MARX BIBLIOGRAPHY

The collected works of Marx and Engels span more than fifty volumes. Marx's career as an itinerant journalist left many short newspaper articles, essays, speeches, letters, and unpublished manuscripts for later generations to compile. The list below is not complete, but contains Marx's most important works. Works in parentheses were unpublished in Marx's lifetime, with written date listed first and publication date at the end.

Chronological

1841 - *The Difference Between the Democritean and Epicurean Philosophy of Nature* (doctoral thesis)
(1843) - *Critique of Hegel's Philosophy of Right* [1927]
1844 - *Critique of Hegel's Philosophy of Right: Introduction*
1844 - *On the Jewish Question*
(1844) - Economic and Philosophic Manuscripts of 1844 (Paris Manuscripts) [1932]
1845 - *The Holy Family: A Critique of Critical Critique*
(1845) - Theses on Feuerbach [1888]
(1846) - The German Ideology [1932]
1847 - *The Poverty of Philosophy*
1847 - *Wage Labour and Capital*
1848 - *Manifesto of the Communist Party*
1852 - *The Eighteenth Brumaire of Louis Napoleon*
(1858) - Grundrisse (Foundations of a Critique of Political Economy) [1939]
1859 - *A Contribution to the Critique of Political Economy*
1864 - *Inaugural Address of the International Working Men's Association*
1867 - *Capital v1: A Critique of Political Economy*
1871 - *The Civil War in France*
(1875) - Critique of the Gotha Programme [1891]
DIED 1883
1885 - *Capital v2* (compiled by Engles)
1894 - *Capital v3* (compiled by Engles)

The reception of Marx's work follows a strange path. In his lifetime, Marx struggled to find notoriety (or steady income). The *Manifesto* was written shortly before revolution broke out in Europe in the Spring of 1848, but can hardly be said to have caused it. It was largely forgotten and only appeared back in print after 25 years. After the failed revolution of 1848, Marx played a modest role in organizing the International Working Men's Association (see *Inaugural Address* of 1864) which led to the growth of workers' political power into the last quarter of the 19th-century. Perhaps the most popular works during his lifetime were *The Eighteenth Brumaire* (1852) and *The Civil War in France* (1871) — two analyses of current events that demonstrated the application of Marx's thought. Of course, *Capital: A Critique of Political Economy* (1867) is the luminous summit of his life's work. Though it was not a commercial success in his lifetime, he spent at least twenty years developing the book. He outlined the main argument in *Wage Labor and Capital* (1847), planned all six volumes in his notebooks ten years later (*Grundrisse* 1858), published a short version *A Contribution to the Critique of Political Economy* in 1859, and finally published *Volume 1* in 1867.

After his death in 1883, Engels inherited an office stacked with papers and drawers full of forty-year old manuscripts. In honor of his longtime friend and collaborator, he compiled Marx's notes and published *Capital Volume 2* in 1885 and *Capital Volume 3* in 1894. When Vladimir Lenin took charge of the Russian Revolution in 1917, Marx's work was thrust into the spotlight anew. The political projects undertaken in his name shaped much of the twentieth century and prompted intense re-evaluation of his life and work. It was Soviet archivists who eventually published the *Paris Manuscripts*, *The German Ideology*, and *Grundrisse* between 1920–1940. This opened the window into "early Marx" and gave a fuller picture of the development of Marxist thought.

If you only read one work by Marx, it should be *Manifesto of the Communist Party*; partly because it is short, aimed at a popular audience, and has the most notoriety of Marx's writings. Of course, *Capital* is the most complete summary of Marx's thought and worldview. It is long and intimidating, but many edited volumes provide important excerpts. After these two, the *Economic and Philosophic Manuscripts of 1844* and *The German Ideology* provide the philosophical foundation of his economic worldview. Lastly, *The Eighteenth Brumaire* and *The Civil War in France* offer "real-world applications" of his thought from Marx himself. *The Marx-Engels Reader* (Second edition 1978), edited by Robert C. Tucker, is the best single-volume collection of this work. Below is a thematic listing of the chronological works listed above.

