

of secularization, even duplicating the dualist conception of the world they criticize in the positivist theologians. They remain fixed in an intra-ecclesial problematic while demanding the emancipation of all areas from ecclesiastical hegemony. Xhaufflaire in these pages redeems his promise (298ff) of taking Marx's critique of Feuerbach as the paradigm of his own critique of contemporary theology. A few pieces remain standing, or at least unchallenged: Moltmann, the very recent 'political theology' of Metz, one essay of Schillebeeckx (E.T. as ch. VI of *God the Future of Man*), but one feels that these have only received a stay of execution. The final crunch comes with 'For the theology of secularization, only faith is not secularizable' (363); in the penultimate short section, Xhaufflaire, secularizing faith itself, demands a movement in 'theology' from theory

to 'praxis', a demand he acknowledges as unclear; such a theology cannot live in 400-page books; his final section is therefore entitled 'En guise de conclusion'—but one recalls that the preface also spoke of this 'critical theology', 'which presents more a strategy and a method than a system', as having already received 'an initial practical confirmation, since it inspired the formation of new groupings, notably in Belgium and Pays-Bas'. The final section has a motto from Overbeck—which is appropriate: Löwith ends his survey with Overbeck, as the figure who faced again, in 1870-1900, the questions of the 1840s. In the 1970s, even in England, we are again in that problematic: a spate of books on Marxism is one sign of the fact.

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THE YOUNG HEGELIANS AND KARL MARX, by David McLellan. *Macmillan*, London-Melbourne-Toronto, 1969. + 170 pp. 55s.

David McLellan, lecturer in Politics and Government at Canterbury, is also known by his books, *Karl Marx: The Early Texts and Marx Before Marxism* (1970). This latter book is a sort of follow up to *The Young Hegelians*. It is McLellan's intention to show the development of thinking of the young Marx. He performs this task with great objectivity and perspicuous understanding in *Marx Before Marxism*, tracing the concrete situation in which Marx elaborated his first writings. He is able to carry out this task by the careful study he devoted to Marx's relations to the young Hegelians in his former book.

The Introduction to *The Young Hegelians* comprehends three themes. First of all a short account of the Hegelian School in the years immediately following the death of Hegel (1831) and a sketch of the social and economic background of the period. Afterwards the author gives a very interesting description of the mentality and activity of the young Hegelians in general. The third part of the introduction describes the founding of the *Deutsch-französische Jahrbücher* and gives an account of the origins of German socialism.

There are then four chapters, successively on Bruno Bauer, Ludwig Feuerbach, Max Stirner and Moses Hess. His study of these authors is most helpful in understanding the inspiration and many of the dominating themes in the thinking of the young Marx. Among the many subjects here carefully treated by the author, the idea of alienation in the thinking of Bruno

Bauer is of particular importance. An understanding of this intermediary stage in the development of the idea of alienation between Hegel and Marx can help us to grasp the meaning of this difficult concept in Marx's thought.

The thesis sometimes put forward today, that the Marx of *Capital* is without importance for philosophical thinking, is nonsense; but it is certainly true that Marx's philosophical (and economic) thinking is only intelligible if one sees the underlying inspiration which is so clearly revealed in the early writings. But to understand this inspiration, it is necessary to understand the young Hegelians. The author is absolutely right to say, as he does in his Conclusion:

'The demonstration of these influences, and even borrowings, does not imply any diminution of Marx's intellectual stature. On the contrary: it is only a knowledge of the contemporary intellectual scene and of the concepts peculiar to it that enable a just appreciation of so complex a thinker.'

At the end of the book there is an index of persons, and subject matter, together with a select but very good bibliography, giving editions of the fundamental texts of Hegel, Bauer, Feuerbach, Stirner, Hess, Marx and Ruge, and at the same time the standard commentaries. The author has written a book of great value for the understanding of the true thought of Marx.

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