

13th October, 1943

My Dear Miss,

What I vaguely suspected is true: -
My "murderous" description of the potential
effects of a market-economy is indeed
essential to my position. It implies a
number of definitions which are necessary
for the sake of clarity, mainly of the terms
"society" and "institution", as well as of
"incompatibility". Society is ~~here~~ referred
to as consisting of human beings and their
habitat. That which physically destroys these human
beings is incompatible with the existence of society.
More important than all, institutions are
implicitly defined as mechanisms, instead
of as organs or functions of a society. The
latter - more usual - definition, or rather
unconsciously implied definition, would
make my present treatment meaningless. For
unless an institution can, potentially,
destroy a society, its use arguing do.
the self-protection of society, etc., as
these are, it appears, interlocking definitions,
and the clearer this becomes (without in
Tendonik awkwardness) the better. In
other words: To get at my thesis, society
must be defined in physical terms;
incompatibility, in terms of physical
destruction; and institutions, in terms
of mechanisms. An institution which
"saves" a society could never destroy it - that
is why I must eliminate the functional
(or organic) definition of institutions
altogether. Otherwise I would be caught out
(1) by the behavioristic sociologist as well as
(2) by the idealistic social philosopher, equally.
So much in defense of my homicidal definition.

I have written to Cole and hope to see him soon.
Later on ~~my~~ I may approach Farrars.
In answer to my inquiry, cabled today
that the "bound book" will be probably
available by middle of January, ^{and}
that they will send galley proofs ^{middle of} ~~at~~ ~~seven~~
^{November} ~~as~~ they are ready. I will not wait for them.
but send you a complete copy soon. It
would be exceedingly useful to have the
views of Clay, and even more the
Hammonds' on specific points, such
as those ^{which} I enclose. Unless Clay, which is
hardly to be expected, is very much interested
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(More precisely: I am interested in Clay's
reaction to my thesis but in the Hammonds'
opinion on the factual points concerning
Speenhamland).

Yes, I will certainly come and see you
in Manchester. I was very sorry there was
no time to talk about your book plan. In
my conviction my theses allow of very
different interpretations as to their
relevance to the total context of human
life & society.

Nona's cure is progressing not
badly on the whole.

We were both filled with joy
and happiness at our wonderful
meeting.

Karl

25 x 173

Dear Miss - the very feel of life is
afforded with your letters widening
the scene of thought and keeping it
warm with the touch of friendship.

My writing today, I am afraid, is
tending to degenerate into scribble.
It always happens when my heart
is causing trouble. But it is well
enough I have got quite used to
it. When your birthday letter arrived
this morning - we had both forgotten
the occasion - it was like a brotherly
hug.

I saw Cole yesterday. He had arranged
for a long undisturbed chat, and
his sensitive poetic personality fitted
the atmosphere with a peculiar quiet
which we ^(both of us) enjoyed intensely. Of course
we agree very much in our general
outlook, and he even managed to
appreciate the reasons which make
me feel hopeful about the world
(although he delights in the liberal gloom
of the M. G. or N. H. type).

It would not be easy for me to
sum up what I believe to be ^{my} his
impression of my work. (For this also
came up, in the last hour of our stay.)
Maybe a number of points seemed

both interesting & plausible to him (market economy as an episode; the comparative novelty of ~~the~~ individual fear of hunger as an organizing factor in industry; the Spentaukland origins of classical economics; ~~the high way~~) some more interesting than plausible (the close identity of the "initial" and the "final" problems of market economy; in other words: that the unsolved problems of the 1820's explain the crisis of the 1920's); many more, I suppose, merely plausible, without being specially interesting. He appeared ~~at~~ completed at home in the details of 1780-1830 economics industrial history, & only ^{at one} point did I feel did he bring up facts which would cause me to qualify my statements, - fortunately, not on an essential point. He seemed, I felt, enthusiastic about my return to institutionalism and keenly looking toward to anything that might ^{and} make academic scholarship sit up. Yet he might be disatisfied with the awful sweep of my statements made sometimes on evidence of a most general nature, and even extremely disatisfied with some of my lines of argument, for all I know. (He has, of course, seen a line of the book, nor anything about it.) However, he has agreed to read a few chapters, and we are going to meet again, anywhere.

