

### **V.3: PRESENTATIONS AND ANNOUNCEMENTS**

**Holger Weiss (ed.): International Communism and Transnational Solidarity. Radical Networks, Mass Movements and Global Politics, 1919–1939, Leiden e.a., Brill, 2017. 375 pp. (Studies in Global Social History. 26). – ISBN 978-900432-481-7.**

This book provides an analysis of the articulation and organisation of radical international solidarity by organisations that were either connected to or had been established by the Communist International (Comintern), such as the International Red Aid, the International Workers' Relief, the League Against Imperialism, the International of Seamen and Harbour Workers and the International Trade Union Committee of Negro Workers. The guiding light of these organisations was a radical interpretation of international solidarity, usually in combination with concepts and visions of gender, race and class as well as anti-capitalism, anti-imperialism, anti-colonialism and anti-fascism. All of these new transnational networks form a controversial part of the contemporary history of international organisations. Like the Comintern these international organisations had an ambiguous character that does not fit nicely into the traditional typologies of international organisations as they were neither international governmental organisations nor international non-governmental organisations. They constituted a radical continuation of the pre-First World War Left and exemplified an attempt to implement the ideas and movements of a new type of radical international solidarity not only in Europe, but on a global scale.

Contributors are: Gleb J. Albert, Bernhard H. Bayerlein, Kasper Braskén, Fredrik Petersson, Holger Weiss.

*(Information by the publisher)*

**Gleb J. Albert: Das Charisma der Weltrevolution. Revolutionärer Internationalismus in der frühen Sowjetgesellschaft, 1917-1927, Köln e.a., Böhlau, 2017. 631 pp. (Industrielle Welt. 95). – ISBN 978-3-41250-754-1.**

What did “world revolution” and “international solidarity” mean for rank and file Bolshevik activists and the early Soviet population at large? The book presents a first social history of early Soviet revolutionary internationalism. Based on new archival sources, it analyses the mediation of internationalist ideas as well as the meanings attached to them by early Soviet activists and citizens. Also, the changing repertoire of practices that were available to the party's rank and file for symbolically partaking in revolutionary events abroad is subjected to a detailed analysis. The book opens a new perspective on society in the first Soviet decade, its transnational entanglement, and its transformation towards early Stalinism.

*(Information by the publisher; translation G.A.)*

The table of contents is available at [http://www.boehlau-verlag.com/download/164774/978-3-412-50754-1\\_Inhalt.pdf](http://www.boehlau-verlag.com/download/164774/978-3-412-50754-1_Inhalt.pdf)

**Ralf Hoffrogge, Norman LaPorte (eds.): Weimar Communism as Mass Movement 1918-1933. London, Lawrence & Wishart, 2017. 276 pp. (Studies in Twentieth Century Communism). – ISBN 978-1-91044-898-4.**

Now, a quarter of a century after the opening of the archives in Berlin and Moscow, the role of the German Communist Party (KPD) has been the subject of a new wave of studies. With this book, this new field of scholarship will be available in English for the first time.

The book begins with the editors' comprehensive contextualisation of the KPD within the history of the ill-fated Weimar Republic, as well its location within the Moscow-based Communist International (Comintern) thus bringing together the global and the 'local'. In the rest of the book, authors offer a flavour of the rich texture of the world of German Communism. Attention is given to the party's revolutionary origins in 1918/19, accounting for the importance of not only Rosa Luxemburg's Spartacus League, but also the 'Left Radicals', whose stronghold was Bremen and north-western Germany. The policy dilemmas of being a mass party in Germany are then elucidated, but ultimately, the party's fate and its policy-making were dominated by Moscow in the process known as 'Stalinisation', which neared completion by the end of the 1920s.

However, this volume also includes a detailed appraisal of left-wing Communists' opposition to Stalin and Stalinisation, as well as the party's changing relationship with the SPD-led trade unions. A section in the volume presents new research on how German communism aspired to reach beyond its core support among the working class by examining its overtures to peasants, avant-garde artists, pacifists and prominent left-wing personalities outside the party's ranks. Finally, an account of Stalin's own betrayal of German communism is offered after the Nazis' 'seizure of power' in 1933. (*Information by the publisher*)

The table of contents is available at <https://www.lwbooks.co.uk/book/weimar-communism#tab2>

**Anne Hartmann: „Ich kam, ich sah, ich werde schreiben“. Lion Feuchtwanger in Moskau 1937. Eine Dokumentation, Göttingen, Wallstein, August 2017. Approx. 452 pp. (Akte Exil. Neue Folge. 1). – ISBN 978-3-83533-152-5.**

