

Dear Harry:

Sept. 9, 1979

Could you please do some research work for the Rosa Luxemburg book that concerns representation of English women, or at least greetings they sent, to the Russian Party Congress that met in London in April-May, 1907? You no doubt know that I consider that Congress the most important one held all the way up until April, 1917--actually later since that April Thesis was a conference, whereas the 1907 was not only a Congress, but a unified one which included both Bolsheviks and Mensheviks and Luxemburgians & even the Bund, and the main subject naturally was the 1905-07 Revolution; though they rejected Lenin's motion to discuss the nature of that revolution, the point was that, in the attitude to bourgeois parties, that was precisely the subject, which in turn reverted to Marx in 1848--AND --and here you come in-- suddenly I find greetings from "Women's Committee, English Social-

Democratic Federation; The English S-D. members of the S-D Federation send its Russian comrades wishes for success in their difficult work, send them warm greetings and an expression of the deepest thanks and veneration to the dead and heroes of the Russian freedom movement. We hope that soon there will follow a social revolution in all capitalist lands which assures the immovable free and democratic Russia.

For the Committees, Clara Hendin."

Now, Harry, these Women Liberationists today are so little interested in any "male dominated" (or whatever is their excuse) Bolshevik Congress that when I wrote Sheila Rowbotham, telling her of this, and asking who was Clara Hendin (Incidentally that may be the wrong spelling, but that's what I retranslate from Russian who have no H, and put down a B so tht Hegel becomes Geggel, etc.) and what was the Women's Committee that far back--1907--and what the English Social-Dem. Federation, I got an answer: I don't know, as if I asked her did she know someone living today and active with her, etc. In any case, I thought that since your friend Carmichael was so great as to find me that Bukharin speech in 1930, perhaps 1907 likewise could be traced.

You see, among other things, what I am engaged in "tracing" has not really to do with finding dates and places and persons only, but actually finding out what "was in the air" and which human subjects were listening to these "underground" movements and caught, both objectively and subjectively, that a revolution was on its way. In the case of 1848 revolutions in Europe, the one group that would certainly not acknowledge "authorship" in these revolutions was the 1st Women's Convention in the U.S., and yet that is what was "in the air", and in 1907 the discussion of the 1905 revolution kept reverting to 1848, and forward to what would be "future" 1917, and women's movements started just then as mere "Committees" within other groups, etc.

So, if we could trace down what was this 1907 committee and Social-Democratic Federation, either names would repeat themselves in 1917 when it was broken up, as in all other countries, between Marxists who were revolutionaries and those were reformists of the worse kind, and we would also be able to see what subjects were actually there who were totally disregarded--in this case women.

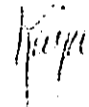
Would you try and tell me with whom? I will see perhaps also to send this to London, but you actually have been better than the youth in historical background.

(I mean its Minutes)

This Congress/I am talking about has never been translated, yet it was published back in 1909 in Paris in Russian, but it may also sometime appeared in French. It is called The 5th (London) Congress of the RSDRP Congress, Minutes, and to this day I have found only 2 or 3 supercilious references to it, and though the Russian finally (1963) got around to republishing, it is so weighted down with notes (Stalinist variations; In 1933 it had actually had Stalin supposedly-early written analysis) and it remains Stalinist in interpretation. But the Minutes themselves are excellent and untouched.

What is new? Hurriedly, as I am finally getting around to both writing and translating some Luxemburg speeches and don't want to take time out for other than directly applicable matters--though how can anything not be applicable when it is not just Rosa or Women's Liberation but MARX'S PHILOSOPHY OF REVOLUTION that is involved.

Yours,



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