Huma and I were very pleased with the way Cote treated the matter. I did not hide from him, when he asked me, that I wish to devote myself to writing and research in connection with the general approach outlined in my book. It was one of those delightful meetings that light up a warm corner in one's memory.

You are of course quite right that in your instances the term societ is useless and should be substituted by the "individuals in question." Compare Bentham and Spencer, Fr. Wieser on foreign trade, similarly Haberler, and Mises all round. ^{here} There is no societ; questions as to its continued existence are meaningless. But then you should not have ^{not spoken of} "countries," not ^{have} referred to "tariffs" (which imply countries), not ^{have} mentioned emigration (which involve removal from Country to country). In the words you instances go to show that economic questions can be put up in reference to a definite economic organization; questions of market economy (such as yours) only in respect to a market organization of societ. The question must however be then restricted to matters relevant to such an organization and not include (e.g.) tariffs, political boundaries, emig etc which should be disregarded under these assumptions (cf. Wieser's definition of foreign trade as trade between individuals).*)

On the other hand: Once one assumes political boundaries, government and tariffs the purely economic definition of interests becomes inapplicable (i.e. a definition by way of real income and population statistics). Instead, social interests alone are relevant, the measure

*) Ricard's definition was sufficient. Of the ed. interesting, this confused discussion of this subject in the first page of Haberler's Methods of Internat. Trade.

proceeded

of which is not economic. Under these
 conditions the rate of the change compared
 with the rate adjustment is ~~the~~ decisive. (In
 market terms this is usually disguised as
 "frictions", a term which prejudges the issue
 since it implies ~~that~~ equilibrium conditions
 and excludes the phenomenon of "death"
 through frictions.) (except the singular def. of a market-society)

*) a very frequent case in the
 course of the history of
 human societies

finally: Any definition of society
 involves the acceptance of other than market
 relationships between the individuals. In
 order to avoid the difficult question what
 kind of relationships these be, it appears
 reasonable to posit the extreme case
 of the physical destruction of the individual
~~in question~~ involved, (*) since ~~each~~ most of their
 relevant relationships can be said to be
 dissolved by death.

I consciously avoided the question of
 the nature of these relationships since they
 are irrelevant to my purpose as long as
 I can prove that they must include
 more than the contractual relationships
 of barter and exchange civilization
 makes the whole of Western civilization
 one society (which dissociates into nations);
 Spauld with his *Gezweigung*, or even Simmel
 would make two individuals form a
 society; the anarchist postulates a society
 where any number of individuals are
 given; Maine *Tonnies* or *Maclver*
 would demand some a communal bond;
 Chaves and *Wille* maybe, a unity of blood.
 That's why I defined ~~explicitly~~ society
 by implication & in direct reference to the
 term institution - the two phenomena I am interested
 in, in reference to another, I might have

9 Jackson's Lane
No. 6.

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Ka. Li.

York Homey Lane
June 16
3 Wey. St.

Dear M -

the budget deficit method has a definite
- theoretical advantage over the
"National Dividend" of the Deflationists
as well as over the "Constitutional
investments" school.

(a) Douglas' scheme was wrecked by
the impossibility of gauging
what the market price of
an unsaleable article would
be. Before the Macmillan ^{the}
Keyes & others quizzed him
on the point, & he merely
promised to a silly formula
of "quantities of products
related to ^{possible}
total sum of money".

You avoid this difficulty by
referring to the Gap as an
overall figure, & which refers
to the National Income, not
to individual commodity prices.
Your problem, though cupicular
is not ab ovo resoluble —

This was necessary
in order to
calculate the
subsidy "mit
with whole
avoiding infla-
tion (cf. your
book p 43)

b) on the "construct. investment" school it has the advantage of simplicity and adaptability: quick & easy adjustment.

44 H &
44 bottom
48 top 2
49 top

Of course, the first point ~~the~~ leave the question open whether calculations of this sort can be reliably made?

