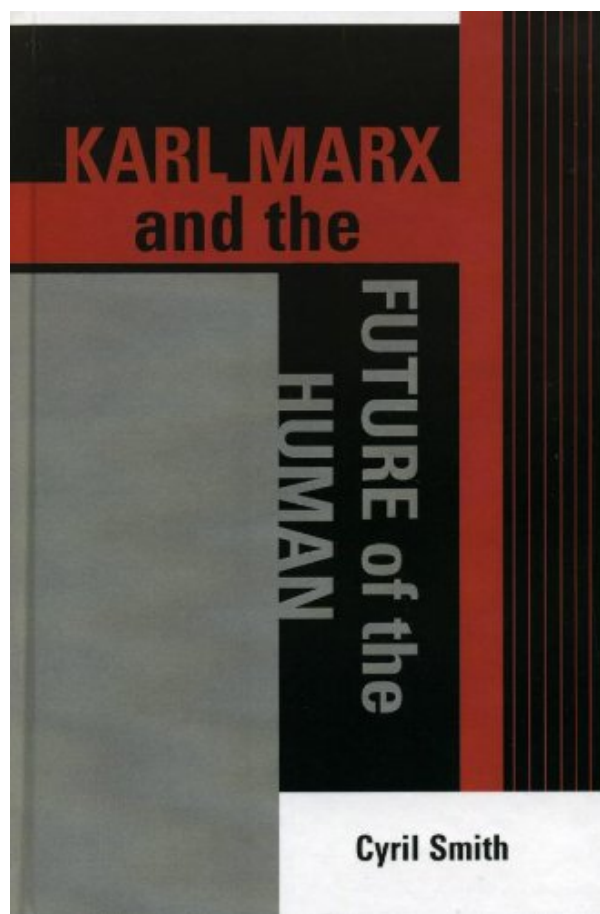
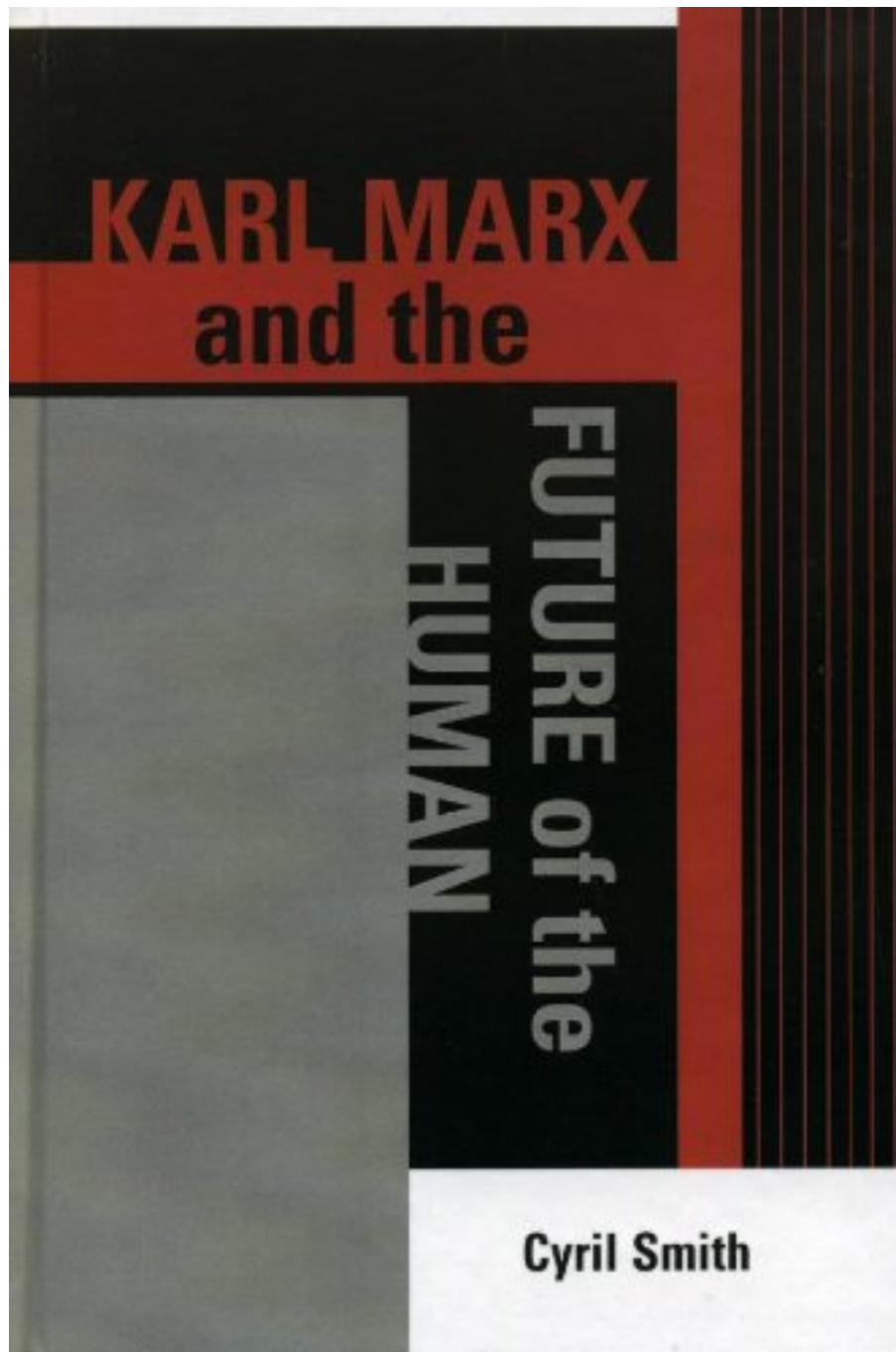


