

53 Hornsey Rise Gardens

N. 19.

11/10/32.

Dear Mr. Needham,

I have delayed answering your letter because I ~~was~~ wished to secure my copy of the Criterion which was sent and re-read your paper before writing to you.

My reference to Hoboff was, I am afraid, to a great extent a piece of bedevilment which I was unable to resist. He seems to have been a Catholic member of the German Social Democratic Party. He had a great admiration for the economic theories of Marx and attempted to show that they were consistent with those of business.

Among his books are 'Protestantism and Socialism' (1891), 'Christianism and Socialism' (1887), 'Beziehungen des Marxismus Kapitalkritik' and 'Warenwert und Kulturn profit'. I don't know his dates apart from those of the first two books.

I found your paper very interesting but disagree violently with a great deal of it. The whole argument seems to me to be based on an ~~error~~ inversion of Marx's view that changes in productive relationships are primary and ideological changes secondary.

Then again I see little to be gained by using the term Socialism to apply both to the paternal interference of medieval theodicy in economic matters

do I deny this

and to modern Communism. The fact that capitalism destroyed the former system is surely no argument for an 'association between socialism and religion'. The point has seem to me to be that capitalism, in its time was a progression from, and that no Marxist would advocate socialism as a return to pre-capitalist relations.

And why all this about "Russian" Marxism? Marx was not a Russian, and I cannot find that the Russians have introduced any important changes into Marxist theory. Certainly on the question of religion there is no difference of opinion between (say) Marx and Stalin. And the wordings of "English" Marxism can only, I think have the effect of splitting and confusing the movement, as Middleton Murry's 'English' Marxism has done by providing a basis of theory for the reformist and actually counter-revolutionary I.L.P.

However it is impossible in this letter to deal with any of these points properly - I think I shall have to hand the matter over to my good friend T. A. Jackson.

Yours sincerely

A. L. Morton.

but
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orig

maybe

E. V. M.
M. A.
might
be
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work
without
the
most
science

CANON RAVEN on the PURPOSE of the BOOK.
(Extracts from letter to D.K.K. dated 28 Aug., 1933.)

I am strongly of opinion that the book ought to contain at least one and probably more essays to show that Communism and the Russian exposition of it is relevant and applicable to highly organised countries. As the book stands it will be likely to be dismissed as the work of cranks who assume that a 'half-baked philosophy' emanating from a 'half civilised country' is of any real importance to Western Europe. This is the attitude which most of the people to whom Bouquet and I wrote adopted. They said frankly: "This Communist stunt is the topical craze of the younger generation: twenty years ago it was Guild Socialism; thirty years ago Fabianism; Kings' and Bailliol must always have a dernier cri: we don't regard Communism as a philosophy which is seriously tenable: we don't much like its effects in Russia: in any case it is totally inapplicable to our type of society." Unless you and the book face up to this sort of attitude you won't be taken seriously. You see my larger point behind this insistence. It concerns the intention of the book. If we are merely aiming at a demonstration that certain rather unconventional and unimportant Christians think that Communism is not irreconcilable with Christianity, then it doesn't seriously matter whether Communism is or is not a movement that might be universally followed. The book will then be addressed to people like ourselves mostly young and eager to think out their own position. If you aim at something more significant - at influencing people of set views to reconsider their position, or at putting forward Communism as a movement which statesmen and thinkers must take into account, then it is not enough to show that in the abstract there is nothing outrageous or absurd in it: you must show not only that it appeals to a certain number of younger folks, but that it is a valid position both in theory and practice. Then the book might have a big importance and a wide sale.

Put it differently: are we aiming at the intelligent-sia or at the man in the street. The latter certainly does not yet take Communism seriously. We really ought to get some realistic and influential person who will say: "This show is not merely a Russian experiment or a feasible philosophy: it holds out promise of providing both guidance and practicable reform for our own civilisation."

Other points:

1. Speed is of the essence of the matter to secure authors and a plan before the Vac. ends. We (the Editorial Board) certainly ought to meet in September and with a clear view of the scheme and possible writers.
2. Niebuhr (especially) and Ward, Gorki and Barbusse, all excellent.
3. Proposal for sequence in the Scheme which I have adopted on the draft dated 3.ix.33 in an elaborated form.
4. The Fascist section I(C.R.) am not happy about. It does not really fit in unless we could show it is the only alternative to Communism or unless we reshape the book and include the article as one of a series on possible alternatives.

The Mount,
55, Park Hill Road,
Croydon.

3 September 1933.

Dear Joseph,

Thanks for breaking me of the Dr. N. habit: I ought to have fallen out of it long ago.

You will find what otherwise would take reams of letter expressed quite simply on the enclosed draft: it is beginning to look more like a plan.

On the points of 26.8.33:

1. Quick is sending me the typescript of the first chapter of a new book of his "Christianity in the Modern World" which is based largely on a criticism of Macmurray and Hecker as "making nonsense of Truth." His differences with Communism in principle are "mainly philosophical." "My fundamental difference with Hecker, Macmurray (Interpreting the Universe), and also I think with Needham (The Sceptical Biologist), is that they all alike seem to make nonsense of "Truth." It is with Marx's dictum that the business of philosophy is not to understand the world but to change it, and Lenin's that philosophy is a partizan affair, that I really want to quarrel. Profound and elementary questions about the nature of truth and the relation of knowledge to action must be raised (- and Quick would raise them-) before it can be intelligibly discussed whether particular philosophies are true, and whether any synthesis of their partial truths is possible." I am sending the letter to Dr. Lewis for his comments. My feeling is that if the book is to follow Raven's road the philosophical side would be over-weighted by Quick's inclusion. He is doubtful himself whether a contribution of his would fit, and wants me to read the typescript and judge whether or not this is so. At the same time he "would greatly value such an opportunity". I will report in a fortnight's time after I have seen Quick for a chat and read his stuff.

