Nevember 13, 1972

Richard Hustt, Editor-in-Chief Laurel Editions - Delta Books New York, M.Y. 10017

Dear Richards

Because I have total confidence in you and knew that you did not mean your suggestion for cutting out a whole chapter of Philosophy and Revolution as an edict, I will detail the venson for my hom-concurrence. It was mathing to do with how "painful" I would find the "surgery" suggested. If "careful consideration" had changed my view of the work as a totality, I would have been willing to give myself "A" for effort, and how to your suggestion.

But the truth is that leaving the chapter on Sartre out of the book word make a shambles of the dislectic unity of Philosophy and Revolution as well as of the concept of Trotsky-Mac-Sertre as the "Alternatives" to the continuity-discontinuity of the continuant of thought as mothodology created by Higgsl-Marx. So mechanist had existing Narrism because in the period efter Marx's death that it took nothing short of a world war as well as the collapse of the International before Lanian recognised that integrality. Yet it isn't merely the fact that my work is so constituted that each aphere contains one non-Marxist, but that the climination of the chapter on Sertre would emake a gaping hole that would undersine the movement to the "Now" of the "Why Hegel? Why Now?" as Part I reaches Part III, and the totally "new passions and new forces."

Though secondarily one other reason for my non-concurrence has to be taken into consideration. An earlier version of the Sartre chapter had been submitted to philosophers and historians of the caliber of Marcuse and White, and delivered in lecture form to hundreds of young laftists who felt its releases to the problems of the day. Marcuse thought so highly of it that he advised me to try to publish it as a separate chapter. Which is why I submitted it to you several years back for possible includion in Geography Novack's Existentialism Versus Marxian. Whether or not you yourself accepted Movack's refusel to do so -- that my views and Marcusa's were similar, and he was including Marguse -- you would in any case not have interfered with an author's finol say about his own work. But not only were my views and Marcuse's not similar, but Marcuse's critique was of necessity limited to Being and Notkingness which had then just been published, whoreas mine concentrated on Sartro's methodology after Sartre "fused" Existentialism with Marxism. In any case, the attraction that my chapter held for both scholars and Marxism was that it was high time to end the philosophic vulgarisms that pass for Marxist analyses of Sartre's Critique de lo Reison dislectique.

No. Richard, I cannot consent to the cutting out of the chapser on Sartre. I am willing, however, to agree to leaving out the Appendix, though the section of Marx's Grundisse that I translated is not, with the sole axception of five pages, the sections published either by Cohen or Maclean.

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Letter to Richard Bustt, page 2

These 46 pages, plus Goldell's Profess of 16 pages which we had proviously conserved not to use, should bely some in trying to keep the price below the \$3.95 for paperbook and \$10 plus for bardeever. But of source I know eaching at all about that aspect and I would not exceuse to tall you azything about it.

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