

Jan. 11, 1966

1967

Dear Harry:

I would like you to do me a favor which will no doubt give you many headaches and you may not even be able to do from Glasgow since it may be available only in London. But if so I thought perhaps Carmichael could help, or may have special privileges as MP insofar as work from British Museum is concerned. Moreover, I do not know what money may be involved--I'm enclosing \$10--but here when something is out of print and a library has it, we can ask the library to photostat it or Xerox, whichever is cheaper, and they generally do either at 10¢ or 25¢ a page. Now you must be wondering: whenever will she tell me what it is?

It is a paper that Bukharin evidently read to an International Congress of the History of Science and Technology in London in 1931. It was entitled "Theory and Practice from the Standpoint of Dialectical Materialism."

1931 happens to be a very important year for philosophical congresses since it was the 100th anniversary of Hegel's death. Although Trotsky had already been expelled and Stalin won also over the "Right Opposition" there was still considerable free reign within certain of the fields, particularly in philosophy. Stalin permitted the convening of a congress in Russia itself of Hegelian philosophers, at which none other than Richard Kroner (a philosopher-theologian of Edinburgh University) who is a specialist in Hegel, and to whom I refer to in M&F (fta. 7.p.331) because I liked his piece on Hegel's development in his introduction to his Early Theological Writings. He must be somewhere in his 90's and is no doubt long since retired, but I mention it in such detail because it may just be that since he was at that congress he may also know, or the library there may have the paper by Bukharin, even though the paper seemed to be at History of Science and Technology congress rather than the philosophy one that was held in Russia and in many other cities throughout the world.

I don't know whether you are acquainted with Antonio Gramsci's writings. Under (to the English world anyway) a misleading and forbidding title "The Modern Prince and other writings", you'll find almost exciting critique of Bukharin. There are some other quite excellent articles on dialectics; he was one of the very few Marxists who was a dialectician and humanist, and though the Stalinists have taken advantage of his dying while in Mussolini's jails so that he could not comment on or know much about Stalin's Moscow trials, and claim him as their own, he was in fact very different. I found the reference to Bukharin's paper there, and I want very much to have it if at all possible, so see what you can do for me. Many, many thanks.

I'm incommunicado now which is why I'm not writing on organizational and other matters. But one thing in my correspondence with E.E. I'm very worried about since I have not heard from S. since the last note which spoke of his not getting the Dec. issue of NEL and being worried that it was intercepted. We may have to begin sending you 2 air mail copies and have you send one to him. Meanwhile, will you please stamp the one I enclose and send the letter to him; as you see, I put your address as return. He did receive what you had sent him and I believe why England it will cause less looking at.

The pamphlet is due off the press next week, rather delayed, but printers have their own way of obeying deadlines.

Did I have any chance to tell you that I received a most exciting note from the Chinese refugee in Hong Kong to the effect that she has read my analysis of the red guards alongside of following events there and hopes that "in a year or two I can invite you to my country to lecture." She is a bit too optimistic. I also doubt there is yet a real civil war going on there. After all we hear is through their posters. What a Kafka-esque situation! Yours,  
Jan

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