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5. Charles Baudelaire, "Les Yeux de Pauvres" in Spleen de Paris. There are numerous editions. Thanks are due to Warren Montague for bringing this passage to my attention.

6. See the forthcoming article by C. Hadjimichalis and E. Soja in Antipode.


8. See, for example, G. Lucaks, History and Class Consciousness (Cambridge, Mass., 1971), 90.


11. F. Engels, K. Marx, The German Ideology, 1845-6. There are numerous editions. The passages cited here come from the section on Feurbach.


16. At the level of political style DeBord appears as an anarchist, but the work referred to here is based on Marxian categories of analysis.

17. The concepts of relative and absolute surplus value are explained in Marx, Capital, Vol. I, Chapter 16.


37. On the problems of nudity and sexual promiscuity in parks see Rosenzweig "Eight Hours," 171-72.
40. Park Report, 1914, 829.
42. Robert D. Lusiak, "From the Grand Plaza to the Electric City: A Review of the Planning Heritage of Buffalo, N.Y., 1804-1920" (M.S. Thesis, State University of New York at Buffalo, 1972), 18-35. Michael Frisch was kind enough to direct me to this interesting study.
43. Quoted in Park Report, 1890, 40.
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26. See, for example, the Brooklyn Hospital or the New England Baptist Hospital in Boston for a structure built around the turn of the century with private patients in mind.
27. Brooklyn Hospital, Minutes, 4 (December 3, 1894), n.p.
29. See, for example, Sam Warner, Streetcar Suburbs (Cambridge, 1963); David Rosner, A Once Charitable Enterprise, (Ph.D. Dissertation, Harvard University, 1978) for a fuller description.
32. Memorial Hospital for Women, Annual Report, 1895, 19-20.
33. Brooklyn Homeopathic Maternity, 19th Annual Report, 1889, 11; also, Brooklyn Woman's Homeopathic Hospital and Dispensary, Annual Report, 1888, 8: "Our present location in the line of the Fulton Street Elevator R.R. is no longer suitable."
35. See Board of Governor's Minutes, Society of the New York Hospital, for appropriate years for discussions concerning the moves. Also, Brooklyn Woman's Homeopathic Hospital, Annual Report, 1888, 8: "We look to the new wards, in the neighborhood of . . . Park Place and Classon Avenue . . . with longing eyes."
36. Health PAC, The American Health Empire, (New York, 1971) is the most forceful presentation of this viewpoint.

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52. I present evidence for this assertion and for that at the beginning of the next paragraph in the papers cited in note 8 above.

**ONE STEP BACK. . .**

Donna Haraway's essay, "The Biological Enterprise: Sex, Mind, and Profit from Human Engineering to Sociobiology," RHR 20 (Spring/Summer 1979), 206-37, contained a number of typographical errors and omissions, the most egregious of which we note below. Our apologies to the author and to our readers.

- page 209, line 36: change "in captivity. He" to "in captivity. He"
- page 215, line 26: change "second central cooperation" to "second central idea was cooperation"
- page 224, lines 31-32: change "with phenomena (e.g. altruism and liberal corporate responsibility in transitional enterprises.)" to "with phenomena like altruism and liberal corporate responsibility in transnational enterprises."
- page 226, line 34: change "The system goal of maximization" to "The system goal is maximization"
- page 227, lines 21-24: change "The distance is large between persons or superorganisms: the mind coordinates sexual instinct to produce cooperation, on the one hand, and creates multiple tracking systems, (with mind as the strategy of genes) on the other hand." to "The distance is large between psychobiological persons and superorganisms (with mind coordinating sexual instinct to produce cooperation) and cybernetic multiple tracking systems (with mind as the strategy of the genes)."
- page 234, note 12: delete "op. cit., note 6, 10-11"
- page 235, note 38: delete "note 33"
- page 237, note 68: change "Charles Monis" to "Charles Morris"
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Houses,” Signs, 4 (Winter 1978), 274-290; quotation from John W. Lovell, A Cooperative City and the Credit Foncier of Sinaloa (New York, 1886), 8. See also Albert Kimsey Owen, Integral Cooperation (New York, 1885).