The second raises a large number of vital political issues of an entirely new character. The taxation system would have to be suitable to construction in such a fashion as not to allow the rapid shifting of the burden of taxation without creating intolerable anomalies and, indeed, economic anarchy as a ~~sort~~ result of an irrational incidence of taxation -

economically

You call this "these refinements" (p 48) without some of these refinements it might well be like mending a watch with the help of an axe.

I am referring to the question of the "schedule" - p 49 top

Introduction

Incidental defect added to the system
Is it "incidental" - To what?

Capitalism - "a self-regulating system
of markets kept running by the
use of money. But this assumes
equality of saving and investment
- two unconnected quantities

Investment is not ensured,
and materially nor the purchasing
power needed to keep the wheels

of industry going -
- what is "incidental" about this?

Why be surprised if the remedy for
this is the most
far-reaching change in the
economic system?

↳ a small but indispensable
element of the mechanism
(is deficit finance!)

↳ the rationalist's especial surprise
- why was it not inserted in
1900? Why? Indeed why
did all the orthodox thinkers
oppose work in the opposite
direction?

Picardo agreed but (1) money
was unimportant (2) then
money even more so (3) the
old standard all important
was this new novel lack of
intellectual penetration? or
was the old 5. It more important
than today? (actually)

It is here been in the interest
of at least one side to find the
truth? Summary of abandonment
of fixed exchanges

(b) forecasts
of the rate of saving
(c) rate of
investment (d) an approx-

imate formula quantitative
proportion of taxation to total
circulation, etc.

In fact tremendous efforts
have been made to indoctrinate the
population with the opposite
set of ideas --

4. Draper: Full Supply money in terms of "coins" / all they don't think of
2. Out of taken money...

10 "Self-healing gap" presented in a price-supply-demand mechanism = absolute & unipolar.

"The main problem is a future target which must make up its mind on the precise measure of employment which it desires to maintain."

27 'Whatever the difficulties involved in choosing the right level of employment in well, well - this is not planning by the Recurrence funds of deficits financing! "Deficit may Government spend there!"

27 Head of the book: "Stimulate Investment? Discourage Saving?"

(28) Head of the argument on policy!
But what if there are alternative methods of achieving the same thing, why not choose the one which appears otherwise more advantageous?

Orki:
Pr of Neutrality
= "without incurring any real sacrifice"

"Perhaps the main purpose of the book is to demonstrate his 'principle of neutrality', and to give warning of the dangers accompanying any deviation from it."

"Key question - what he should file the 'gap' by expenditure from loan."

M. Polanyi: Full Employment.

our economic system is based on the fact that
you starve unless you can get into the possession
of money.

37. if, employment being depressed for lack of circulation,
the Govt covers some of its expenditure by the
issue of new money in order to supplement
circulation & restore employment, this must
not be looked upon as a process of borrowing,
but that the operation must, on the contrary,
be regarded as a definitive financial
act by which the Govt discharges for the
future some of its obligations, as guardian
of the level of monetary circulation.

Q.D. says: managed currency here became
managed - conjecturally planned
management - of the whole of
social framework (i.e. industrial,
assessing knowledge of saving curves,
and public expenditure curves)

H. P. says: "heavy borrowing" well, no
other total borrowing than "need"
was known up to our days: then VII,
VIII - then I or the II were used
by Charles V. or Francis I.
or Francis Joseph I. Rosseau is true
of the Continental Empires & the
US Confederation... there ~~is~~ is one
of the explanations why in 1800
Deficit finance I did not have deep
"discovered" in other words the Govt
was responsible for sound budgeting, not
for the level of monetary circulation...

