

November 4, 1986

Dear Terry,

Because you're going away, not in December but in November, I cannot work out for you & Suzanne what I was thinking of for the sum-up meeting we have this year when I proposed that the expanded REB be not the usual invitation to the NEB but ~~the~~ one directly to the whole Chicago Local. You will read about it in the letter I just sent to the REB for tonight. You know me well enough to know that I never skip a chance to transform somebody's vacation into a working one, so I do have a suggestion for Thanksgiving, ~~xxxxxxxxxxxxxx~~ even though I wish Thanksgiving didn't disregard our deadline.

You mentioned at the Convention that you would want to review seriously the Myriad Global Crises pamphlet. It indeed needs a Woman as Reason column that would not be too limited in space as the 8-pager will begin limiting space. (Is there anyway you could really do this to meet the Nov. 20 deadline for the Dec. issue while we still have a 12-pager?)

In any case, I thought it would be a great idea after the UIC lecture ~~when~~ where I concentrated on the 1980s and made a point about the very first Perspectives Thesis (10/80) "Tomorrow Is Now" could be your point of departure because it is that specific thesis that has the U.S. in the Iranian desert (and look at ~~the~~ Iran sitting at Reagan's table now), the news that we ~~have~~ had that we're becoming a 12-pager and that we have a column Woman as Reason and the Black World column, which didn't have that name then, nevertheless, was devoted to Theory/Reality in the Black world. Now hold your seat while I give you the title for your column: "From 'In Search of Theory' to a Hunger for Philosophy," which happens to be the year ~~4/10/80~~ when Olga's Article appeared and I don't have to tell you that the hunger for philosophy is what I used in the UIC lecture to explain why I think 1980s has nothing to defer to the '60s about. In general, 1980 is a very appropriate period, not because it lets you escape the 30 years that the Myriad Crises is talking about. Quite the contrary.

The whole question of years, be it 30 years that we're talking about of N&L and News and Letters Committees, or even 50 years that we're now saying is the true origin, or at least the implicit beginnings of humanism with the Spanish Revolution, or how many years is it since the Paris Commune, the whole point is that beginning with our birth in the '50s (and that's both philosophy and revolution in the form of M&F) when there was no Women's Liberation Movement⁴. I not only singled out women, along with labor, Blacks, youth, ~~and~~ as the four forces of revolution when I openly founded Marxist-Humanism, but I was so anxious to focus on women and not just practically but philosophically that I suddenly reached out on that first day ~~to~~ and initiated the Paris Commune and the Parisian milkmaids stopped the counter-revolutionaries from removing cannon and sounded the alarm for the rest of Paris to wake up⁵.

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Not only that. The little paragraph that describes it in M&F was then generalized as "Revolutionaries All" in my very latest book WLDR, where I included in that section every place from Iran 1979 to In Memoriam 1962 to the '75-76 UCAE lectures on WL, where Olga summarized her own lectures and her own essay on In Search of Theory 1970-80, and finally the New Passions and New Forces from P&R 1973, which all over again has those four forces of revolution. You would want to therefore stress the fact that the Myriad Global Crises begins with an Introduction/Overview precisely because of the whole question of not stopping with historic periods but going on to the postscript 4/10/86 in order to point up the Archives. So you see what you're doing by starting with the 1980s is to make the reader feel you're not past, you're talking about this very year, and you're talking not only nationally but internationally which likewise characterizes ~~from~~ Marxist-Humanism from the very beginning. And at that point call attention to the ^{edge} fold of our first issue, which plays up a Black woman, Njeri, to whom the first book we published before we were officially founded, by a Kenyan, "People of Kenya Speak for Themselves," was dedicated.

You probably can end with why we consider the 1880s, Marx's new moments, the trail to the 1980s by centering on WL as Marx saw it vs. Engels' Origin, the 1983 Marx Centenary tour, the 1985 Archives donation and speech at WSM on American Roots & World Humanist Concepts, ending challengingly with not just saying an "in general" post-Marx Marxism but the way I said it at the UIC lecture, ~~not~~ Marx's Marxism, Not Engels, not Lenin, not Trotsky, not Maoism, but Marx's Marxism concretized for our era,

(which he called
a new Humanism)

Yours,
Raymond

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