Lion Feuchtwanger wurde bei seinem Besuch in der Sowjetunion um die Jahreswende 1936/1937 mit allen Ehren empfangen: Das exklusive Interview, das Stalin dem Autor gewährte, und die Einladung zur Teilnahme am zweiten Moskauer Schauprozess belegen den hohen politischen Rang, der dem Schriftsteller beigemessen wurde. Die Fürsorge der Gastgeber zeigte zugleich aber auch ihre Furcht vor einem zweiten Fall André Gide, dessen kurz zuvor erschienenenes, kritisches Russlandbuch in der Sowjetunion wie bei den europäischen Linksintellektuellen Entsetzen ausgelöst hatte. Feuchtwanger bezeichnete seinen Reisebericht „Moskau 1937“ selbst als „pro-bolschewistisches Buch“ und wurde für seine unkritische Haltung vielfach angegriffen. Anne Hartmann zeigt jedoch anhand einer Fülle persönlicher Briefe und Tagebucheinträge Feuchtwangers sowie anhand von Dokumenten des russischen Geheimdienstes, dass der berühmte Schriftsteller keineswegs so naiv und „blind“ war, wie oft behauptet wird. Aber warum gefährdete der skeptische Beobachter seine ganze Reputation mit diesem Buch, das offensichtlich nicht seine persönliche Meinung widerspiegelt? Die Autorin hat Quellen aus Archiven in Russland, den USA und Deutschland erschlossen, um die Reise und das Entstehen des Reiseberichts erstmals nachvollziehbar zu machen. Mit dieser Publikation wird die Schriftenreihe „akte exil“ als neue Folge wieder aufgelegt. (*Verlagsinformation*)

**Sonia Combe: Ein Leben gegen ein anderes. Der „Opfertausch“ im KZ Buchenwald und seine Nachgeschichte. Aus dem Französischen von Marcel Streng, Berlin, Neofelis, September 2017. Approx. 300 pp. – ISBN 978-3-95808-148-2.**

Sonia Combes Buch *Ein Leben gegen ein anderes*, das 2014 unter dem Titel *Une vie contre une autre* in Frankreich bei Fayard erschienen ist, ist nicht nur ein Beitrag zur Geschichte des ‚Opfertauchs‘ im Konzentrationslager Buchenwald, sondern darüber hinaus eine Reflexion auf die revisionistische Geschichtsschreibung des Antifaschismus in Deutschland sowie allgemein auf den Einfluss des Zeitgeistes auf die Zeitgeschichtsschreibung. Ausgehend von dem Fall des in der ehemaligen DDR so genannten ‚Buchenwald-Kindes‘ Stefan J. Zweig, den politische Häftlinge vor seinem Abtransport nach Auschwitz und dem sicheren Tod bewahrt hatten, untersucht dieses Buch dessen zweifache Instrumentalisierung. Während Zweig in der DDR als Symbol der Menschlichkeit der kommunistischen Gefangenen überhöht wurde, geriet er nach der Wiedervereinigung, als auch die Medien über die genauen Umstände seiner Rettung durch einen ‚Opfertausch‘ breit berichtet hatten, mehr und mehr zum Symbol für den im kommunistischen Teil Deutschlands konstruierten ‚Mythos des antifaschistischen Widerstands‘. *Ein Leben gegen ein anderes* stützt sich auf Zeitzeugenberichte und teils unveröffentlichte Quellen, richtet sich aber keineswegs nur an Historikerinnen und Historiker, sondern an ein breiteres, interessiertes und informiertes Publikum. Das Buch plädiert dafür, Buchenwald als europäischen Erinnerungsort zu begreifen, der Teil jener großen Ursprungserzählung sein sollte, die Europa noch erfinden muss. (*Verlagsinformation*)

**Andy Willimott: Living the Revolution. Urban Communes & Soviet Socialism, 1917-1932, Oxford, Oxford University Press, 2017. 203 pp. (Oxford Studies in Modern European History). – ISBN 978-0-19872-582-4.**

Living the Revolution offers a pioneering insight into the world of the early Soviet activist. At the heart of this book are a cast of fiery-eyed, bed-headed youths determined to be the change they wanted to see in the world. First banding together in the wake of the October Revolution, seizing hold of urban apartments, youthful enthusiasts tried to offer practical examples of socialist living. Calling themselves 'urban communes', they embraced total equality and shared everything from money to underwear. They actively sought to overturn the traditional family unit, reinvent domesticity, and promote a new collective vision of human interaction. A trend was set: a revolutionary meme that would, in the coming years, allow thousands of would-be revolutionaries and aspiring party members to experiment with the possibilities of socialism.

