

More curious are the twistings and turnings, the unsaid and the too much said, in the entries on Lenin's bloc with Bogdanov to rebuild the shattered Bolshevik faction in 1904—a bloc "neutral in philosophy." One cannot tell from this volume that Lenin and Bogdanov were coleaders of the little group of twenty-two that started the recovery of the Bolshevik faction, or that out of the nineteen actually present one was Lenin's younger sister, one his wife, one Bogdanov's wife, one Lunacharsky's, and one Bonch-Bruевич's.

Much effort is spent on obscuring the "neutrality in philosophy" of the Lenin-Bogdanov bloc. The chronicle tells us that in May or June 1904 Lenin wrote Bogdanov a letter criticizing his *Empirio-Monism* ("The letter has not been found"); that in June 1904 Lenin wrote eleven pages of theses against Ernst Mach ("The theses have not been found"). But from other sources we learn that Lenin had not yet read Mach; that he had asked Plekhanov to write a critique of *Empirio-Monism*, but Plekhanov had been "too busy"; that he had then asked "Orthodox" (Liubov Akselrod), and she had written only to betray her ignorance of the subject; and that Lenin's own first relatively serious critique was written in 1906 in a three-notebook-long letter to Bogdanov, which Bogdanov characterized as "so thin in philosophical knowledge and so rich in insults" that if Lenin wanted to continue personal relations with him the letter "hereby returned, must be treated as unwritten, undispached, and unread." And so it remained until Bogdanov defeated Lenin in his own faction on Duma tactics in 1907, a defeat responded to by Lenin's *Materialism and Empirio-Criticism*.

Well, one must not be too captious when one considers the circumstances under which a veritable army of serious researchers, archivists, and literary detectives worked on this chronology of the life of the founding father. If they have included much trivial nonsense, for example, "Lenin and Krupskaja spent the night of February 18, 1900, in a hotel in Ufa (the address has not been determined)," and if they have distorted and concealed where they had to—yet they were serious scholars, and the massively detailed chronology will be a useful tool to students of Lenin and Bolshevism, the best that we could have expected.

BERTRAM D. WOLFE  
*Hoover Institution*

THE AUTOBIOGRAPHY OF A SEXUALLY EMANCIPATED COMMUNIST WOMAN. By *Alexandra Kollontai*. Edited, with an afterword, by *Iring Fetscher*. Translated by *Salvator Attanasio*. Foreword by *Germaine Greer*. New York: Herder and Herder, 1971. xvii, 137 pp. \$5.95.

Even without the book's foreword by Germaine Greer, the motivation for translating and publishing Alexandra Kollontai's autobiography, written in 1926, would be obvious. Unfortunately, despite its flamboyant title, the work is bland and disappointing and fails to resurrect the image of its beautiful and dedicated author or to convey the drama of her life.

The guarded tone of Kollontai's writing is understandable. In 1922 she had been shipped off conveniently to the Russian Legation in Oslo, where, while serving with distinction as Soviet ambassador, she had to watch from afar as her comrades in the Workers' Opposition, including her lover Alexander Shliapnikov, one by one fell victim to Stalinist purges. The numerous deletions made by

the author in the original galley proofs have been reintroduced in this edition by the use of innumerable footnotes. This is a frustration, partly because it detracts from readability but mainly because the deleted material does not appreciably alter the tone of reserve and caution which pervades the self-censored manuscript. As Ms. Greer concedes, "In her autobiography Kollontai is reticent about her theories of morality and sexuality and even her references to women's liberation are guarded and unemphatic."

Kollontai played an important role in the development of the women's movement. Many of the programs she advocated, such as those concerning maternity and child care, have been adopted or are becoming realities, both in her country and ours, and the present sexual mores would far exceed her expectations. Yet I think she would find many of the concerns of the contemporary Women's Liberation Movement frivolous expressions of middle-class self-indulgence. She believed, first and foremost, in a proletarian revolution and regarded bourgeois feminist movements with disdain and distrust: "Only a country of the future, such as the Soviet Union, can dare to confront woman without any prejudice . . . , only the productive-working people is able to effect the complete equalization and liberation of woman by building a new society."

Also included in this book is an essay "The New Woman," a chapter from Kollontai's book *The New Morality and the Working Class*. Written with great enthusiasm in the early postrevolutionary years, it is tendentious and repetitious and finally becomes quite boring. The afterword by the editor, Iring Fetscher, is by far the most interesting part of the book. It provides a human dimension to the remarkable Kollontai, describes her intriguing involvement in the struggle of the Workers' Opposition against NEP, and reveals her prophetic concern that burgeoning bureaucratism in the Soviet Union would smother the revolutionary dreams of the early idealists.

JERI LABER  
New York City

ZHUKOV. By *Otto Preston Chaney, Jr.* Foreword by *Malcolm Mackintosh*. Norman: University of Oklahoma Press, 1971. xxiii, 512 pp. \$9.95.

Among leading Soviet personalities, Marshal of the Soviet Union Georgii Konstantinovich Zhukov bears the unusual distinction of being the only professional military man to have held a seat on the ruling Politburo, and of twice being resurrected from the limbo of official unpersons, the second time after barely escaping being formally charged with Bonapartism, one of the most heinous crimes in the Communist lexicon. The extraordinary seesaw of Zhukov's career testifies not only to his record as a foremost Soviet military leader but also to the increased influence wielded by the Soviet Armed Forces in the post-Stalin era.

Soviet military historiography reflects the shifts in party-military relations. Because Stalin lay claim to being the prime architect of Soviet victories in World War II, after his death and especially after Khrushchev's fall there remained no political leaders able to claim a leading military role in the war. Consequently the Soviet marshals have been able publicly to reassert their wartime records and to claim for themselves the victories on the battlefields. In the Brezhnev era, with its campaign to popularize the "combat glory" of the Soviet Armed Forces, there has