2. Raven approves Kiebuhr and Ward,

3. I apologise for an extraordinarily foolish slip, which was only a slip and is in no way a reflection of the condition of my historical sense! I have only to confess to an elementary mathematical kink: it has never seemed natural

to me that 1649 should be in the 17th. C. and it comes less easily to me now than it did at kindergarten of course. I jotted down 'Laudian Marxism' simply because of the quaintness of it - well knowing it to be not history but a mere figment of imagination. However, the howler has not been broadcast.

5. I'll get the invitation endorsed by Raven and Macmurray and then present Dobb with the joint invitation. From his letter he is definitely interested, but would rather take some subject other than Russia today. Two possibilities I have suggested to him: "Relevance to England" (? jointly with Sraffa), (or if at all Burns). "Communist Philosophy-Atheist." In this connection I am sending him a synopsis of Lukachevsky translated by Marcella Fecker. "Liberty" is already on the boards for Niebuhr (who would do this exceedingly well) or failing him (is this right?) for Dickinson. Otherwise a subject of this kind would have suited Dobb well. Point about him is that he is interested and I must see him as he suggests soon in London.

Your outline for your article sounds most interesting. Have you seen SCIENCE AT THE CROSS ROADS (Kniga 5s.). There is heaps on Marxist Biology. But besides that there is an article (very much to the point) by Hessen on the ECONOMIC ROOTS OF NEWTON'S PRINCIPIA with an article on THE CLASS STRUGGLE DURING THE ENGLISH REVOLUTION. But he mentions not *Winstanley* but Overton and Lilburn. Overton is acknowledged to be "almost a Bolshevik"!

I enclose a letter from Raven which goes to the root of the matter especially as regards our intention. (We can leave the title for the moment). Please send it back soon together with the carbons of the letters I wrote, - unless you especially need these. It might be a good plan for me to do 2 carbons, but I have not been doing so as yet. It is rather necessary for me to have the letters as it is important that I say everything to all men and that I do not repeat anything. My memory is not perfect! At the same time, you ought to have the main points before you: if it would help I will make a brief Memo of all the points covered in those letters as soon as I receive them back and send it to you for "keeps".

Please give me your views as the points raised in Raven's LETTER. And especially send your slashes at the plan. It is getting into shape. You will notice innovations. Maritain is my suggestion as being the greatest of the Catholic thinkers. I have had criticisms of our idea to the effect that the reviewers will at once say: but the conventional and orthodox view is nowhere stated except by hostile critics. I would not suggest H. G.. But I do think a straight Communist-Atheist and a straight Roman Catholic article would make a good section. It is rather amazing to ignore Roman Catholicism entirely! It is also a pity that we have no Quaker contribution: would you favour a straight article from J.S. Heyland?

Here's an interesting piece of news. I went over to Passfield Corner with Marcella Fecker yesterday. The Webbs were in great form, though they are within a year or two of becoming 150 years old! The amazing thing is this: they are working on their last Will and Testament, to be called "SOVIET COMMUNISM: A NEW CIVILISATION," - In two vols: a detailed study of the political and social institutions of the U. S. S. R.. We had most interesting conversations, but I did not mention our project, partly because I was not sure until the end that they are the very people to supply the need felt by Canon Raven. The subject I suggest for them would fit the work they are doing as an offshoot. They could take either England or the West. But until I have got Dobb fixed up happily, and an answer from a tentative enquiry from Wise (I am sure he will be afraid of using the name of Communism. I feel that a contribution from two such "realistic and influential" people as the Webbs, or perhaps *better* Beatrice Webb, because of her *greater* sympathy with the intention of our book, would be of enormous value. She is not ^{so much} impressed with the Communist philosophy, the language is strange and the system of ideas unreal, but she is tremendously Stalinist ("I'm more of a Leninist than a Marxist, and more of a Stalinist than a Leninist -because of NEP"). She is just the person. I said to her that I thought that the thing which needed doing was to demonstrate the relevance of the thing to British conditions. She said she was thinking it out, but at the same time was convinced that a member of the younger generation ought to undertake this task. And yet I can think of no one who could do it so well, and certainly there is no one with more influence.

"Our scheme requires that nothing shall reveal the country, the religion or the party to which our contributors belong:" Acton's ideal is not appropriate for us as it stands. But in the History Section we must make our minds clear as to whether it is to be British or Western history which we emphasise. Yours must be purely British, or it will lose its charm. But surely the Medieval and Modern section should be Western. Is there any objection to this rich variety of shades in the Historical section. I think it is rather good, for it is better to have four first-class essays not pretending to cover the whole of history, than to attempt the impossible in this field. How does it appear to you?

Another important point: in thinking out the scheme I have felt forced to relegate to Other Suggestions certain items which you may regard as of central importance. If Pascal is fitted into the scheme it can only be I think as part of a Section on Fascism or as a Section in itself. In accordance with Raven's Man in the street policy I am rather inclined to think Quick will not be suitable, though an excellent man just as Pascal is. Quick would supply a touch of the Inge stuff I think.

4.

Points in yours of 27. viii.33:

1. Dickinson, excellent, - but only if Niebuhr chooses a different subject. Cf. the last draft I sent you.

3. I will write to the Hammonds. In view of my Co-op work I could not do justice to such a colossal subject as this.

4. Yes about Carlyle. I shall only suggest Medievalism to Tawney and emphasise that we would like him to choose his own subject. I feel that a subject giving him more opportunity of a Confessio Fidei would be better still if only I could see it clearly.