The first definitive account of the urban communes, and the activists that formed them, this volume utilizes newly uncovered archival materials to chart the rise and fall of this revolutionary impulse. Laced with personal detail, it illuminates the thoughts and aspirations of individual activists as the idea of the urban commune grew from an experimental form of living, limited to a handful of participants in Petrograd and Moscow, into a cultural phenomenon that saw tens of thousands of youths form their own domestic units of socialist living by the end of the 1920s.

Living the Revolution is a tale of revolutionary aspiration, appropriation, and participation at the ground level. Never officially sanctioned by the party, the urban communes challenge our traditional understanding of the early Soviet state, presenting Soviet ideology as something that could both frame and fire the imagination. (*Information by the publisher*)

**Ralf Hoffrogge: A Jewish Communist in Weimar Germany. The Life of Werner Scholem (1895-1940), Leiden e.a., Brill, 2017. Approx. 667 pp. (Historical Materialism Book Series. 141). – ISBN 978-900-430952-4.**

Walter Benjamin derided him as a 'rogue' in 1924. Josef Stalin described him as a 'splendid man', though he soon changed his mind, referring to Scholem as an 'imbecile', while Ernst Thälmann, chairman of the German Communist Party, warned against the dangers of 'Scholemism'. For the philosopher and historian Gershom Scholem, however, Werner was first and foremost his older brother. The life of Weimar Germany's radical politician Werner Scholem (1895–1940) had many facets. Werner and Gerhard, later Gershom, had rebelled together against their authoritarian father and the atmosphere of national chauvinism that permeated Germany during the first world war. Inspiring his younger brother to take up the Zionist cause, Werner himself underwent a long personal journey before deciding to join the struggle for Communism. Scholem climbed the party ladder, pushed forward the 'Bolshevisation' of the KPD, only to be expelled as an opponent of Stalin in 1926. In 1933 he was arrested, and in the summer of 1940 Scholem was murdered in Buchenwald Concentration Camp. This first biography of Werner Scholem tells the story of his life, based on a broad range of original sources and archive material hidden beyond the iron curtain during the cold war era. (*Information by the publisher*)

**Christoph Jünke (ed.): Marxistische Stalinismuskritik im 20. Jahrhundert. Eine Anthologie, Köln, Neuer ISP Verlag, 2017. 616 pp. – ISBN 978-3-89900-150-1.**

Hat sich die Russische Revolution 1917 im Stalinismus bis zur Kenntlichkeit oder bis zur Unkenntlichkeit verändert? Ist die Entwicklungsgeschichte von Lenin zu Stalin eine Geschichte des Bruchs oder der Kontinuität? Nicht zu bestreiten ist jedenfalls, dass das, was wie ein Alp auf den Hirnen auch unserer Gegenwart lastet, seine schärfsten Kritiker schon damals vor allem von links gefunden hat. Die vorliegende Anthologie dokumentiert erstmals umfassend die großen Linien dieser marxistischen Stalinismus-Kritik im 20. Jahrhundert. Einführend und vertiefend zugleich behandeln die hier dokumentierten Texte die Fragen nach der historischen Entstehung des Stalinismus, nach den Widersprüchen und dem Charakter sowohl der Russischen Revolution von 1917 wie der daraus entstandenen »real-sozialistischen« Gesellschaftsformationen, nach dem Klassencharakter der Regime wie nach dem Verhältnis von stalinistischer Legitimationsideologie und marxistischer Theorietradition. Und sie zeigen auf, dass und warum der sich im Stalinismus so verhängnisvoll manifestierende bürokratische »Sozialismus« einen Bruch mit emanzipativen Sozialismus-Formen und der aufgeklärten marxistischen Gesellschaftswissenschaft darstellt – und welche politisch-theoretischen Konsequenzen dies für eine antistalinistische Theorie und Praxis sozialistischer Bewegungen hat. (*Verlagsinformation*)

Table of contents available at [https://www.neuerispverlag.de/buchdaten/idnr167\\_iv.pdf](https://www.neuerispverlag.de/buchdaten/idnr167_iv.pdf).

