

terms of intellectual history. Yet Howard is also adept at tracing the filiation of ideas current within that remarkable group. (It may seem a trivial matter, but the copy-editing of this book is appreciably less laudable.)

The study ends by presenting the dialectic as a theory or method "in need of continual modification and renewal." And that serves as link, or as one link among several, with the material of the *Unknown Dimension*, for the interwar Marxists treated therein were engaged precisely in that task. Following two introductory essays by the editors, the theoreticians are treated in three "generations": Andrew Arato on Lukács, David Gross on Ernst Bloch, Mihály Vajda on Karl Korsch, Romano Giachetti on Gramsci, and Stanley Aronowitz on the Council Communists (target of Lenin's *Left-Wing Communism*); then Bertell Ollman on Wilhelm Reich, Martin Jay on the Frankfurt School, Shierry M. Weber on Walter Benjamin, and Jeremy J. Shapiro on Marcuse and Habermas; and, for the postwar period, Jean-Claude Girardin on Sartre, Alfred Schmidt on Lefèbvre, Mario Montano on Galvano Della Volpe, Robin Blackburn and Gareth Stedman Jones on Althusser, and Dick Howard on Mallet and Gorz. The essays maintain a high standard and, taken together, provide a convincing demonstration of the book's thesis that these are the places to look for the most authentic continuation of Marx's project.

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WHAT MARX REALLY SAID. By H. B. Acton. New York: Schocken Books, 1971. x, 148 pp. \$1.95, paper.

This book is a welcome paperback edition of a work first published in 1967. Although the title of the book (one in the *What They Really Said* series) is rather presumptuous, the content forms a good and reliable short guide to Marx's main ideas. Professor Acton begins with a chapter on the origins of Marxism, and continues with sections on Marx's materialism, his theory of historical materialism, his economic theories, and his views on the state and revolution. Since the book is a short one, the treatment is necessarily selective, and Acton has wisely chosen to devote most space to a consideration of Marx's materialist conception of history. He gives a succinct and clear account of Marx's ideas and raises the well-known problems of Marx's periodization of history and particularly of the relation of basis to superstructure. The attention paid to historical materialism means that the book does not similarly emphasize Marx's early philosophical writings or his more political works.

In his interpretation Acton relies—quite reasonably—on the better-known works of Marx such as the *Communist Manifesto* and *Capital*; there is little, if any, mention of works such as the *Grundrisse* or *Theories of Surplus Value*, which can give a different impression of Marx's views. This choice of sources sometimes leads Acton to be slightly unfair to Marx—for example, when he says that Marx did not anticipate the increasing importance of leisure in the lives of working men (a subject dealt with at some length in the *Grundrisse*).

All in all, this small book can be well recommended for those wishing to get a general review of Marx's ideas in a short space.

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