

MARCUSE, H. *An Essay on Liberation*. Boston: Beacon Press, 1969. 91 pp. \$5.95—Where is the old Marcuse? Is he too tired to be explicit, to reason, to give a rationale for what he is contending? Why has he written this?—this which is just another protest lost in the shouting and the printing scattered all over stop signs, subway walls, placards, newspapers, magazines, and (most ineffectually) in books. Perhaps the importance of the book is its perseverance at a time when we are exhausted, worn out by protest's apparent sterility on the one hand and its kiss-of-death fashionability on the other. Many places in this book are obscure because they are poorly written and poorly edited. Marcuse walks the line between being original enough to be provocative and irresponsible enough to be dismissed. The book is a fascinating interplay between sense and nonsense, penetrating insight and polemical overstatement, between creative originality and banal sloganism, between brilliant interpretive social commentary and abject confusion. Marcuse does succeed in letting the reader know that there is something wrong with our society and that many of the values that we have taken for granted must be rethought, but this is not Marcuse at his best, and the net force of the book is to leave the reader bewildered with this, another indication that these are bewildering times. — S. O. H.

MAREK, F. *Philosophy of World Revolution*. New York: International Publishers, 1969. 141 pp. \$5.95—This slim volume by an Austrian Marxist attempts two major types of correction to contemporary Marxism. One is an historical correction which seeks to *restore* what was originally present in the basic vision of Marx and Engels. The other is an innovative correction which seeks to *revise* the historical doctrine in the face of new conditions which contradict its original conclusions or premisses. The historical correction is the restoration of the human element as the crucial factor in the law of motion of society. Without the human element, there are only tendencies in the movement of history. The human element adds direction—converts a tendency into a specific direction. Previous social movements were spontaneous, but the leap from capitalism to socialism absolutely requires the conscious activity of man. The revisionist correction is two-pronged, but its necessity arises from the same consideration of how to effect the move from capitalism to socialism. The capitalist model has not acted in accordance with Marx's conception of the absolute or relative impoverishment of the working class. Social distribution of surplus value in the industrial powers of the western world has been sufficient to develop a materially satisfied working class. The appeal to the working class, therefore, has to change to a new stress on culture, democracy and, above all, morality. At the same time, the economic arena must not be abandoned. The concept of structural reform, advanced by the late Palmiro Togliatti, should be supported. This means that the working class should join in capitalist planning to avoid depression: that it should insist on a larger role in the operation of the plants and in their relations to the financial and political institutions; and that it should struggle for nationalizing measures which take the decisive means of production out of the hands of the big capitalists. Structural reform could hardly be expected to bring on revolution, but it does