

*Enrique
Miranda*

October 9, 1981

Dear Professor Miranda:

When first I had the pleasure of meeting you in Mexico and you were kind enough to give me your work to begin our dialogue on Marxist-Humanism, I had hoped it would continue. Though that has not happened, I still rely both on our friendship and on your interest in my writings, the latest of which is ROSA LUXEMBURG, WOMEN'S LIBERATION AND MARX'S PHILOSOPHY OF REVOLUTION. I am herewith enclosing both the table of contents and the Introduction to that work.

I have signed a contract for it in English with Humanities Press in the U.S., and with Harvester in Great Britain, who will bring it out simultaneously in 1982. Could you recommend a Latin American publisher? My literary agent and colleague, Anne Jaffe, will be in Mexico early in November both to speak on Women's Liberation and to try to obtain a Spanish edition of my latest work. Would you be interested in accompanying her to visit publishers? She will be bringing with her a copy of the entire manuscript to leave with whatever publisher would wish to seriously consider bringing it out there, but her time will be very limited and I would like to help lay the groundwork for her.

Are you aware that, since 1983 marks the 100th anniversary of Marx's death, 1982 becomes a crucial year for the publication of new works on Marx -- and the Stalinists will surely attempt to monopolize that field? Don't you agree that we should do everything possible to see that independent Marxists have the opportunity to objectively present Marx's Humanism in all his work, including that on Women's Liberation? You did so much to put Philosophy and Revolution on the Latin American stage with book reviews, that I am looking forward to hearing from you what might be possible to project Marx's oeuvre as a totality. It is only now, with Marx's Ethnological Notebooks, that it is possible to grasp the wide range of his work: all the way from 1841, when, as a Young Hegelian, he first experienced a critical attitude toward Hegel on the question of Epicurus and the interstices where the Gods hid -- to 1882, when he was taking issue with nothing less than his own "Historical Tendency of Capitalist Accumulation" in his great work, Capital, in order to project the possibility of revolution coming first in the East rather than the West. Can't you feel the intellectual excitement of inter-communication between the ages with a man like Karl Marx who lives his concept of "Time is the space for human development"?

me hear from you.

Yours,

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