6. CN also writes to me about Gollancz: "Romanes advised the agreement being made by a member of the Author's Society," etc. I think one of us had better join: it might pay us! The only serious suggestion I have to make is this, but only if you thoroughly endorse it. My father knew Stanley Unwin. I could write to him thus. We have completed preliminary negotiations with a certain publisher, but one at least of the contributors urges that we approach your firm also. The Editorial Board, which will decide this matter meets shortly. Does he feel able to give some idea of the terms he would offer if the book were placed in his hands? It would be necessary to explain the position exactly. The only possible disaster would be if Gollancz got wind of it: but that would not happen possibly. Is this a good plan? I personally share your view that none of us is doing this for the sake of getting something out of it. But on behalf of those contributors who may require to be satisfied that the publisher is not getting away with it, as Gollancz has the reputation of doing, I am not at all averse to taking some steps in bargaining with him. But it must be done very tactfully and with informed backing, such as is at present lacking. On the expensive edition, the terms are not so good as they appear: 10% on the 5s. edition is alright but on the first 2,000 of the 10/6 edition I think many publishers would give us 15%, and raise the scale above to 20% up to 5,000 and to 25% beyond. I may be quite wrong, you and others with more experience can say. There is also the point that it is not a single author but a whole group which is concerned: this should if anything push up the royalty. The basis of division is a question for the Editorial Board. I expect the right basis will be share and share alike, or an element of "according to length". It is pretty obvious that the arrangement for "Christianity and the Crisis" was suited to an eminent editor but is not appropriate in this case. I should not be dismayed if only my expenses were covered: actually the realisation that one obviously earns money from editing a book did not dawn upon me clearly until the day I was due to meet Gollancz

and was marshalling business acumen and drawing upon Hecker's and Strachey's experience in readiness for the fateful interview!

Gawd, the work is interesting. But I must not let the CO-OP suffer unduly. I have been in Manchester for 4 days at the C.W.S. hqs., and now I am off for Brum for a conference with Gargant Florence and Darling of the C.W.S. and the other researcher.

A point of importance in its bearing on the plan for the book is how far we aim at "universality" rather than "insularity". I am rather for the former, so long as it can be accomplished without putting off our man in the street in England. It will be necessary for success in America and for any possible translation which may be made. It is I think too much to hope for Russian translation, unless of original contributions from Lukachevsky and Gorki. Lunacharsky would be marvellous on the subject I attribute to either him or Gorki, but it would be rather like writing to Stalin I feel!

Excellent about Macmurray dont you think? And would not his contribution, almost I might put it whatever its length, and however individual its point of view, form an excellent first essay, provided he were asked to write it as such, under whatever actual title he feels to fit best?

He says in his letter to me (written before receiving my follow-up letter re Editorial Board) "You may take it that I am very anxious to do anything I can to help with the launching of the volume." I think that means he joins the Editorial Board, although he has not confirmed it, and I cannot for a day or two assume it. He will be away until the end of September in Scotland.

I go to Brum on Sept 18 probably. Dobb will soon be back in London. Raven is at Ely. When and where can we all best meet? Without Macmurray soon or in early Oct. mit-196?

Everyours,

Donald.

Professor John MACMURRAY

on the Purpose of the Book.

(Based on a letter to D.K.K. dated 7.ix.53)

It is essential to find a basis of unity for the book. It will not do to make a book the net result of which is to make people feel that there is no possibility of coming to any reasonable conclusion: that will make confusion worse confounded.

It is possible to make a book that represents all the possible views on the relations of C. and C.. That would have its place, but only as a book of reference for the politically minded intelligentsia. I take it we don't want that.

But the basis of unity need not be agreement in point of view. A common attitude of mind in approaching the problem will do. The attitude which suggests itself to me as one possibility is a common conviction that some radical alteration in the present social order is both necessary and desirable, coupled with a readiness to examine C. and C. fairly in the light of that conviction.

There may be certain dogmatic views which it is necessary to have stated, like the orthodox Communist anti-religious or the orthodox Catholic position: and it might be possible to have a section devoted entirely to the orthodoxies, which would then provide the basis for the enquiry whether a synthesis were possible. Though I am not sure that synthesis is the right word.

I SHOULD WANT THE BOOK TO BE A REAL EFFORT TOWARDS A SYNTHESIS OF COMMUNISM AND CHRISTIANITY.

As to my own part I am convinced that I have got a long way towards a synthesis of C. and C., both on the philosophical side and (though less clearly) on the practical side. Let me put one issue which is central. The anti-religious attitude of Communism is inevitable: because the religious forms of society are the central symbols of the norms of social habits which compose it: and as symbols they appeal direct to the unconscious. If you are to destroy a social order you have to change the social habits of masses of people. And you can't do it without destroying their religious forms. That is why Marx tried inactively to smash religion.

But also if you are trying to establish a new social order you are trying to integrate a new system of social habits, and you can't do that without a religious symbol for the keystone. That is why there is the worry in Russia about the "spiritual front". In practice that must mean that you are thrown back upon Christianity in some new interpretation for the integration of life in a Communist society. And the first theoretical necessity is to distinguish between Christianity and the religion of industrial Europe.

I could do my contribution either concretely like this or in terms of philosophical criticism.

(Let's have both, - for the concluding essay TOWARDS A SYNTHESIS - Ed.!!)

