

David Easton, in his presidential address to the 1969 convention of the American Political Science Association, referred to as “reliable understanding.”

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THE YOUNG HEGELIANS AND KARL MARX. By *David McLellan*. New York and Washington: Frederick A. Praeger, 1969. ix, 170 pp. \$8.50.

Most studies on the relationship of Marx's thought to the “Young Hegelians” have tended to read the doctrines of Marx's early associates through his writings. As a consequence, the Young Hegelians themselves have generally been relegated to the level of minor players in the drama of Marx's intellectual development, and, worse, have been interpreted not in their own right but according to Marx's criticisms of them, an approach which prevents accurate appreciation of their influence on him. Professor McLellan's study takes a different focus: while keeping Marx at or near center stage as the title suggests, it simultaneously rehabilitates the Young Hegelians as thinkers interesting in their own right, not adequately understood if seen through the sole medium of Marx's criticisms, and more subtly present in his doctrines than is often supposed.

McLellan, who lectures in politics and government at the University of Kent at Canterbury, divides his work into two parts. The first and shorter part is an introductory essay (pp. 1–47) that treats the history of the Young Hegelian movement from Hegel's death (1831) to the end of 1844, by which time the last organ of the movement in Germany, the Bauer brothers' *Allgemeine Literatur Zeitung*, had ceased to function and Marx's political journalism in France (the *Deutsch-französische Jahrbücher* and *Vorwärts*) had come to a disappointing end. The second part (pp. 48–160) is a series of biographical and doctrinal studies of the movement's principal figures apart from Marx: Bruno Bauer, Ludwig Feuerbach, Max Stirner, and Moses Hess. McLellan thus combines the approaches used in the earlier studies on the subject available in English, Karl Löwith's *From Hegel to Nietzsche* and Sidney Hook's *From Hegel to Marx*. McLellan's historical account is more effective than Löwith's, mainly because it is less ambitious in scope and consequently less diffuse in organization and development; and his treatment of the individual figures improves on Hook's, mainly by attending carefully to the doctrinal evolution of the men in question in the context of the historical background—a feature especially evident in the case of Bruno Bauer, a fascinating figure until now relatively neglected by English-writing commentators. In general, the historical essay provides a well-proportioned and helpful background to the individual studies of the men in question, each of which is itself a small gem of intellectual biography. Throughout, it is evident that McLellan has both gone directly to the primary sources and also benefited from the best secondary scholarship (he provides a valuable select bibliography), and that he has mastered the art of turning scholarly research into lean and clear exposition. The book should be required reading for every student of Marxism and of German intellectual history of the 1840s.

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