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FOR THE RECORD

Today, April 18th,--the day, 65 years ago when Lenin first articulated his April Thesis that forever changed the course of world history-- , Olga reminded me, was actually, according to our "Western" calendar, May 1st. the historic date of American labor initiative for its own holiday --a general strike--that on the May Day, 1917, became an international revolutionary perspective for full freedom that became the task-to-be-achieved.

This day, 1982, Olga herself achieved ty type of internalization-externalization of Marx's Humanism for our day and age by handing me the result of some 55 hours of "labor, patience" and many, many more days of thinking and "suffering of the negative"--her creation, in book-form, of the galley proofs of ROSA LUXEMBURG, WOMEN'S LIBERATION AND MARX'S PHILOSOPHY OF REVOLUTION. Actually this book-form is superior to what you will get when the book is reality since Olga, in her book-form, placed the footnotes on the page to which each referred, instead of, as the publishers who have cold cash for eyes, placed at the end of a book. Not only is this not just a technical question, much less has the glitter of gold instead of the profundity of Ideas, but it has the Marxist-Humanist stamp both of continuity and concretisation for our age of Marx's Marxism. This can be seen at once in Ch.1, whose footnotes establish both the primary sources-- in Russia, in German, in Polish-- and today-ness with 1905-07 establishing revolution in Russia extending to Iran, our era. The references in Ch.2 bring today-ness on a still more urgent level both on the question of spontaneity and consciousness and organization and a today's reference to a primary source on male chauvinism that has not been published--Honeycutt's 1975 unpublished doctoral thesis. This type of todayness and primary sources, in activity and not only in writings, continue throughout the 12 chapters so that we see a full century since Marx's death come alive as well as reveal the Greatest of all Divides--between Marx and Marx's New Continent of Thought, on the one hand, and post-Marx Marxists creating for us the task of recapturing that continuity with Marx's Marxism and concretizing it for our age.

Since this is indeed a new day for Marxist-Humanists, a day to be emulated by EACH RECREATING that kind of activity, it will enter our Perspectives for 1982-83.



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