Handwritten note:
This is excluded
not to be included
H. Read

Neither the persons of the contributors, nor their arrangement within the sections is essential in this plan, (a larger number of contributors of somewhat shorter essays may indeed be advisable in all sections), but solely the manner in which the irreconcilables are proposed to be fused into the scheme. That they will refuse to come in in this place, is, of course, possible. But their inclusion in this section would do doubt narrow down the issue in a most desirable way.

Moreover, it would "dramatize" the Russian section a bit, which is already in danger of becoming the dogmatic part of the stuff. This section would now get a "dialectics" of its own; this would be all to the good, supplying the Synthesis Section (III.) with a logical background. The lack of a background of this sort, was, rightly, pointed out by the critics of the Cambridge scheme more than once. Macmurray has now agreed to this re-arrangement, in principle.

I hope that we can arrange now our meeting very soon.

Yours very sincerely,

Karekolanzi

Puttenll

Layry

Auden ✓

Communism and Christianity
 would like "Christianity and the Social Revolution"
 or subtitle [in the West]

44a, Ravenscroft Ave.,
 N.W. 11.

Xtly sympathetic to communism

simply leaving it at that

making some constructive proposals

25 March, 1934

COMMUNISM AND CHRISTIANITY
 The social revolution in the West

interview + Layng + Noel
 28.3.34

Dear Prof. Needham,

I tried to get you at 2183 on Sat., and again on Sunday as well as at St. Mary's Hospital, Paddington, on Sunday.

Could you be in Cambridge on 1 April (Easter Sunday)? Or if this is not possible to you, on the 31 March (Saturday)? Or would Thursday or Friday this week suit you? If necessary, I could come also on one of these days. My number is Speedwell 8257, and I am usually at home. In any case there is somebody to take the message.

In preparing for our Cambridge meeting, which did not come off, I plunged into the study of "C. and C.". When we first met, I did not know half of the stuff. It is a great and weighty task, and the preliminary questions which must be decided without the slightest ambiguity, if this task is to be fulfilled, are numerous. On the other hand, I had not realized how much hard thinking and excellent formulation work had been already done.

The right plan of the book seems to me to be to return to the Cambridge Scheme, but with the inclusion of their irreconcilables in the Russian section. Hence:

Raven: Introductory.

I. The Communist Tradition in Xty.

C. Noel

R.H. Tawney

J. Needham

~~Christ Communist~~ The ~~Christianism~~ of the Gospel
 The Middle Ages ~~the Comm of the~~ prim Church
 Levellers etc. 17th c. ~~the Xty~~ Layng & the Xty socialist movement

(Make this section as full and strong as possible).

Raven

II. Russia (pp and con).

J. Hecker

M. Gorki

D. Lukachevski

A. Temple

J. Maritain

The Russian Revolution
 The new ~~in Soviet~~ Russia
 against Xty ~~in the~~ "distinctly Russian"
 N. Zinnov the historical mission of
 the Russian Xty
 To get to the point
 the right wing of our
 own point of view

answering the R. challenge

III. Christy and Communism to-day.

Niebuhr

K. Polanyi

Devare Allen

A. Lewis

J. Macmurray

Concept of (defensive) Precision
 Facing (the common enemy)
 (concrete, positive contribution: non-violent
 class-warfare)
 (partial synthesis)
 Summing up.

a devate

1.

44a, Ravenscroft Ave.,
N.W.11.

Return to
JN

T1934J

19th May 1934

Dear Needham,

About a fortnight ago I had a long talk with Gollancz. He is very keen on publishing this book, and was definitely enthusiastic about the suggestion to change the title into "Christianity and Social Revolution". Indeed, he had experimented ⁱⁿ some uneasiness about the title himself. But what I thought most gratifying about it all was, that he agrees with the change for precisely the same reason for which we advanced it, namely, that it will add to the weight and seriousness of the venture. He suggested to get Raven to state quite frankly in the Introduction the practical issues implied in our position. He too would be glad to get in Temple as the "extreme right wing" of our own position, yet he prefers to have him in an inconspicuous place (i.e. not in the Introduction) to whittling away the substance of the matter for the sake of having him in at all. He said that I would soon get a final proposal from him on royalties. He agreed to the royalty percentages proposed by Kitchen concerning the more expensive book, but explained that it was quite impossible for him to go beyond a 10% royalty on the cheap edition. He expects me now to go ahead with the editorial work. He promised that he would consider whether he could not fit in something for editorial expenses. I myself had raised this point towards the end of our talk, even in a rather tentative manner, adding, that I was glad to go on with this work in any case, but that I nevertheless thought, that I had better mention the matter to him.

Auden sent me the enclosed outline of his contribution. Macmurray and I both like it. Macmurray thinks, I ought to warn him not to glur over the differences between the three points of view too much. I have written to him that I am forwarding his Outline to the Trinity.

Lukachevsky's contribution has arrived some time ago. ^FMacmurray likes it rather. I feel that L. is not quite fair to his own thesis that religion is only a reflection of conditions in a class society. Very much stronger arguments and more convincing instances could have been adduced to prop up this thesis. But it is a genuine literary Menhir of Atheism. Very much like the real thing on the Easter Island. Will you read it, and send it on to Raven, or shall I have it typed for you both?

Donald K. seemed anxious that I should keep in touch with Edwin Barker (C.S.M.) concerning this work. If you don't object, I shall proceed to inform him, as far as I feel it convenient.

Macmurray is writing to Niebuhr informing him of the change of title

F It will need a good deal of pruning and re-writing.

and its implications (i.e. The alternating Western civilization is con-
fronted with, and the crisis phase to which it has now passed.)

Thanks for your Book. It does make good reading. I rād out a chapter
or two aloud, and got an excellent hearing (from my wife). It is only now that
I begin to realise how much your conception of the true relations of Science
and Religion differs from Macmurrays and , again, how closely you are both
associated in the research of the right patterns in Science itself.

