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This is a combination — or rather, a confusion— of Marxist section splind to non-existent 19th century capitalism with Papal emoyclicals (Christian Democracy), Peron's "philosophy" (Justiacialismo), and Hohru's "Third Position."

It is much too long, much too detailed, and much too confusing to be assimilated by any but the very highly sophisticated Cuban intellectual.

And he would have to be equally confused, or semi-aducated, to be able to follow the line.

The author ignores that Mark's theories of class oppression and the production are no longer admitted by most authoritative economists today. The author's frequent references to "capitalismo reaccionario" is a "black beast" that did not exist, even in Cuba.

In a mutabell, the crede is too long and verbose to be effective, too inconsistent in the various points of view it bries to combine to be convincing, and too detailed to be taken seriously as a guide in the practical business of government and social relationships.

Stantier Copy received from Donald Lewis, am. For Power, relis got it from Scraplin Mc NOCAL (AFF employed in N/e), who got it from Someone in Uliami "This copy distrayed."

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