M. P. Drang: full employment & free trade
p 41 "without limit - certainly not." K.D.: certainly
- is saying too much..

p 42 a the psychological anticipation
currently saving & investment is
assumed, at least implicitly

Savings would decrease with falling
N.D., but why would they decrease with a
rising N.D.? Is there a "Real Bottom"
- at the top? Why should full employment
save equal investment? Because
because this is bound to happen at any
definite level of employment & incomes.
But is this true? Why should the rate of
savings ~~be~~ ^{be} ~~un~~ ^{un} ~~limited~~ ^{unlimited} increase,
until it reaches 80% ~~thus~~
surpassing the whole national
expenditure?

the self-sealing ^{of the gap} mechanism functions
as long as there is no artificial
sealing of the gap. If it is artificially
sealed, there is no reason why ~~the~~
rate of saving did not contribute
outstrip the "investment" (including the
Budget deficit). In other words, why
should there be a limit to the need for
deficit finance? Investments might
fall to 0 while savings might soar
and the B.D. have to surpass the
Budget itself. In that case Employment
issues might have to grow without any limit.

p 42 M. Piracy - Why not "the desire for money be abated?"
Then the marginal rate of savings will fall
off; and as it falls, the rate at which
it depletes circulation will fall too?

KP:

there is no self-repairing under the artificial
conditions of the created by deficit finance.

u ⁴ No economic system machinery can
be made secure against sudden
massive changes in the habits of
buying & selling & spending!

M. Naugle: Full Employment

"The responsibility of keeping the monetary consequences
of a vast flow of commercial investments
within very particular desired bounds
44 must be obvious enough". What are they -?

Columbia University
in the City of New York

[NEW YORK 27, N. Y.]

FACULTY OF POLITICAL SCIENCE

as from 3, Edith Grove
London, S.W., 10

[July 1942]

My dear Misi, almost immediately I settled down to work and was deeply grateful to find my vague fears of a possibly paralyzing effect of a change of mental climate borne out. The New York team, too, is busy at work. That is a most gratifying experience.

And Mausi has taken care of my renting problem with full success. I am enclosing her letter, a veritable marvel of productive life under severe handicaps of health. It is indeed, a wonderful document.

I have seen Lord Lindsay these days. who promised to take up the question of a research fellowship. He seemed to rule out a teaching appointment in my case altogether, and ~~promised~~ ^{promised} to take up the question of a research fellowship. His first choice is Henry Clay and the Bank of England; his second, Nuffield College. I gave him full warning of Clay's position in regard to my work. Nuffield will have to wait until Clay's successor is known.

a one-term appointment in 1951?

In the mean time I had a letter from the College of Chicago University (Chairman, Social Sciences), saying inter alia that they 'still lack an economist' of my own 'breadth and perspective'. I do not know, of course, whether a one-term appointment would suit them (I rather doubt it), but before I find out, I will draw my friends at Columbia about the position in regard to 1951, so as to be able to rule that out, if it is more than probable, they will now have at last to make permanent arrangements in regard to the chair. Still, I should first make sure of their intentions, since the encouragement given by the Department to students who wish to do their Ph.D. Thesis under me, ~~leaves some doubt on the matter.~~ ^{calls for clarification.}

I am afraid, a one-term appointment will hurt them.

summer break taken

February 25, 1952

My dear Misi -

Slow to move and to take action, I have nevertheless come to the conclusion that I should give you a brief resume of the situation and suggest doing something about it.

Absurd as it must appear to you from a distance, the Associated Press publication of Chancellor Klampton's intervention with the State Department in favor of a revision of the McCarran Act, and the State Department's publication on the matter of your visa, left the American public with the definite impression that you had been denied a visa under the McCarran Act. Since nothing else about you is known here except to the elect, your future work in America appears gravely handicapped unless full publicity is given to the true state of affairs.

The best way to rectify matters, it appears to me, is to have the ~~fact~~ fact of the Rockefeller grant of traveling expenses published here and to amplify this piece of news by a brief biographical note, including your publications, activities on freedom of science lines, Princeton honors, etc. Please cable me whether you authorize such action. I am keeping in touch with Toni Stolper. Do you consider writing Lippmann about it? If so, let me know. It appears important to me that the matter should be cleared up before possible British reactions bring it to public notice and thereby further complicate issues over here.