I mean to go ahead now briskly.

Yours, very sincerely,

Karel Čechov

44a, Ravenscroft Ave.,
N.W. 11

8th June, 1934.

Dear Needham,

Father Noel has sent his contribution to me. Macmurray is reading it just now, but he promised to pass it on soon. I like it very much. But it will have not only to be cut, but also partly revised, so as to make its "economics" more presentable. We can't base our case on Morice Hindus's interpretation of the economics of Russian collectivisation, for instance. And so on.

I rang Gollancz's to-day. They were rather apologetic, and promised that I would receive the communication on our meeting of May 7th in a day or two.

Macmurray has written to Niebuhr who, by the way, is expected to turn up here in the course of the summer. Hecker has been now invited by me to offer an opinion, whether the Russian section should not include a contribution by a Russian Christian, claiming a share for Christianity in the Communist achievement--in spite of the failure of the Pravoslav Church, in spite of the Pacifism of Tolstoy, in spite of

of the reactionary ideology of Dostojevski.
If no Sovjetrussian would volunteer, I said,
I should have to try to find a non-Sovjetruss
ian, (i.e. a Russianemigree) but that We would
certainly ask nobody to contribute, who could
be regarded by the Russians themselves as an
enemy of Sovjetrussia.

Would CannonRaven send me on, together
with Lukachevski's Ms., the Ms, of an outline
of Hecker's contribution, which, I believe,
is still in his hands?

Yours sincerely,

W. D. Howells

44a, Ravenscroft Ave.,
N.W. 11

8th June, 1934.

Dear Needham,

I received your letter of June 7th just as I depended to post one to you. So only this second letter is the answer.

Yes, also Macmurray is somewhat pessimistic about Tawney, because he is supposed to be very slow to move. *I have* not yet arranged for a meeting, and so the matter is in a rather backward stage.

My account of the questions I ~~MEME~~ put to Hecker is the upshot of several talks I had with Zernov on this subject. He is, topically, not the man for it, he says. Others mentioned e.g. Prof. Fedotoff, seem rather risky to ask for a contribution, for the articles of Fedotoff I perused for the purpose of forming an opinion, made a somewhat Mereschkowskian impression on me.

I could not help feeling at a recent Conference at High Leigh, where Macmurray

-ray read several papers on Religion and Politics, that he has now reached a stage in his thinking which designates a signal advance in our general philosophical position and is perhaps the beginning of a very great ~~REVISION~~ change in the method of dealing with these subjects. But Canon Ravens defection would be a very severe blow, and I hope that this is not his final word. The important thing is to get him to offer an opinion on Father Noels article. I am of course the last person who can reasonably hope to persuade him to anything, as I EM, unfortunately, do not know him personally at all (couldn't that be remedied, by the way?) On the other hand, our efforts to put the Russian matter into a whole new light might appeal to him. Macmurray thinks that this alone, if we can get the right man for the job, would be a very important thing to achieve. If you definitely tell me to write to Raven, I am prepared to do so, but my doubts seem too obvious to be dismissed lightly.

I send your letter with R.'s enclosure to Macmurray.

Would it not be possible to meet once again? If you can spare the time, I can run down to C., (if necessary). I am free till Thursday, June 21 st (incl.), and from June 26 onwards.

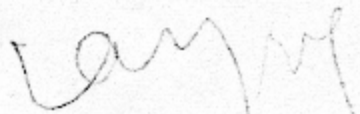
Yours ever,

Karel Ravzi

as from
c/o Bekassy,
Malting Farm,
Thurston,
BurySt. Edmunds.

12. Sept. 1934.

Dear Needham,


Would it be possible for you, I wonder, to arrange a meeting any time this week-end between Friday 16th Sept. (eventually Thursday) and Sunday forenoon? I am just leaving London for Thurston (with my wife) by bus and intend to return on Sunday in the same way, via Cambridge. Letters will reach me at the above address.

It would be excellent, of course, if you could come over to Thurston by car - any time without previous announcement - for communications by post & train are rather awkward from Thurston.

I enclose Niebuhr's and Lewis contribution. Both seem to be excellent. Also letters from Raven and, especially Hecker.

I do hope, that this letter

reaches you in a useful time
and spot.

Yours ever,

K. S. Rangji.

44a, Ravenscroft Ave.,
N.W.11.

23.Sept.34.

Dear Needham,

On the 12th of this month I posted Niebuhr's and Dr.Lewis's contributions to you. I do hope they have safely arrived.

There is very good news from Kitchin . A long-wandering letter -dated Sept.5.- reached me quite recently ,in which he tells me about his greatly improved health,and actually volunteers to take on lightwork on the book again. You knowthat I never believed the dark prognostics about thestate of hishealth. So I take things at their face value ,and answered that I should welcome it extremely ,if he returned to thework at once.

.....
Interruption.

Kitchin burst into thehouse. He looks physically quite rested , almost every sign of his recent illness has disappeared We arranged totalk overthe position of thebook thisnight at my house , andI intend to ask him to go over Nools essay , andmake it shorter, more definite and concise . He seems to be bot very eager to work yet also afraid of taking o too much, so I think I should better be cautious at first.

Anyhow , I will talk over things with Kit
tchin to-night ,and will then make a definite
move on.

Yours ever,

Karel Dagi

27.9.34

My Dear Polanyi:

I have now read carefully the contributions of Niebuhr and of Lewis, and admire them both very much. The former, though written in a slightly heavy style, shows clearly how necessary motives of the christian type will be in the functioning of the classless state. The latter seems to me wonderfully trenchant and incisive, and should appeal very much to the less scholarly and educated readers of our book.

