



This whole period, 1898-1905, can be considered the one where she speaks German. The next period, 1905-1914, is the one where she speaks Russian, and for which she draws her most original, political, strategic theory of the General Strike. Not only does she single out the General Strike as the political great achievement of combining economics and politics in a revolution, but the superiority of the Russian workers in doing that. *not of Russian but as a conquest of the world.* So that, whereas up to that period everyone had to learn from Germany, now the Germans must learn from the Russians if they are not to fall into a parliamentary swamp. The concept of spontaneity, not as if it were the total opposite of organization, but rather as related to organization, *of which* to theory, *in a way* and to the total uprooting of capitalism, *is born and developed there.*

Also, as a corollary, which again no one saw, and perhaps even including her, there is the complete breakup of the personal relationship with Jogiches. It is so easy to make it as purely the question of a triangle so that whether you take Nettl's view that she was altogether too *European* or as stupidly as Bertram Wolfe, who took the greatest liberties -- outright transformation into opposite of her article on organization daring to call it ~~the~~ Leninism vs. Marxism, -- who claims that Jogiches took the initiative -- the real historic context was that after the 1905 Revolution, though they both were active in it and had the same view, she not only was sure she could fly alone, but she established new relations with Lenin and the Bolsheviks, and that was climaxed in the 1907 Congress. It thus became inevitable that while they remained colleagues, they were by no means one.

*Revolution was not only unity of thought but personal*

\*"The Last Man in the German Social Democratic Party" from Strange Communists

I Have Known, by Bertram D. Wolfe, Stein & Day, N.Y. 1965 pp. 117 to 137.



1910 to 1914 remain the key for Luxemburg's independence and unique development both in her break with Kautsky and in her analysis of opportunism not only as a so-called tactical question but also in knowing that they ~~could have been~~ were not revolutionary. At the very time when Lenin was still bowing to Kautsky as the greatest Marxist theoretician and revolutionary, and in her preoccupation with imperialism and attack on it, in so passionate a manner that it drove her to her most original and also deviant work, Accumulation of Capital, which she and all others considered "pure theory".

What also finally becomes evident, although, just like when she first refused, correctly, not to be shunted off to the so-called "Woman Question", is that it is the women in whom she confided most, and not gossip questions, but the most serious theoretical development. For example, at the very beginning

*probably 1898 - see letter to  
Joyiches -*

there is an after-meeting meeting with some of the audience present and the question a male comrade raised on the WQ and gets answers from RL. Then there is the friendship with Clara Zetkin and we really don't know the whole insofar as her influence on the material Zetkin developed on the WQ. Then those magnificent letters to opponents, that is, ~~the~~ Social Patriots, especially that magnificent letter to Mathilde Wurm, where Pentheselea is invoked. For that matter, a much earlier letter to Mathilda (1906?) where the Negro and Jewish questions come up as one with the greatest sympathy toward the Negro. Now whether the reference to Pentheselea is to the Greek <sup>4</sup>mythological character where she is killed by Achilles or to the German dramatist's rewriting of it as Pentheselia killing Achilles, the point is that her erudition on literature

never failed to be both historic and current, including a reference to Virginia Wolfe<sup>Wolfe</sup>, or her own feeling for a Room of Her Own, which she was certainly most insistent on. The fact that Rosa did not make an issue of that within the organization, as she didn't make an issue of current anti-Semitism, or for that matter, on any national question except to be against it, though totally wrong, all stemmed from the belief that the revolution would solve everything and only after that could <sup>we</sup> take up individual questions. And yet it is a fact that precisely because you didn't take up these questions, and especially so when directed at her as a revolutionary, and yet with a special anti-feminist twist, it was left for us as an unsolved problem; and for us, too, it came from below first.

It is at the point of the <sup>1917 and</sup> 1919 revolution, which will re-connect with Marx, his philosophy of revolution, and where it gives us a solid foundation and yet challenges us to work matters out for ourselves, that ~~we can end with Today's WIM.~~ can end with Today's WIM.

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