I. Early Marx
Philosophical writing on human nature and human labor, largely in the shadow of Hegel.

1841 - *The Difference Between the Democritean and Epicurean Philosophy of Nature* (doctoral thesis)
1843 - *Critique of Hegel's Philosophy of Right*
1844 - *On the Jewish Question*
(1844) - Economic and Philosophic Manuscripts of 1844 (Paris Manuscripts) [1932]
1845 - *The Holy Family: A Critique of Critical Critique*
(1845) - Theses on Feuerbach [1888]
(1846) - The German Ideology [1932]

II. Critique of Capitalism
Writing that blends analytical and normative evaluations of capitalism.

1847 - *Wage Labour and Capital*
(1858) - Grundrisse (Foundations of a Critique of Political Economy) [1939]
1859 - *A Contribution to the Critique of Political Economy*
1867 - *Capital v1: A Critique of Political Economy*

III. Revolutionary Program
Advancing the proletarian revolution, analyzing current events, and popularizing Marxist thought.

1848 - *Manifesto of the Communist Party*
1852 - *The Eighteenth Brumaire of Louis Napoleon*
1864 - *Inaugural Address of the International Working Men's Association*
1871 - *The Civil War in France*
(1875) - Critique of the Gotha Programme [1891]

MARX EXCERPTS

I. Opening of *Communist Manifesto*
II. Critique of religion
III. Critique of individualism
IV. Critique of money
V. Capital as estranged labor
VI. Internal contradictions of capitalism

I. Opening of Communist Manifesto

The history of all hitherto existing society is the history of class struggles. Freeman and slave, patrician and plebeian, lord and serf, guild-master and journeyman, in a word, oppressor and oppressed, stood in constant opposition to one another, carried on an uninterrupted, now hidden, now open fight, a fight that each time ended, either in a revolutionary reconstitution of society at large, or in the common ruin of the contending classes.

In the earlier epochs of history, we find almost everywhere a complicated arrangement of society into various orders, a manifold gradation of social rank. In ancient Rome we have patricians, knights, plebeians, slaves; in the Middle Ages, feudal lords, vassals, guild-masters, journeymen, apprentices, serfs; in almost all of these classes, again, subordinate gradations. The modern bourgeois society that has sprouted from the ruins of feudal society has not done away with class antagonisms. It has but established new classes, new conditions of oppression, new forms of struggle in place of the old ones.

Our epoch, the epoch of the bourgeoisie, possesses, however, this distinct feature: it has simplified class antagonisms. Society as a whole is more and more splitting up into two great hostile camps, into two great classes directly facing each other — Bourgeoisie and Proletariat.

From *Communist Manifesto* (1848: ch1)

II. Critique of religion

Man, who has found only the reflection of himself in the fantastic reality of heaven, where he sought a superman, will no longer feel disposed to find the mere appearance of himself, the non-man [Unmensch], where he seeks and must seek his true reality.

The foundation of irreligious criticism is: Man makes religion, religion does not make man. Religion is, indeed, the self-consciousness and self-esteem of man who has either not yet won through to himself, or has already lost himself again. But man is no abstract being squatting outside the world. Man is the world of man – state, society. This state and this society produce religion, which is an inverted consciousness of the world, because they are an inverted world. Religion is the general theory of this world, its encyclopaedic compendium, its logic in popular form, its spiritual point d'honneur, its enthusiasm, its moral sanction, its solemn complement, and its universal basis of consolation and justification. It is the fantastic realization of

the human essence since the human essence has not acquired any true reality. The struggle against religion is, therefore, indirectly the struggle against that world whose spiritual aroma is religion.

Religious suffering is, at one and the same time, the expression of real suffering and a protest against real suffering. Religion is the sigh of the oppressed creature, the heart of a heartless world, and the soul of soulless conditions. It is the opium of the people.

The abolition of religion as the illusory happiness of the people is the demand for their real happiness. To call on them to give up their illusions about their condition is to call on them to give up a condition that requires illusions. The criticism of religion is, therefore, in embryo, the criticism of that vale of tears of which religion is the halo.

