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WITH AN INTRODUCTION BY ALFRED KAZIN

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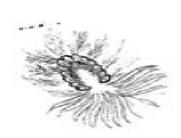


INTRODUCTION

by Alfred Kazin

cating transics is probably the only Communiat philosopher and literary critic in East Europe who still has the power to interest and so teach many readers in the West. This is due entirely to his inselformed gifts and to the systematically exceal vision of history that he has retained as a veriet despite his many servilities to Stallin and the betrayals of his own intellectual standards that he has in times past committed as a Communist leader. Lukics gives his reputation entirely to the Ingical skill and invellectual vision with which, as a thinker rather than as a "porty intellectual." he has sought to illuminate the deepest sepects of Marxism. He gives the impression that no other Consumptive philosopher has done for some time-that despite official avoyats and mechanical formulas, here is an individual shinker who is incinated by and thoroughly committed to Marxism as a philosophy, and who uses it for the intellectual pleasure and moral satisfaction that this gives him. Yes unlike the really noble figures in the early days of Communist history like Rose Leocenburg, and brilliam writers like Leon Trotsky, who were teely revolutionary intellectuals committed to Marcian on a facilit philosophy of human liberation, Lukifes is actually a meers bourgeois and academic hasmanist who because of his inner detachment can stimulate and provoke us by his insights into a text and his formulations of an extense inser. The Luxery, burgs and Trotskys, far more imposing and admirable figures, were in pervisos in much identified with their thought that they have become the herons and martyrs of an embattled Weltenarhousing. Georg Lukies remains simply useful and pertinent as

Although Lukies has been called "the finest Marreist since Marre," the brilliance of his best work no more confirms the truth of Marreism as a sonal philosophy of history than the vindictive attacks on him by the marty bosons in Dennary after



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