I see that Niebuhr's essay comes to 32 pages of double-spaced typescript, and Lewis' to 32. Lewis seems to think that his is much too long, but I have been so much impressed with it that I should like to urge that it be not cut down at all, or only very little. He seems to me to raise so many fascinating points, and to be so bold in his thought, that it would be a great pity to reduce the size of his essay. If Collings makes any difficulty, tell him to print some of the sections in smaller type, or to increase the size of the book a little, or anyway to get the stuff in somehow. I noted what you said in your last letter about getting Donald Mitchin to reduce the size of Kool's contribution - I hope he will not be too severe about this. I should very much like to see the cut and uncut versions as soon as they are ready.

The next news for you is that I have now finished my contribution "Science, Religion, and Socialism - a historical essay" which comes to 40 pages of double-spaced typescript. It incorporates some of the essay I published two years ago in the Criterion, but much changed, and also includes some glimpses of the seventeenth century: the Bishops, the Levellers, the Virtuosi, etc. I will put the finishing touches to it on Monday next, when the University Library opens, and will then have a copy made of it. You should therefore receive it about ten days from now. In the meantime I will give Conrad Kool, Niebuhr and Lewis to read, and will then send them to you in the same packet as my own.

Let us now discuss how the book stands as a whole.

The following essays are presumably practically ready:

<u>Raven</u> Introduction	not written yet, but presumably he'll do it quickly when he has all the rest before him.
<u>Hecker</u> Russian revolution	written
<u>Antonovskii</u> orthodox Marxism	written
<u>Boel</u> communism of Gospels	written
<u>Niebuhr</u> Ktn. politics & Comm. religion	written
<u>Lewis</u> Conflict in religion	written
<u>Hardman</u> Sci. Rel. & Socialism: a historical essay	written
<u>Layard</u> Ktn. soc. movement in sixth century	written. He is still re-vising it, and I shall write to him to-day telling him to send it to you as soon as possible. I know it will have to be cut considerably judging from the first draft I have seen.
<u>Macquarrey</u> Conclusion	presumably partly written, but can't be completed till all are in.

Now would you please let me know in your reply what exactly has happened about the following proposed essays??

✓ Tarnoy middle ages
 ✓ Futterill early church
 ✓ Gorai new man in soviet Russia
 ✓ Zornov historical function of Russian Kty.
 ✓ Archbishop Temple ???
 ✓ Maritain Thomism and Communism.
 ✓ Z. Polanyi on fascism, the common enemy.
 ✓ Devere Allen on pacifism

Of these Futterill's is a manuscript. It could presumably be sent to Raven for expert comments, and then we could use whatever of it was worth while. Unfortunately, as I know then at Maxted, I can never make out whether Futterill really wants to publish it or whether Boel wants him to either. What did you think of it when you read it? If you want to write to him direct, his

address is Christopher Cottage, Thaxted, Essex. Then there is Ludon, who is presumably writing his contribution now, since his syllabus has been in our hands for some months already. I ought to have included him, of course, in the list on the previous page.

Is Darbasse now a complete wash-out? Can we write him off?

What has happened about the inclusion of an essay of a more purely political kind about socialism and communism in England?? The names of Burns and of Strachey were mentioned when Bobb refused.

At one point the name of Elisabeth Wissemann was mentioned as knowing a lot about the situation on the continent. I suppose nothing has happened about her.

In the earlier papers about the book I have many other names mentioned, but I assume that no further pursuit of them has been undertaken. The time has come, in my opinion, for our penultimate or ultimate push to be made. I agree entirely with Hector (whose letter I enclose herewith) that it is time the book came out, although I doubt whether we could now hope to catch the Christmas season. However, if it were produced in the spring of next year, that would be a great deal. Will you let me know in your reply exactly how these letters now stand?

When the proofs begin to arrive, I would like to suggest that Collencz put them straight into page proof, and then that you send out the complete set to all the contributors. This is what we did with "Science, Religion, and Reality" in 1964 and it has the advantage that many pairs of eyes are on the look-out for mistakes of various kinds throughout the book and not only in their own particular sections. In particular, everybody ought to have a chance of checking the Prelims.

XXXXXXXXXXXXXXXX

I also enclose herewith a sheet of a memorandum I have prepared concerning certain ~~unwritten~~ outstanding things in the literature which ought, it seems to me, to receive a mention somewhere in our book. I don't seem to have succeeded in bringing them in to my own essay, but I suggest you send a memorandum each to MacCurray and Raven, for they may be able to make a mention of them.

Now finally I have been delighted to hear the good news about Donald, and will write to him a letter as soon as I can. I have been filled for a long time with the utmost guilt regarding him, for I have not been to see him once since his illness began. However, I hope for forgiveness because it coincided with my taking up my new duties as Reader here, and since that time I have been quite overwhelmed with work, partly owing to the natural difficulties attending the settling in to a new and responsible post, partly owing to various re-organisations which are going on here in teaching and other matters, and partly because since Hopkins is President of the Royal Society, the second in command of the laboratory has responsibilities a little out of the ordinary.

With best wishes,

Ever yours,

44a, Ravenscroft Ave.,
N.W. 11.

5th Oct .1934.

Dear Needham.

I was in bed with a bad cold till yesterday, when I at once arranged about Macmurray, Gollancz and the circulation of the materials. Still, I ought to have sent you a line of confirmation, but I was hoping that I could first fix a date with Gollancz.

John Macmurray has returned to London this week; he seems in excellent form after his holidays in Scotland; we have agreed to have a full talk about the book this week-end. I intend to finish my contribution by the 15th October.

