

THE LEGACY OF ROSA LUXEMBURG. By *Norman Geras*. London and Atlantic Highlands, N.J.: NLB and Humanities Press, 1976. 210 pp. \$11.25.

Among the contending schools and divergent tendencies in modern revolutionary Marxism, two have been particularly influential in Soviet Russia—Leninism and Luxemburgism. Indeed, the history of the Communist Party in the first decade after the revolution might well be written in terms of this conflict. True enough, as Mr. Geras is at pains to point out, the common understanding of Luxemburgism and Leninism is a gross distortion based on misunderstanding or exaggerating the actual views of these two leaders; and yet, essential differences remain, as in the end he cannot but concede.

In its briefest form, the difference is that between the Leninist stress on pragmatism and Luxemburg's insistence on socialist morality. Though an entire chapter devoted to the dialectics of ends and means in his book tries to explain this conflict away, at the end of the book the author bemoans the lack of courageous critics among the Bolsheviks, who might have curbed serious Leninist mistakes—as if there had not been large numbers of oppositionists throughout the early years of the revolution who voiced precisely such warnings; but Lenin and Trotsky saw to it that this Luxemburgite conscience was silenced.

Today, Luxemburg's stress on socialist morality has reemerged in revolutionary Marxism. Luxemburg once again is quoted against Lenin. Geras, who writes from a Trotskyist point of view, convincingly shows that in many essentials the two leaders were in agreement; but he can do this only because he concentrates on issues peripheral to the main one—Luxemburg's alleged "spontaneism," her alleged evolutionism and economic determinism, her alleged fear of premature revolutions, and other heresies. The important issue of national self-determination is omitted; and the crucial issue of socialist morality is smothered in a dialectical fog.

Nonetheless, Geras's detailed exegeses of those issues in Luxemburg's thought which he has singled out is a contribution to our understanding not only of her thought but also of its relationship to that of Kautsky, Lenin, and others. His guarded judgment of her contribution to Marxist theory is of interest primarily to the faithful in various sects of revolutionary Marxism.

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MODERN RUSSIAN HISTORIOGRAPHY. Revised edition. By *Anatole G. Mazour*. Westport, Conn. and London: Greenwood Press, 1975 [1939, under the title *An Outline of Modern Russian Historiography*; 2nd ed., 1958]. xiv, 224 pp. Illus. \$13.95.

Professor Mazour's survey of "Russian historians of Russian history" has become a classic of American scholarship on Russia. First published before the Second World War, it remains in print and continues to be the only work of its type that exists in English. When Mazour's book appeared, in fact, it was the only one of its type in any language. And what an ambitious undertaking it is! Nothing less than a description and evaluation of Russian historiography from Nestor to Pokrovskii, compressed into a single volume on the "basic writings of Russian history in Russia," for "readers who lack acquaintance with Russian" (first edition, 1939) or "with Russia" (second edition, 1958).

The latest edition, the third, includes some new materials on the chronicles and on the earliest historians of Russia, but it deletes the previous edition's sections on émigré historians, on the Eurasian school, and—because Mazour has recently published