

of subjects treated by Soviet historians, and for this reason will find its place on many library shelves.

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LEADERS OF THE COMMUNIST WORLD. Edited by *Rodger Swearingen*.
New York: Free Press. London: Collier-Macmillan, 1971. xv, 632 pp. \$17.95.

"Geronticon," the caption assigned to a review of the *Biographic Dictionary of Chinese Communism* (*Times Literary Supplement*, January 28, 1972, p. 90), would serve as well as a subtitle for the volume under review. In 1969, the editor states, the average age of Communist world leaders was sixty-three: Ho Chi Minh, seventy-nine; eight over seventy; only three under fifty—Castro the youngest (*enfant terrible?*) at forty-three (p. xii). Barely a handful of the Chinese leaders belong to the generation born after 1916 (*TLS*). It is not surprising that the Chinese remarked on the youthfulness of the Nixon-led mission to Peking. But what useful conclusions can be drawn from the age factor? That the Communist-capitalist conflict can be explained by the generation gap? That a correlation obtains between revolutionary activity and longevity? That the summoning of the present Communist leaders to their maker will bring to positions of power those who did not experience the revolutionary struggle and will consequently pursue more tractable lines of policy?

The editor draws additional comparisons—class, education, marital and family status, foreign experience, and position on the Moscow-Peking dispute—but commends the individual biographies to the reader for the purpose of comparison and generalization. This is fair enough, but the sample of leaders, the unavailability of certain kinds of information, and the varying treatment of the principals make the drawing of generalizations problematical. Comparisons on the basis of vital statistics present little problem, but some conceptual apparatus seems indispensable for an understanding of the gentlemen who made, or want to make, a revolution. One recalls, for example, the work of Harold D. Lasswell or, more recently, E. Victor Wolfenstein's intriguing effort to develop a set of psychopolitical propositions about revolutionary involvement and leadership in his studies of Lenin, Trotsky, and Gandhi (*The Revolutionary Personality*, Princeton, 1967). The present volume states, for example: "Love in the simple human sense has exercised no moderating influence in Castro's life. . . . The women in his immediate entourage . . . are principally coworkers. Physical love has been just that" (p. 464). Such observations may be suggestive (and even titillating), but when they are without benefit of an analytic framework, they are telling neither for the subject nor for comparative purposes.

In general, the biographies serve as useful and interesting capsule histories of the individual Communist parties and, taken together, as a vignette of international communism. In choosing the "thirty-four" subjects for coverage (I count thirty-three), the editor has made a defensible selection—excluding the "greats" on whom much biographical information exists (Lenin, Trotsky, Stalin), and including certain deceased but influential persons (Togliatti, Ho Chi Minh, et al.), the top leaders of the ruling parties (Lin Piao, "Mao's man," lost this status at some point between the writing and the publication of the volume), and select living leaders from important non-Communist countries. The criteria of selection result in omis-

sions of key figures: for example, Fidel Castro represents Latin America to the exclusion of Luis Carlos Prestes, Vittorio Codovilla, and others with whom the Latin American Communist movement has been identified. But this merely calls attention to the need for a more complete biographical dictionary. The twenty-five contributors to the volume have generally treated their subjects with appropriate sympathetic detachment. A notable exception is the biography of Gus Hall, which reveals little about him or communism in the United States.

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THE GRUNDRISSE. By *Karl Marx*. Edited and translated by *David McLellan*. New York: Harper & Row, 1971. ix, 156 pp. \$5.95.

Marx's *Grundrisse* was written in 1857–58 while he was also preparing the *Critique of Political Economy* (1859). The introduction to the *Grundrisse* appeared in N. I. Stone's translation of the *Critique of Political Economy* in 1904, but the text as a whole was not published until 1939–41 in Moscow. The 1953 East German edition contains over a thousand large pages. About forty pages of this were translated by Jack Cohen and published with an introduction by E. J. Hobsbawm in 1964, with the title *Pre-Capitalist Economic Formations*. It is rumored that more than one translator is now working on the whole volume.

David McLellan, the author of a number of books on the early development of Marx's thought, has now dipped more extensively into the *Grundrisse* and brought out a volume of translated extracts with an introduction. He wisely refrains from including passages already translated by Cohen, interesting and important as they are, but endeavors to give English readers a glimpse of Marx's economic-ethical views as a whole. The main thesis of McLellan's introduction is that the *Grundrisse* is "the centrepiece of Marx's thought." The extracts reproduced, especially number 8, show that the theory of alienation given under the influence of Hegel's *Phenomenology* in the *Paris Manuscripts* of 1844, was, with an additional impulse from Hegel's *Logic*, vital to Marx's analysis in 1857–58 and indeed in *Das Kapital* as well. It follows that those who, like Althusser, think that Marx's early ethical criticism of capitalism was replaced by a radically different "scientific" criticism are mistaken. The text of the *Grundrisse* fully substantiates this. McLellan, however, does not in this book try to interpret what Marx says or to discuss his views, and perhaps it is this lack of philosophical content which leads him to exaggerate the novelty of his conclusions. It was in 1947, probably without help from the *Grundrisse*, that Jean Hyppolite wrote: "To recognize the influence of Hegel's *Logic*, it is enough to read *Das Kapital*."

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CAPITALISM AND MODERN SOCIAL THEORY: AN ANALYSIS OF THE WRITINGS OF MARX, DURKHEIM AND MAX WEBER. By *Anthony Giddens*. Cambridge and New York: Cambridge University Press, 1971. xvii, 261 pp. \$11.00.

In their varying ways the writings of Marx, Weber, and Durkheim have a common characteristic; they "fuse together an analysis and a moral critique of modern