(from a letter to M.P. - Feb. 23, 1956)

[to Muri]

...the truly historical topicality of our methods springs from the competitive co-existence initiatives of the Russians which make our crucial distinction of trade and market a vital need for the West, and possibly the key to a peaceful co-existence to-morrow. I was always conscious of working for the future only I never suspected it to be so near. I should now expect our methods to be taken up in my lifetime (!) in order to clarify the possibilities of world co-operation in practical terms between the various types of foreign trade monopolies the near future may confront us with. It is not my fault if the Russian inrush westward finds the West ideologically unprepared and altogether on the defensive; my program was to prepare superior positions which would assure a balance or synthesis under relatively Western auspices. But the awful military danger threatening from the East caused a panic, producing the "1984" leadership of a whole generation. To me the lurid intellectual obscenity of "1984" is paralleled only by the Russian trials themselves or (at some distance) by the ill-famed forgery of the Weisen von Zion of the 1890ies or '80ies. What a calumny of mankind a great writer's minute intellect had here produced. Believe me, the Weisen van Zion was also produced in good faith, yet it had its part in the holocaust of Auschwitz. I agree that a forgery committed by that Tzarist agent should not be comparable to a noble soul's exaggerated reactions to actual crimes committed by a ^{dictatorship} dictatorship. But what about the responsibility of a generation of intellectuals which honestly believed Orwell's exegesis to be a document of programmatic dignity? which did not recognize the signs of a dangerous intolerance and a growing nihilistic defeatism in that work of the typical sentimental atheist? It would be easy to show that Orwell himself believed the 'Devil's Gospel' - that esoteric secret creed of the rulers to contain the stark truth, which he himself refused to subscribe to for reasons he knew he was unable to formulate. Yet the true reason for this inability of his was no other than his own belief in them, since his pacifism,

his liberalism, his cheap illusionism left him no other alternative. Looked at in this light, the sway held by "1984" sums up what need be said of 1945-1955.

All that time (which, as you know, I unyieldingly refused to accept the Russian interim ethics at any point) I was preparing for the future, if one there would be. For a brief period darkness seemed to close in; the Christian heresy had invented a language of its own. Now the end of Western - Americo-Russian - materialism is in sight. The world is turning back from the so called 'economic' to its 'moral and political' axis. Peace and freedom are the dominant concerns of the future.

I am engaged in clearing up one small corner of the field: how to relativise again the economic concern, and subordinate it to those greater concerns that are looming ahead. We have absolutized the economy and are helpless when called upon to handle it as a mere tool, a secondary concern.

(from a letter to M.P. , Febr. 29, 1956)

Notes on Notes as a Hint on Big Subjects: your "M. of M." is ingenious, precise and, in my view, correct. A conjuncture of the two passions of the modern age: science and morality makes Marxist dialectics auto-reinforcing. However, your formula merely shows why it can be so. In other words, you describe the double aspect of all effective faiths , not the specific effect of the Marxist one. Your problem has been to my knowledge solved by the Princeton theologian (Jewish) , Taubes, author of Abendlaendische Eschatologie. Speaking on an obscure West European Jewish antinomian ghetto sect of the 17th (?) cty he rightly linked salvational movements with antinomianism (Expectation of change of the world is necessarily disappointed; the religious soul - redeedem - reacts by rejecting the unredeemed Law that has reasserted itself. This rejection differs only in degree , according to the depth of the basic salvational impact. I heard him speak in these terms at a Chicago conference on religion (sociologists plus theologians) , End of November. In applying his insights (he used historical, literary -talmudic- and dogmatic material of hagiology) to my own life-experience, I recognized the universality of this. All reformers (revolutionaries) are bound to be antinomian, the important cases on record being the 16th cty Anabaptista and the Bolsheviks (the latter , perhaps the only non sexualistically antinomian ones). Now, to my own thoughts . In the Great Transformation (or Origin of Our Times) in their later editions, I discourse not only on Robert Owen's peculiar rejection of Christianity, but also (at the very end) on the three revelations, the third of which came to our own time. The transcendence of the moralistic passion of the 18th-20th cties A.D. is achieved ~~in~~ in the discovery of ~~modern~~ society, as I call it, - not therefore in a move towards "idealism", but towards "realism", as referred to in the phrase "reality of society". Let us talk about that, if you feel like it, my dearest brother, K.