34. David Katzman, Seven Days A Week: Women and Domestic Service in Industrializing America (New York, 1978), 284, 292.

35. Gilman, Living, 198.


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Page 187: Bedford Dispensary and Hospital, Annual Report (1898).

Page 188: Methodist Episcopal Hospital, Annual Report (1900).

Pages 204, 209, 215: New York Public Library.
The suicide of Nicos Poulantzas has received scant, if any, attention in the United States. This is not so much because Poulantzas committed an unthinkable act by jumping out a window, an act which is not easily confronted by anyone. The reason for the silence is instead more forthright than that: though his work was emblematically known here, it never had the enormous theoretical and political impact it did in Europe.

It is indeed hard to make clear for an American audience the overpowering impact of Poulantzas' first mature book (*Political Power and Social Classes*, 1968) on a Marxist political theory which had gone manifestly stale at the time. Older positions, whether of Soviet or Chinese orientation, were widely felt to be drastically inadequate for the purpose of understanding the capitalist state in the West. By offering what may be called a structuralist approach, inspired by Louis Althusser, whose importance he equalled, Poulantzas recast the categorical arsenal of Marxist theorization in this field. His book raised to a remarkable degree the general level of debate by becoming the normal, if controversial, point of reference for others. The idea of the State as a structure in its own right enjoying 'relative autonomy' from other instances within the social formation, is now somewhat of a commonplace in Marxist thought, but emphatically it was not in 1968. A much needed conceptual clarity was thus brought into the multitude of sharp internal contradictions which characterized the Left in the wake of that year. So, for instance, the CP Swedish Youth Party split in a confrontation between rightwing Maoism and an entirely novel tendency very much based on the analyses of Althusser and Poulantzas, leaving some badly confused traditional revisionists behind.

In 1962 Poulantzas had moved, as is the practice among many Greek intellectuals, to Paris, which became his main home for the rest of his life. He differed from most other Parisian thinkers by being...
aware of debates outside the French capital, and by engaging himself
directly in politics. He worked with unions in France on their internal
political education, while he remained a member of the anti-Moscow
Greek CP, for which he stood as an unsuccessful candidate in the
latest election. All his theoretical work in fact raised immediate ques­
tions of socialist strategy; it was always consciously political in
character. In no case was this more evident than in his last book
(State, Power, Socialism, 1978) which was a straightforward interven­
tion in the French election of that year. Besides being a justification of
sorts for the united Left, it was, too, an attempt to rethink his previous
positions; to provide new ways of seeing socialist revolution; to go
beyond Leninism, partially by reaching back to Rosa Luxemburg.

Poulantzas identified with what has been named "Left Eurocom­
munism," a position not without harrowing problems. As a Com­
munist he was immensely disappointed by the obstructive role, as he
saw it, played by the French CP in the electoral alliance with the
Socialists, an alliance which of course ended in defeat in March 1978.
Reportedly he never joined the French Party because of its rigidity;
most likely he was more sympathetic to the leftwing socialists for that
reason. It is clear, however, that his depression began with the
disintegration of the united Left and the surging climate of intellectual
anti-Marxism in Paris. As the single-most prominent Marxist
philosopher of politics in France—which he was—Poulantzas became
a target of much rubbish from various "new" ideologues of the right.
Likewise the university authorities treated him shabbily by never giv­
ing him a professorship. Political and personal despair followed.

Alain Touraine, a well-known Socialist intellectual, pronounced
Poulantzas' death the symbolic death of Marxism. Such triumphant
claims are surely erroneous. But his suicide is not something we can
shrug off. We would all do well if we did more than just register a
desperate act, if we gave Poulantzas' legacy the close attention it so
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