

Ernest Jones crossed the Channel to congratulate the Provisional Government. On the other hand General Cavaignac's ruthless suppression of a rising of the Paris workers in June was a blow to the hopes of the Chartists.

There were also significant links between the threat to law and order in England by the Chartists and the serious unrest in Ireland. Agrarian outrages and attacks on the police were endemic in Ireland where the Catholic population was ruthlessly suppressed by the Protestant minority. The situation was aggravated by the great famine of the late 1840s. Any link between Irish malcontents and the more militant Chartists was bound to be a concern to the British government, particularly as there were large numbers of Irish immigrants in some English towns such as Liverpool.

Two factors favoured the maintenance of law and order in England in 1848. One was the recent opening of many railways which made it possible to move troops quickly to trouble spots. The other was the excellent response to appeals to men to enrol as special constables. Finally the author argues that the failure of the Kennington common demonstration of April 10 should not be regarded as the climax of Chartist movement. It was the unrest in the summer of 1848 – after the demonstration – that provoked the government to bring the Chartist leaders to trial.

*William Otto Henderson, Hemel Hempstead*

Joseph White, Tom Mann, Manchester University Press, Manchester 1991, 242 S., geb., 29 £.

Tom Mann was one of a group of young men who emerged in the 1880s as leaders of the semi-skilled and unskilled workers in Britain. The strike of the London dockers in 1889–90 heralded the emergence of a new type of trade union which championed the interests of dockers, gas workers and general labourers. The activities of Tom Mann are not so well known as those of John Burns, Benn Tillet and Will Thorne. Scholars have had to rely upon Mann's memoirs and Donna Thor's incomplete biography. The appearance of Joseph White's well researched biography of Tom Mann is therefore to be welcomed.

Having completed his apprenticeship as an engineer in Birmingham in 1877, Tom Mann moved to London. In the 1880s he began to make a name for himself as an advocate of the eight-hour day and as a member of the Social Democratic Federation, the Fabian Society and the co-operative movement. He was actively involved in the London dock strike and became president of the dockers' union. But he resigned in 1891. Next he became the secretary of the Independent Labour Party serving four years in this capacity. He was forced out of office in 1898 largely because he had left his wife to live with his mistress.

Mann then spent eight years in Australia and New Zealand where he was actively engaged in promoting the trade union movement. On his return to England he was involved in the social unrest of 1910–14. The final phase of his career after the first world war was that of an elder statesman of the extreme left. He joined the Communist Party and championed the cause of revolutionary syndicalism. In Joseph White he has found a sympathetic biographer.

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John D. Hunley, The Life and Thought of Friedrich Engels, Yale University Press, New Haven etc. 1991, XIII + 184 S., geb., 14 £.

The author of this survey of the career and beliefs of Friedrich Engels criticises scholars who have suggested that there were significant differences in the opinions held by Marx and

Engels. The traditional view is that the partners of the most famous intellectual team of the nineteenth century were in full agreement on the communist doctrine and on how that doctrine should be put into practice. This view was held by contemporaries such as Eleanor Marx, Paul Lafargue and Wilhelm Liebknecht as well as by many historians of the communist movement. Hunley convincingly argues that their assessment of the relations between Marx and Engels was fully justified.

When Marx died in 1883 Engels became the leader of the international socialist movement. His help and advice were always available to leaders of socialist parties on the Continent. There has been some controversy as to whether Engels changed his mind as to how capitalism was to be replaced by communism. As a young man in the 1840s he had agreed with Marx that only an armed rising of the workers could overthrow capitalism. Some scholars have suggested that in his old age Engels was prepared to admit that in the changed circumstances of the 1880s a peaceful evolution to a communist society was the best way forward. Hunley shows that this view is incorrect. In his so called »political testament«, written shortly before his death in 1895, Engels made it clear that in his opinion a peaceful evolution toward communism was possible only in a very few countries which enjoyed democratic parliamentary institutions. Elsewhere an armed rising would be necessary.

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Jacques Grandjonc, *Communisme/Kommunismus/Communism. Origine et développement international de la terminologie communautaire prémarxiste des utopistes aux néo-babouvistes 1785–1842*. Bd. 1: Historique, Bd. 2: Pièces justificatives (= Schriften aus dem Karl-Marx-Haus, Bd. 39), Trier 1989, 558 S., geb., 35 DM.

Die vorliegende Rezension von Vladimir Mosolov ist ein Dokument der Umbruchzeit. Sie entstand noch vor dem Zusammenbruch der Sowjetunion im Jahr 1989. An eine Publikation der russischen Version in der Sowjetunion war damals nicht zu denken. Deshalb entschloß sich der Autor, sein Manuskript der Redaktion des »Archiv für Sozialgeschichte« anzubieten. Wir drucken Mosolovs Rezension an dieser Stelle ab, weil sie – mittlerweile selbst ein Stück Geschichte der sowjetischen Geschichtswissenschaft – exemplarisch dokumentiert, wie aufmerksam und differenziert sowjetische Historiker die westeuropäische historische Kommunismusforschung unter schweren Bedingungen rezipierten und reflektierten. Die Redaktion.

Es ist mit Recht gesagt worden: »Bücher haben ihr Schicksal.« Doch nicht nur Bücher haben ihr Schicksal, sondern auch Wörter. In ihnen können allergrößte Lüge und Sittenlosigkeit eingebettet sein. Umgekehrt können sich in Wörtern Hoffnungen und Erwartungen konzentrieren, sie können einen Durchbruch der Menschheit zu neuen Höhepunkten des Wissens oder des Geistes markieren. Über das Schicksal von Wörtern und Begriffen läßt sich die Geschichte des sozialen und geistigen Lebens der Menschen – letztlich die Geschichte der Menschheit – verfolgen. Das Buch von Jacques Grandjonc befaßt sich mit der Entstehung und Entwicklung der Begriffe »Kommunist«, »kommunistisch« und »Kommunismus« sowie mit einer Reihe ihnen verwandter Begriffe, beginnend mit dem letzten Viertel des 18. Jahrhunderts und endend mit den 40er Jahren des 19. Jahrhunderts. Der erste Teil des Buches stellt die eigentliche historische Untersuchung des Problems dar, der zweite Teil enthält Dokumente, mit denen der Autor seine Thesen untermauert. Einem be-