Now about the exact state of the book.

Introduction: Raven:

I. Part. The Communist ^{Tradition} in Christianity.

Noel (Christ Communist) (The Communion of the Gospels and of the Early Church).

Needham Science, Religion and Socialism (A Historical Essay);

Lawrence The Christian Socialist Movement ^{in England} the XIXth Century.

II. Part. The Russian Challenge

Hecker Communism and Christianity in the Light of the Russian Revolution.

Lukachevsky The Philosophy of "Revolutionary Atheism".

*Some of Barbusse?
Lorenberg? Lukacs? Macmurray?*

III. Part.

Christianity and Communism.

Niebuhr Christian Politics and Communist Religion.

Auden The Good Life.

Polanyi The Common Enemy.

Lewis Conflict in Religion and Society: Communism

Heir of the Christian Tradition.

Conclusion: Macmurray III Social Revolution (to be Sect. (?).

In this skeleton of the book only the contributions already written or definitely promised are included. It is clear that the first and the second Section need completion. Although this should not prove impossible in a month's time allowing the book to appear by Christmas, I personally do not favour the idea of hurrying it up too much at this stage. Niebuhr's and Lewis's contributions have made it clear that the book has a fair chance of becoming a turning point in progressive Christian thought in England. Our duty is now to implement the book so as to make it as effective as possible. For this we need Tawney in the historical Sect, and either Barbusse or Ilja Ehrenburg for the portrait of the New Russian Man. By spring we could perhaps have both, or at any rate something better than a mere substitute for them.

write myself

As to contacts and negotiations:

Tawney

Tawney's refusal was final, but he wished to make it very clear that he was in full sympathy with the aims and the plan of the book; he stressed very much the fact that it was merely a question of time. In fact, he left it open whether he should not write an Introduction to it, if he were asked to (which I of course could not do). More than anything else he wished to know how far this was a publisher's venture only or the outcome of the serious collective effort of a group working more or less on a common ground.

Temple

He has not been approached again. In my belief rightly Macmurray seemed to think that without Niebuhr's and Lewis's contribution it was impossible to judge whether he should be approached as the "extreme right wing" of our position, or as an irreconcilable, or not at all. - Macmurray will speak with him on Tuesday, Oct. 10th at York.

Maritain

Ditto. Except his being definitely irreconcilable.

Zernov declined, perhaps because he did not agree sufficiently with the theme suggested, perhaps also for the reason which he gave as his only one - that he had not made a study of the history of the Church in the XIXth Century. He proposed Professor Feodotov as a substitute. Macmurray and I met them both, but thought Feodotov, who is a raging anti-Sovietist, quite impossible. Berdiaev suddenly re-appeared on the scene, when Hecker and I both witnessed his remarkable pro-Soviet admissions at the Anglo-Catholic Summer School of Sociology. Hecker however was afraid that B. would not admit any change of heart in writing, even if such a change was going on in him. Hecker thought that he could not secure for us a contribution from Gorkij, and did not favour the idea of approaching Gorkij through Gollancz' secretary, on account of the great delay entailed; moreover, he was afraid that the stuff we would get from Gorkij might turn out to be not the thing we had hoped for.

Putterill's inclusion was very much favoured by Father Conrad. I myself have never seen the MS you speak about; I know nothing of his apart from incidental articles in the Catholic Crusader. Kitchin says that we should be careful about his facts. At any rate I have left this matter over till after Noel's essay reaches its final form; I confess I felt a bit shy about it.

get on Sunday

Strachey, Burns have not been approached. Raven asked for the inclusion of an essay "of a more purely political kind" (I use your, not R's expression), when the purely academic in which C. and C. were dealt with seemed to endanger the practical seriousness of the book. The new plan saves us from this altogether. Such an article would now be very difficult to fit in.

X

I manner

Barbusse has not been asked; I ought to do this at once if we decide to drop Gorkij finally.

I should favour the following course:

- i) Fix up with Gollancz publication in Spring.
- ii) Fix final (early) dates for contributions at once.
- iii) Take Niebuhr and Lewis as the key-note to which the rest is accompaniment and Kontrapunkt.
- iv) Make a great joint effort to get in Tawney as the historical expert in Sect. A. If this should fail, get his advice for a right selection of a substitute on the Middle Ages.
- v) In Sect. B. either Barbusse, Gorkij or Ehrenburg must be roped in. If Berdiaev goes to Canossa,

he should do it in the book. Finally to strengthen the Russian section we might ask one of the most brilliant Marxian philosophers of the modern type, Georg Lukacs, to give an exposition of Dialectical Materialism from the point of view of ~~the~~ Idealist Philosophy (or Religion).

- 6/ Ask Raven to put in the Introduction the straightforward question of "Christianity at the Crossroads". And ask Macmurray to bring the matter up as near to the plane of practical reality as the stuff allows.
- 7/ I should regard it as a great gain if Temple would come in on the extreme right; but would leave him out, if he remains irreconcilable.

I have asked Kitchin to reshape Noel (with Noë's permission.) Macmurray is rather disturbed about the presentation of this most important matter. It is actually pivotal for the whole historical section, if not for the ~~entire~~ book. Of course, before we ask him to agree to the reshaped version you will look into the matter carefully. As to Niebuhr and Lewis, Kitchin has not seen their essays, and so there must be some misunderstanding about his intention (mentioned by you) to make alterations in them. I think myself that it would improve the ~~unity~~ unity of the book, if Niebuhr struck out a few very offensive phrases about Communism leaving the argument itself untouched; in Lewis's essay I would cut out exactly the same passages on economics he himself suggests for deletion, and should like to ask him to make the passages on Communist philosophy more accurate and more convincing, because they are open to very serious criticism on the grounds of scholarship (this correction would moreover work out as a very strong confirmation of his ~~position~~ assertions).

