

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.

BERNARD S. MORRIS
Indiana University

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*."

H. B. ACTON
University of Edinburgh

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