

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 <sup>referred</sup> 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 WSW 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,  
Raja

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