

spurious contrasts between the “political” and the “economic” in Marx’s thought, the eccentric judgment on page 77 that “the *Paris Manuscripts* are almost totally unpolitical,” and, in my opinion, several less clear-cut errors of interpretation of Marx’s notebook entries and intellectual evolution.

The author is evidently unacquainted with one of the few works of contemporary Marx scholarship that is as good as his own, that is, Paul Kaegi’s *Der Genesis des historischen Materialismus*. Kaegi’s book presents evidence that refutes some of Hunt’s chronological arguments concerning Marx’s intellectual evolution, notably the premature date he suggests for Marx’s conversion to communism. Other inviting targets for critical comment are also found in the Hunt volume, including the heavy emphasis accorded Marx’s “moralism,” and the starkly alternating contrast of this “moralism” with his alleged “scientism”; some inconsistency in the treatment of Lorenz von Stein’s influence on Marx; a few particulars in the discussion of violence; the nonchalant treatment of Lenin as an undiluted Jacobin; and Hunt’s reconsideration of the relationship between Marx and Rousseau. But none of these faults, however real and ultimately of abstract consequence, can eclipse Hunt’s concrete achievement. Hopefully, the thesis of the Jacobin filiation of the political thought of Marx and Engels will never again be put forward in its traditional form, or with blithe confidence.

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BAKUNIN: THE FATHER OF ANARCHISM. By *Anthony Masters*. New York: Saturday Review Press, a division of E. P. Dutton & Company, 1974. xxiii, 279 pp. \$9.95, cloth. \$3.95, paper.

Anthony Masters, a British novelist and biographer, has produced the first full-length life of Bakunin in English since E. H. Carr’s *Michael Bakunin* (published in 1937). Carr’s work, though scholarly, readable, and indispensable to anyone interested in Bakunin, nevertheless placed undue emphasis on the more eccentric aspects of Bakunin’s personality and career, while paying insufficient attention to his major writings and their impact on the revolutionary and working-class movements of the nineteenth and twentieth centuries. There has long been a need for an up-to-date biography, correcting these deficiencies and incorporating the recent findings of other Bakunin specialists, such as Arthur Lehning and Michael Confino.

Unfortunately, Masters does not satisfy this need. His life of Bakunin, far from being an “exciting” biography—as described by Roderick Kedward in his brief but interesting foreword—is characterized by hasty writing, skimpy research, and inadequate documentation. Masters, who apparently does not read Russian, leans heavily on Carr and on the English-language anthology of Bakunin’s writings compiled in 1971 by Sam Dolgoff. He does not appear to have used Max Nettlau’s three-volume German biography of Bakunin, or Lehning’s multivolume *Archives Bakounine*, the most important source to have appeared in recent years. Moreover, he has drawn upon the research of Michael Confino without acknowledging him by name. Because this year marks the centennial of Bakunin’s death, further biographies, written by qualified historians, can be expected. One hopes that they will do greater justice to the life and ideas of this major revolutionary figure.

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