

sumed (Chapter 3). Chapter 4 of this book provides the key to a correct interpretation of Marx on this point. Chapter 5 presents proofs of the explicit and normative humanism of Marx. This claim has been refused by certain groups within the Marxist camp itself.

Chapters 5, 6 and 7 show a profoundly demanding morality. It is just not present in any form in the thinking of Marx and Engels. But it constitutes the main thread of their own economic analysis. It is also the norm of their own personal and political decisions. In short, for Marx economic science is not feasible without a strictly moral conscience. Chapter 8 describes Marx's denunciation of the god-money. It is a denunciation voiced by Jesus Christ for the first time. According to Miranda, Marx's economic message which is scientific and demonstratable, is absolutely central to the Gospel message. Chapter 9 shows from the remarks of Marx and Engels that their communism is a continuation and completion of the idea of early Christianity.

In Chapter 10 the author speaks of the existence of God in Marx's thinking. He feels that affirmation of the existence of God means nothing in the context of utilitarian motives, unappealable determinism, antihumanist skepticism, the denial of morality and the denial of Christianity. The opposite also holds good, that is, in the denial of God, materialism had to deny humanity, morality, liberty and spiritual motivating forces. The author consoles himself by saying that when the unexpected day arrives, when man feels obliged to acknowledge the reality of things, then no one can consciously and wilfully continue to deny the existence of God (cf. p. 264). Chapter 11 serves as an appendix. It brings together some theses of Marx dealing with epistemology.

*Marx Against the Marxists* is an important book for it sheds new light on Marx's teachings. Here Miranda argues against the determinist, positivistic and materialistic interpretation of Marx. He vindicates the spiritual roots of Marx's teaching, his defence of human liberty, his moral concern and his humanism. He attempts to identify the stream within Marxist tradition from which Christians can learn something. It also shows up stream against which Christians must argue. The positive approach of the author to Marx's thinking is to be appreciated and valued. The author gives the impression that he has understood Marx to a great extent.

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