Criticism has plucked the imaginary flowers on the chain not in order that man shall continue to bear that chain without fantasy or consolation, but so that he shall throw off the chain and pluck the living flower. The criticism of religion disillusions man, so that he will think, act, and fashion his reality like a man who has discarded his illusions and regained his senses, so that he will move around himself as his own true Sun. Religion is only the illusory Sun which revolves around man as long as he does not revolve around himself.

From the Introduction to *A Contribution to the Critique of Hegel's Philosophy of Right* (1844)

III. Critique of individualism

Individuals producing in society, and hence the socially determined production of individuals, is, of course, the point of departure. The solitary and isolated hunter or fisherman, who serves Adam Smith and Ricardo as a starting point, is one of the unimaginative fantasies of eighteenth-century romances a la Robinson Crusoe; and despite the assertions of social historians, these by no means signify simply a reaction against over-refinement and reversion to a misconceived natural life. No more is Rousseau's contract social, which by means of a contract establishes a relationship and connection between subjects that are by nature independent, based on this kind of naturalism. […] The individual in this society of free competition seems to be rid of natural ties, etc., which made him an appurtenance of a particular, limited aggregation of human beings in previous historical epochs. The prophets of the eighteenth century, on whose shoulders Adam Smith and Ricardo were still wholly standing, envisaged this 18th-century individual – a product of the dissolution of feudal society on the one hand and of the new productive forces evolved since the sixteenth century on the other – as an ideal whose existence belonged to the past. They saw this individual not as a historical result, but as the starting point of history; not as something evolving in the course of history, but posited by nature, because for them this individual was in conformity with nature, in keeping with their idea of human nature. This delusion has been characteristic of every new epoch hitherto.

From *A Contribution to the Critique of Political Economy* (1859)

IV. Critique of money

Money is the pimp between man's need and the object, between his life and his means of life. [...] Money's properties are my – the possessor's – properties and essential powers. Thus, what I am and am capable of is

by no means determined by my individuality. I am ugly, but I can buy for myself the most beautiful of women. Therefore I am not ugly, for the effect of ugliness – its deterrent power – is nullified by money. I, according to my individual characteristics, am lame, but money furnishes me with twenty-four feet. Therefore I am not lame. I am bad, dishonest, unscrupulous, stupid; but money is honoured, and hence its possessor. Money is the supreme good, therefore its possessor is good. Money, besides, saves me the trouble of being dishonest: I am therefore presumed honest. I am brainless, but money is the real brain of all things and how then should its possessor be brainless? Besides, he can buy clever people for himself, and is he who has power over the clever not more clever than the clever? Do not I, who thanks to money am capable of all that the human heart longs for, possess all human capacities? Does not my money, therefore, transform all my incapacities into their contrary? Money is the alienated ability of mankind.

That which I am unable to do as a man, and of which therefore all my individual essential powers are incapable, I am able to do by means of money. Money thus turns each of these powers into something which in itself it is not – turns it, that is, into its contrary.

From *Economic and Philosophic Manuscripts of* (1844: "The Power of Money")

V. Capital as estranged labor

Capital is dead labour, that, vampire-like, only lives by sucking living labour, and lives the more, the more labour it sucks. The time during which the labourer works, is the time during which the capitalist consumes the labour-power he has purchased of him.

From *Capital v1* (1867: ch10, sect. 1)

VI. Internal contradictions of capitalism

To sum up: the more productive capital grows, the more it extends the division of labour and the application of machinery; the more the division of labour and the application of machinery extend, the more does competition extend among the workers, the more do their wages shrink together. In addition, the working class is also recruited from the higher strata of society; a mass of small business men and of people living upon the interest of their capitals is precipitated into the ranks of the working class, and they will have nothing else to do than to stretch out their arms alongside of the arms of the workers. Thus the forest of outstretched arms, begging for work, grows ever thicker, while the arms themselves grow every leaner.

From *Wage Labor and Capital* (1847: ch9)