**Gerben Zaagsma: Jewish Volunteers, the International Brigades and the Spanish Civil War, London, Bloomsbury Academic, 2017. 264 pp. – ISBN 978-1-47250-549-1.**

*Jewish Volunteers, the International Brigades and the Spanish Civil War* discusses the participation of volunteers of Jewish descent in the International Brigades during the Spanish Civil War, focusing particularly on the establishment of the Naftali Botwin Company, a Jewish military unit that was created in the Polish Dombrowski Brigade. Gerben Zaagsma analyses

the symbolic meaning of the participation of Jewish volunteers and the Botwin Company both during and after the civil war. He puts this participation in the broader context of Jewish involvement in the left and Jewish/non-Jewish relations in the communist movement and beyond. To this end, the book examines representations of Jewish volunteers in the Parisian Yiddish press (both communist and non-communist). In addition, it analyses the various ways in which Jewish volunteers and the Botwin Company have been commemorated after WWII, tracing how discourses about Jewish volunteers became decisively shaped by post-Holocaust debates on Jewish responses to fascism and Nazism, and discusses claims that Jewish volunteers can be seen as 'the first Jews to resist Hitler with arms'.

*(Information by the publisher)*

**Fedor Dan: Two Years of Wandering. A Menshevik Leader in Lenin's Russia. Translated, edited and introduced by Francis King, London, Lawrence & Wishart, 2016. 226 pp. – ISBN 978-1-91044-872-4.**

Fedor Dan had been an active revolutionary and Marxist since the 1890s, and one of the Soviet leaders in 1917, but by 1920, when this memoir begins, he and his party were leading a precarious, semi-legal existence. From then until his expulsion from Soviet Russia in 1922, Dan's life as a mobilised state employee and political oppositionist took him from Moscow to the Urals, the Russo-Polish front, Soviet congresses in Moscow and Petrograd – and to prison. Now available for the first time in English, Francis King's translation of Dan's memoir sheds new light on life in the 'war communist' siege economy in the capitals and the provinces, on the mentalities of the supporters and critics of Lenin's government, and on the political logic driving the development of the Soviet one-party system and its criminalisation of any dissent. The volume is essential reading for both academics and general readers interested in the crucial political and social shifts that took place in Soviet Russia during this period of great change. *(Information by the publisher)*

**Éric Aunoble: La Révolution russe, und histoire française. Lectures et représentations depuis 1917, Paris, La fabrique éditions, 2016. 255 pp. – ISBN 978-2-35872-079-3.**

En France, la révolution russe est devenue un repoussoir, le moment fondateur d'un totalitarisme aussi terrifiant que le nazisme. Elle n'est plus envisagée que sous l'angle de ses victimes, aussi bien dans le discours public que dans les manuels scolaires. Éric Aunoble retrace la réception de l'événement en France depuis 1917 – comment L'Humanité, aux mains des socialistes d'Union sacrée, vilipende la révolution bolchevique ; comment le Parti communiste, créé dans la foulée d'Octobre, impose une lecture de plus en plus stalinienne, se mariant après la Seconde Guerre mondiale avec le discours déterministe de l'Université. Ainsi sont étouffées les voix dissidentes, celles des premiers communistes français, familiers de Lénine et Trotsky. L'usage politique de 1917 se dessèche et Mai 68 ne voit réémerger que des clichés du bolchevisme (qui témoignent toutefois de l'importance de l'événement dans la culture populaire). Au long d'un siècle, la révolution russe a été lue en fonction du contexte politique français. Ainsi s'explique le retournement qui s'est joué, de l'engouement au dénigrement et à l'effacement d'aujourd'hui, quand triomphe le conservatisme et son rejet de toute "culture révolutionnaire". *(Information by the publisher)*

**Nikolaj Evreinov: „The Storming of the Winter Palace“. Ed. by Inke Arns, Sylvia Sasse, and Igor Tchoubarov, Zürich, Diaphanes, 2017. 250 pp. – ISBN 978-3-03734-991-5.**

**Nikolaj Evreinov: „Sturm auf den Winterpalast“. Hg. von Inke Arns, Sylvia Sasse, und Igor Tchoubarov, Zürich, Diaphanes, 2017. 304 pp. – ISBN 978-3-03734-980-9.**