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Review

A novel approach that connects the effects of labour and capital to a notion of humanity from William Blake...written with exuberance for the subject matter. (Political Studies Review)

This work represents an important addition to the growing number of works which seek to clarify the difference between Marx's critique of capitalist society and the approach adopted by traditional or orthodox Marxists. . . . The manuscript contains important insights that will contribute to the process of further clarifying the nature of Marx's relation to previous schools of thought, especially Hegel's. (Peter Hudis, Co-editor of The Power of Negativity: Selected Writings on the Dialectic in Hegel and Marx by Raya Dunayevskaya)

About the Author

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In this excellent study of Karl Marx's thought, Cyril Smith takes a long and winding route that starts with classical world thought. When he arrives at the door to Marx's pantheon we see that, with the significant yet largely overlooked example of Spinoza, most thinkers—and especially Western ones—are opposed to essential aspects of democracy. In *Marx and the Future of the Human* Cyril Smith explains that Karl Marx, more than any other thinker, is misrepresented by what has come to be understood as 'Marxism.' Marxism has developed into, among other things, a method for analyzing capitalism, a way of looking at history, and a way to theorize the role of the working class in a future society. Marx, however, speaks about a conception of human life that was absent during his lifetime and remains absent today. Marx sought 'the alteration of humans on a mass scale:' economics, politics, daily lived-life, and spiritual life. In discussing Marx and spirituality, Cyril Smith relates Marx to the thought of William Blake. Someone coming to Marx for the first time as well as the seasoned scholar can read this book. *Marx and the Future of the Human* is a book rife with thoughtful and creative connections written by someone who has spent most of his life close to the spirit of Karl Marx's thought.

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Marx as socialist mystic

By M. A. Krul

Cyril Smith's book "Karl Marx and the Future of the Human" is one of the few books on Marxism I've recently read that really surprised me in its line of thought. Whether this is a good thing, however, remains to be seen.

The book follows to basic approaches to Marx in making its point. The first is that it reads Marx as above all a humanist, interested in overcoming alienation, and that all his works, including the 'systematic' ones, are to be seen in this light. Of itself this is not wrong (though hardly original), and Smith has some good commentary on various of Marx' texts. The second approach, however, is to read this humanism as above all a necessitation of unification, that is, unification of each human with the other humans and with nature. This is also a common view of Marx, often emphasized by Marx' opponents as a 'remnant of Romanticism' or such things, and it can certainly be supported in the texts.

But here things go off the rails. Cyril Smith decides that science is a bad thing because it objectifies its subject and in so doing takes an essentially atomistic view of the world. The very fact, even, that the world is scientifically analyzed is a sign of alienation, because if man is one with his surroundings, he doesn't need to analyze them (apparently). This leads Smith to declare that Marx would have opposed not only official "Marxism", but even philosophy, political economy, history, and the natural sciences altogether, as these are all products of alienation and therefore bad.

Where then should we seek answers? Cyril Smith first gives us a history of philosophy showing how the way was cleared for these insights, a history that is astoundingly amateuristic and full of pointless invective against historical figures in a childish manner (oh no, Aristotle had slaves, surely this insight shocks the world). The point in any case is to show that all the philosophers, in particular the hated Enlightenment thinkers, only perceived the world in an alienated manner and could not overcome the limitations of (proto-)science.

The mystics, however, were much better. In the tradition of people such as Boehme and Meister Eckhart Cyril Smith sees the real forebears of socialist thought. Since these people said that "as it is in heaven, it is on earth" (a random statement by Hermes Trismegistos), they really meant to say that we should pay attention to the world as opposed to God, though couched in theological terms. And because the mystics, following the neoplatonist tradition, were obsessed with unity and reunification, they really had the relevant insights.

Needless to say, this is all inordinately silly, especially since Cyril Smith uses a lot of scholastic-esque wrangling with Marx' texts to produce conclusions as far-fetched as these, and as usual Engels is the big bad boogey-man who created the awful "Marxism". The book gets two stars since Smith's intent is undoubtedly good and the humanist nature of Marx cannot be stressed enough, but I cannot recommend this book to anyone.

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