Marx's philosophy of history, the latter remains unintelligible without a critical analysis of Marx's "futurology".

Marx discerns, as has been mentioned, the decisive qualitative break - the "Kairos" of mankind -, in the transition from capitalism to socialism, from bourgeois to classless society. Overcoming all transcendence of the past, history finally has realized that prophetic promise which had at all times been latent in it. Mankind saved by the new Messiah, the "proletariat", is reborn in the classless society. In this true community of the "zoon politikon" all men think and act according to the commandment of one sole Reason, subjecting their drives to their insights and developing all their faculties fully. Out of human ugliness, stupidity, and misery, now grows the beauty, justice, and harmony of which man has been dreaming forever. With the New Man and the New Society all shortcomings are eliminated, the evil is transfigured into good, and "das Unzulängliche wird zum Ereignis"!

The new historical age about to begin has nothing in common with the traditional economic, social, political, ideological institutions of "prehistory"; the disappearance of both the exploitation and the division of labor in the field of technical and intellectual endeavor is to result in a new all-embracing universal humanism. All the economic and sociological, political and legal, ethical and metaphysical, religious and ecclesiastical ideologies will disappear as they are related to the social stratification of the past. Yet in spite of all its novelty the classless society retains and conserves some features of the past. Material production and technology, science and education, literature and art will flourish as never before. Unfortunately Marx pays little attention to the problem as to what extent some sides of spiritual creation such as art as we know it, at least may not in fact be bound up with social stratification or traditional personality and character structure. The suspicion remains that Marx predicted a bit arbitrarily the flowering of those human activities which had his blessing.

VI

The fact that Marx used mainly Hegel's method of idealistic dialectics to prove the inevitability of the classless society cannot be stressed enough. Although he varied one of Hegel's dialectical Leitmotive, it did not lose its questionable character. After all, why should only the one dialectical synthesis: society without classes and authority, necessarily evolve out of the thesis: bourgeoisie, and the antithesis: proletariat? Neither of these classes exists in pure form, nor at the exclusion of other classes. On the contrary, does not this dialectical relationship, as almost any other, allow for a whole range of various syntheses? Indeed, nobody has ever been able to prove by way of logic and dialectics either the concrete content of a synthesis or even the assertion that a