incorrect reasoning presented in such a way as to appear correct, or persuasive, and thus which leads others into error. Sophistry is the application in discussion of such erroneous conclusions. The characteristic method of sophistry is: "To start from external resemblances between facts, apart from their relation to events." (Lenin) By relying on apparent resemblances, sophists seek to apply the properties of one set of phenomena to others completely different.

SPINOZA, BARUCH / (1632-77) Jewish-Dutch philosopher, denied the existence of God as creator of nature. Considered that God was nature itself. By thus calling nature God, he explained that nature was its own cause. He continued the rationalism of Descartes, although his system was monist – a system in which thought originates in nature.

STATE / Political organization of the economically dominant class, having as its aim the defense of the existing economic order *status quo* – but also the annihilation of the resistance put up against it by other classes. "The state is a machine to maintain the domination of one class over another." (Lenin)

TIME AND SPACE / These represent the objective form of the existence of matter. Time and space are inseparable from matter, and vice-versa. Dialectical materialism teaches that nothing exists in the world

outside of or beyond matter in motion, and that matter cannot move except in space and time. Opposing itself to materialism, idealism believes time and space to be products of human thought and it separates these categories from matter.

THEOLOGY / Pseudo-science which seeks to give foundation to religion by borrowing from philosophical argumentation.

THESIS, ANTI-THESIS, SYNTHESIS / From the Greek: affirmation, negation, union! Every process of development, according to Hegel, passes through these three stages: thesis, anti-thesis, syn-thesis. Each stage refutes the one before, and the last re-unites in itself the dominant features of the first two – hence its name,

"synthesis". This is the 'surface' aspect of dialectics.

UNITY AND CONFLICT BETWEEN CONTRARIES / Opposing metaphysics, dialectics posits on principle that internal contradictions belong properly to all objects and natural phenomena, and that every entity is in contradiction with itself in motion, ever changing. Each thing represents in itself the unity of contraries. Everything has a past and a future, a development and a decline, a positive and a negative aspect. This is why movement from a lower to a higher state is achieved by the struggle between opposite tendencies. Within the capitalist mode of production, the proletariat and the bourgeoisie are at once related and opposed through struggle.



Tips for further reading

The French philosopher Jean-Paul Sartre said that Marxism is the philosophy of our time—that we cannot go beyond it because we have not gone beyond the circumstances that engendered it. The literature about, for and against Marx and Marxism is therefore vast and ever-increasing. The following lists contain only a tiny fraction of all the books written on the subject, chosen for non-experts on the basis of readability, availability and up-to-dateness.

Texts

The best way to study Marx is to read what he and Engels wrote. Their most famous short writings—*The Communist Manifesto*; *Wage-Labour and Capital*; *Value, Price and Profit*; *Socialism: Utopian and Scientific*; *Ludwig Feuerbach And the End of Classical German Philosophy*; *The Origin of the Family, Private Property and The State*; *The Eighteenth Brumaire of Louis Napoleon*; and *Class Struggles in France, 1848 to 1850*—are generally available in handy and cheap paperbacks published by Foreign Languages Publishing House, Moscow, or Foreign Language Press, Peking. In the United States the International Publishing Company puts out these and many other writings by Marx and Engels.

These texts and others are usefully collected in Marx/Engels: *Selected Works In One Volume* (Lawrence and Wishart, London; International Publishing Co., New York). Further selections include Marx/Engels: *Basic Writings on Politics and Philosophy*, edited and introduced by Lewis S. Feuer (Fontana, London; Doubleday, New York); and four Pelican paperbacks: *Early Writings*, introduced by Lucio Colletti, and *The Revolutions of 1848*, *Surveys From Exile*, and *The First International and After*, all edited and introduced by David Fernbach (Penguin New Left Review, London; Random House, New York).

The three volumes of *Capital* are available from Lawrence and Wishart, London and International Publishing Co., New York; while the first volume is now available in a Penguin

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paperback edited by Ernest Mandel. Engels' *Anti-Dühring* is published by Progress Publishers, Moscow. The same publishers also produced the Marx-Engels Selected Correspondence, as well as useful anthologies of their writings: *On Britain*; *On Religion*; *On Colonialism*; *On Ireland*.

For those who want to go further into the study of Marx and Engels, an English edition of their *Collected Works* in approximately 50 volumes is now under way (Lawrence and Wishart, London; International Publishing Co., New York). Six volumes have appeared thus far. Volume 3 contains the important *Economic and Philosophic Manuscripts of 1844*, and volume 5, *The German Ideology*.

Commentaries

Useful introductions to Marx are Lenin's essay, *Karl Marx* (Foreign Language Publishing House, Peking; International Publishing Co., New York); Karl Korsch's *Three Essays on Marxism* (Pluto Press, London; Monthly Review, New York); David McLellan's *Marx* (Fontana Modern Masters, London; Viking, New York); and Ernst Fischer's *Marx in His Own Words* (Penguin).

Biographies

The most recent and readable biographies are: Isaiah Berlin, *Karl Marx: His Life and Environment* (Oxford University Press); Werner Blumenberg, *Karl Marx: an Illustrated Biography* (New Left Books, London; Herder and Herder, New York); and David McLellan, *Karl Marx: His Life and Thought* (Paladin, London; Viking, New York). These last two contain useful lists of further reading.