In 1920, on the third anniversary of the October Revolution, dramatist Nikolai Evreinov directed a cast of 10,000 actors, dancers, and circus performers – as well as a convoy of armored cars and tanks – in *The Storming of the Winter Palace*. The mass spectacle, presented in and around the real Winter Palace in Petrograd, was intended to recall the storming as the beginning of the October Revolution. But it was a deceptive reenactment because, in producing the events it sought to reenact, it created a new kind of theater, agit-drama, promulgating political propaganda and deliberately breaking down the distinction between performers and spectators. Nikolaj Evreinov's *The Storming of the Winter Palace* tells the fascinating story of this production. Taking readers through the relevant history, the authors describe the role of *The Storming of the Winter Palace* in commemorating Soviet power. With a wealth of illustrations, they also show how photographs of Evreinov's theatrical storming eventually became historical documents of the October Revolution themselves. *(Information by the publisher)*

**Matthias Neumann, Andy Williomott (eds.): Rethinking the Russian Revolution as Historical Divide, London, Routledge, 2018. – ISBN 978-1-13894-562-3.**

The Russian Revolution of 1917 has often been presented as a complete break with the past, with everything which had gone before swept away, and all aspects of politics, economy and society reformed and made new. Recently, however, historians have increasingly come to question this view, discovering that Tsarist Russia was much more entangled in the processes of modernisation, and that the new regime contained much more continuity than has previously been acknowledged. This book presents new research findings on a range of different aspects of Russian society, both showing how there was much change before 1917, and much continuity afterwards, and also going beyond this to show that the new Soviet regime established in the 1920s, with its vision of the New Soviet Person, was in fact based on a complicated mixture of new Soviet thinking and ideas developed before 1917 by a variety of non-Bolshevik movements.

*(Publisher's announcement)*

Table of contents available at <https://www.routledge.com/Rethinking-the-Russian-Revolution-as-Historical-Divide/Neumann-Willimott/p/book/9781138945623#toc>

**Aleksandr Reznik: Trotskii i tovarishchi. Levaia oppozitsiia i politicheskaia kul'tura RKP(b), 1923-1924 gody [Trotsky and Comrades. The Left Opposition and the Political Culture of the RCP(b), 1923-1924], Sankt-Peterburg, Izdatel'stvo Evropeiskogo universiteta v Sankt-Peterburge, 2017. 382 pp. (Epokha vojn i revoliutsii. 10). – ISBN 978-5-94380-224-9.**

This book critically examines the Left Opposition in the Bolshevik party. This group, which is widely known as the “Trotskyist Opposition”, began to form in 1923–1924, when the Party experienced a severe political conflict that took the form of a public confrontation between two political trends related to issues of intra-party practice and economic policies. These problems of party and government leadership led to the friction and then split the party in

1926–1928. Already by 1923 the majority of members of both the Central Committee and the Opposition had become the ideological and organizational cores of their respective groups, which then combined into stable or situational coalitions. In examining these processes, the author addresses key issues of the Soviet political history of the 1920s.

The book draws on significant new archival research and offers an anthropological approach to understanding the political culture of the Early Soviet era. Moving beyond conventional explanations of the struggle for power in the USSR, the author focuses not only on Leon Trotsky and his primary foes from the Party (Stalin, Zinoviev and others), but also on reconstructing the opposition as a complex phenomenon, which exposes how broad political communication functioned in the limited space of the Soviet politics.

The author reconsiders the main reasons and phases of the intra-party struggle, political views and individual roles of the oppositionists, in order to explain why the Opposition failed. Focusing not only on the traditional subjects of political history, such as leaders, power apparatus and program texts, the author reveals the rank-and-file's role, as well as the instrumentations, meanings and tactics of their "grass-root" politics. The author's approach allows readers to look beyond the dichotomies of open and closed, the upper and lower classes, formal and informal, and so on, drawing our attention not only to the relations between democracy and conflicts but also to rumors and secrecy, clientelism, and emotions. Such analysis is possible because the political opposition of 1923–1924 was heterogeneous in composition, and informal in organizing support for reform in the party. In a practical sense, there were two oppositions — the leaders' opposition and the masses' opposition — and, correspondingly, oppositions within the party among the elites and among the rank and file. Members of this coalition were united situationally as a result of their critical attitude toward party policy and more resolute support for "democratization" of the inner-party regime. As a result, the opposition was largely an abstract concept; its image was a shaky and sometimes elusive phantom. Being independent of its founders, its numerous actors constantly reconstructed the political spectacle of which they were a part.