(exc. 13-15th)

Thank you very much for the suggestions about historical material. But I hope to see you soon. Any day from Wednesday onward / suits me equally i.e. any date between the 11th and 12th (both incl.) on the one hand, between 16th and 19th on the other. But perhaps it would be the best plan to talk matters over before I meet Gollanz. In this case I would come to Cambridge on Monday the ~~11th~~ 8th (my talk with Macmurray is on Sunday, my appointment with Gollanz on Tuesday 4.p.m.). I could stay till Tuesday noon, Please write at once or wire, if you think we should make it Monday.

I hope to be able to see your contribution when I come to Cambridge. I am already very keen on it.

I hope to be able to tell you Auden's dates by then. I ought to have made sure about them, of course.

Yours ever,

K Blauz.

44a, Ravenscroft Ave.,
N.W.11.

11th Oct. 34.

My dear Needham,

No new date from Gol-
lancz yet. In spite of all my 'phone
calls. I am writing to-day about it
to him.

I propose to ask Auden
to write his contribution during the
Xmas vacation, and to fix it all up now,
definitively.

I had an excellent long
letter from Kitchin. I suggested that he
should see you at once, or the next week
at the latest.

After having read most of
the Putterill stuff I decidedly favour
1/ the inclusion of the whole period of
persecution; 2/ to sound the apocaly-
ptic note in the book of which some

of P.'s text gives such striking instances of; 3/ the Synod to decide how far we should go in this all-important direction.

Macmurray was met by a great surprise in York. Both Temple and Oldham just agreed out of hand with his general attitude; the Master of Balliol fought a losing fight ... John boosted the book; they will be all expecting it...

Yours,

K. P. Naugle.

44a, Ravenscroft Ave.,
N.W. 11.

31st Oct., 34.

My dear Needham,

It is very good news that Raven seems to think the latest plan a "definite improvement". Especially so, as you, rightly, included Putterill. He then goes on to say: "As soon as my Halliday Stewart lectures are in print I hope to get time for serious preparation of the lines of my Introduction. It won't be easy; in fact, as I have told Needham, I am more and more doubtful of my fitness for it. But I will explore the ground, and see what can be done."

I wrote Raven rather fully about the Lukacs suggestion, and that some of us were thinking of asking Franz Borkenau, if Lukacs refused, to state the Marxian atheist case fully on modern sociological grounds.

Also I made clear that we will have to bother him quite a bit about Noel, Putterill etc.

I got Lukachevsky at

last. But what about Hecker?? I had been informed by Donald that his MS is in Raven's hands. Raven's letter makes no mention of Hecker's MS. There must be some mistake somewhere. Perhaps you forgot to mention to him that we need not only Lukachevsky's but also Hecker's MS. But no, in looking up the correspondent I just find in his letter dated Oct. 23, and addressed to me that :

"Needham has sent on to me your letter requesting me to return the Hecke M.S. I assume that this refers to the Anti-God script; for I have had nothing else except some notes from Noel". - So where is Hecker?

Yet no answer from Auden. I will ask him ^{again} to make his decision as soon as possible.

Macmurray has now approached Oldham to come into the scheme. We would manage to squeeze room for him in the Layng department, I feel; I believe strongly in Oldham.

I wonder whether you want to take on us to Elyon Saturday? Perhaps I could switch off to Thurston late on Saturday night? How far is it by car if there is anybody to take you? Maybe my cousin could fetch me in C., if I could arrange in time. Will there be a chance of meeting Layng? And Noel? There is nothing definite behind all these

questions. I am only a little overwork
ed ,and should love to have a good tin
CE

Gollancz has sent us the drafts of
the (signed) agreements. Donald wants
to have them commented upon by the
"Incorp, Authors "etc -Union. But I
will keep one of the copies ,and take
them to C. with me.

Everyours,

Kenneth Stangor

Thaxted. Nov. 11. 1935.

My dear Joseph,

I am typing in bed, so have not much command over the machine.

I went to bed on Saturday and the doctor has kept me there ever since, because I have a touch of bronchitis. Luckily Bertram was here for Sunday and preached at night and took the early mass and was ~~even~~ deacon at the High Mass, so it helped Jack immensely.

What a splendid review of our book by Tawney in the Nation and ~~the~~ ^{the} Church Times was fairly good. Conny Hawker read me your second contribution and I thought it masterly. I am only gradually getting through the whole work as people are able to read it to me. I don't much care for either of the articles by Lewis, the second seems to me to need ~~translating~~ translating into English. The first is good but perhaps holds up the action of the book. I have not yet written to him but must soon do so. If you are able to be over either of the next two Sundays while I am away on holiday it would be a real help to Jack.

with love

Conrad.

17 Nov.

My dear Needham,

I have received this an hour ago with instructions to read & send to you with comments before tomorrow. This isn't easy: I must post it in half an hour.

Main point for Noel: Why is the Apocalyptic element omitted? I don't myself believe in its supremacy, but was clear that no essay on Jesus & Communism can ignore it. Communism is itself Apocalyptic, & it is surely worth while to show in what sense Christ foreshadows & shares the belief in catastrophic revolution & the hope

of a new & righteous era.

I feel confident that the synopsis
has excellent matter in it: but
neither in contents nor in arrange-
ment does it seem to me, as yet,
adequate.

This is hasty & crude. But H.
insists that you want it for
tomorrow.

Yrs ever

Charles Kewen.