The history of the Opposition makes it possible to take a fresh look at the features of policy in the first decade of Soviet power. Through such analysis, this work argues that policy cannot be reduced to the actions of the power elites or the impersonal mechanism of the party-state.  
*(Information by the author)*

Table of contents is available at [http://eupress.ru/uploads/files/H-172\\_content.pdf](http://eupress.ru/uploads/files/H-172_content.pdf)

**Kevin Morgan: International Communism and the Cult of the Individual. Leaders, Tribunes and Martyrs under Lenin and Stalin, Basingstoke, Palgrave Macmillan, 2017. XII, 363 pp. – ISBN 978-1-349-71778-1.**

This book explores how the communist cult of the individual was not just a Soviet phenomenon but an international one. When Stalin died in 1953, the communists of all countries united in mourning the figure that was the incarnation of their cause. Though its international character was one of the distinguishing features of the communist cult of personality, this is the first extended study to approach the phenomenon over the longer period of its development in a truly transnational and comparative perspective. Crucially it is concerned with the internationalisation of the Soviet cults of Lenin and Stalin. But it also ranges across different periods and national cases to consider a wider cast of bureaucrats, tribunes, heroes and martyrs who symbolised both resistance to oppression and the tyranny of the party-state. Through studying the disparate ways in which the cults were manifested, Kevin Morgan not only takes in many of the leading personalities of the communist movement, but also some of the cultural luminaries like Picasso and Barbusse who sought to

represent them. The cult of the individual was one of the most fascinating, troubling and revealing features of Stalinist communism, and as reconstructed here it offers new insight into one of the defining political movements of the twentieth century.

*(Information by the publisher)*

**Gerd Koenen: Die Farbe Rot. Ursprünge und Geschichte des Kommunismus, München, C.H.Beck, September 2017. 1136 pp. – ISBN 978-3-406-71426-9.**

„Du schließt die Augen und schaust in die Sonne, und durch deine Lider hindurch siehst du die Farbe deines Blutes – ein Karminrot. Dies ist die Farbe deiner leiblichen Existenz. Grün ist die Farbe der äußeren Vegetation. Gelb ist die Farbe der Sonne. Blau ist der Himmel über dir.“ Mit diesen Sätzen beginnt Gerd Koenen seine epische Geschichte eines Traums, der so alt ist wie die Menschheit. Dieser Traum von der großen welthistorischen Kommunion, in der alle Menschen Brüder werden und keiner mehr des anderen Knecht sein muss, hat eine gewaltige Spur durch die Jahrhunderte gezogen, bis im Oktober 1917 die Revolution in Russland den Kommunismus an die Macht bringt. Doch als die Utopie nach der Wirklichkeit greift, wird der Traum zum Altraum. Mit grandioser Erzählkunst schildert Koenen die Geschichte des Kommunismus auf eine völlig neue und entstaubte Weise. Er lässt Philosophen, Revolutionäre und Politiker zu Wort kommen, und er beschreibt die Ursachen für die Anziehungskraft der kommunistischen Idee: Herrschaft und Unterdrückung, Elend und Armut der Ausgebeuteten. Die Meisterschaft seines Buches besteht darin, dass er vor Augen führt, warum der Kampf um soziale Gerechtigkeit in einer Welt des Kapitalismus bis heute legitim und aktuell ist – aber ebenso wie und weshalb das Rendezvous des Kommunismus mit der Geschichte in Terror und Paranoia endete.

*(Verlagsinformation)*

**Morten Thing (ed.): Zoloto iz Moskvy. Finansirovanie kompartii stran Severnoi Evropy, 1917-1990 gg., Moskva, Ves' Mir, 2017. 360 pp. – ISBN 978-5-777-70689-8.**

Авторами этого уникального международного коллективного труда являются ведущие историки из Дании (М. Тинг), Исландии (Й. Олафссон), Норвегии (С.Г. Хольтсмарк), Финляндии (К. Рентола, Т. Саарела) и Швеции (Л. Бьёрлин). Они детально изучили проблемы финансирования деятельности коммунистических партий стран Северной Европы со стороны Коминтерна, РСДРП(б) (позднее – РКП(б), ВКП(б), КПСС), а также некоторых правящих партий социалистических государств Восточной Европы, опираясь прежде всего на ценные, подчас уникальные документы, хранящиеся в крупнейших архивах России, стран Скандинавии, Великобритании, Германии, Польши. Эти многолетние изыскания вызывают интерес, поскольку в них прослеживаются особенности и эволюция финансовой и иной материальной поддержки компартий и близких к ним организаций в каждой из стран упомянутого региона. Кроме того, в книге имеется приложение, в котором публикуются некоторые документы из российских архивов.

*(Information by Lars Björilin, text by the publisher)*