UNIVERSITY OF MANCHESTER



TELEPHONE ARDWICK 3333

FACULTY OF ECONOMIC AND SOCIAL STUDIES

DOVER STREET

MANCHESTER, 13

15. October 1956

My dear Brother,

It is a curious fact that I never seem to have time to think of it that I am getting old. So today I feel like looking round as for an object misplaced, in search of the years that have gone by in which I hardly saw you or heard of you. As a rule I am rather complacent about being hard at work every day and being torn between rival obligations, without an empty hour. But today I am painfully aware of this excessive preoccupation, but for which I surely could have shared more of my life with you and perhaps — who knows? — could be with you today on your 70th birthday. But my sadness should cast no shadow on this merry occasion. Nor could it, since it is only a sense of belonging to you in spite of all these distances and long separations.

I regret being away from the celebration of your 70th birthday because I believe that your life is a mystery, a magnificent mystery which is about to reveal itself, just now. It has been noble, happy - but not quite of this world. I feel that it is now touching ground at last, taxiing safely along the comforting runway. I am full of joy at the thought that John is there with you and will tell me all about it. He has a great affection for you and will be thoroughly suffused with the merry impression of the day. I do hope no shadow will disturb it, no illness, no pain, no disappointment. May you feel just comfortable. I have started enjoying it and you should follow my recipe. Every night that I go to bed in good health, I think of it gratefully. I think of those who lack it ^{and} pray for them, perhaps complacently. But yet I wish you this rich sense of comfort. Let Adenauer and Dulles rush about and carry the cases they so avidly hunt for. You relax by a wiser choice! My dear Karli, I wish ^{you} every blessing in the world.

About a week ago I saw Pi in Paris and we talked about you. She will write to you to congratulate you 4 days too late. She had the date wrong and I was not sure myself till I enquired of John, or rather of Ilona via John. Pi says you are both planning to visit Europe in April. What of it? I hope to see you in New York at the beginning of January and perhaps also in Toronto just before returning to England.

Miss
to you both.
I am
still, my love
left but any way
day sentiment.
There is no space
back at signing

and Ilona

Michael

Karl Polanyi

Letter from ~~Karl~~ Polanyi to his ~~brother~~, dated 15 October, 1956

My dear Brother,

It is a curious fact that I never seem to have time to think of it that I am getting old. So today I feel like looking round as for an object misplaced, in search of the years that have gone by in which I hardly saw you or heard of you. As a rule I am rather complacent about being hard at work every day and being torn between rival obligations, without an empty hour. But today I am painfully aware of this excessive preoccupation, but for which I surely could have shared more of my life with you and perhaps - who knows? - could be with you today on your 70th birthday. But my sadness should cast no shadow on this merry occasion. Nor could it, since it is only a sense of belonging to you in spite of all these distances and long separations.

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Misi

B 12 F 12

21 January, 1957.

My dearest brother - this is a sad letter, but whatever comes of it, let us be brave and brothers. You will see later on, why I couldn't postpone writing to you frankly. I know you well, perhaps better than any other living being, and know therefore with an unshakable assurance that you suffer as deeply, as terribly, as I do under our undeserved estrangement. What ever it is, - some truth

I do not know about myself or some falsehood you fell victim to - that causes it, I do not care about the rights or wrongs. Except for my father and my wife, I have never loved anyone as dearly as I loved you, and our first differences (!) some twenty ~~four~~ ^{three} years ago darkened my life as his death had done.

Some six years later you wrote to me that what had separated us was our attitudes towards Russia and my hypochondria (which was then passing). The latter I understood, not the former; to protect my interests I broke with my Hungarian heritage in 1919, with my Austrian refugee friends, in 1921, with my Xhian Left work in 1937, (eventually, ~~ended~~ ^{sifted} with one of my most gifted students and prospective continuers of my efforts, in 1953). My loyalty was to my convictions about the meaning of life which for my own purposes

I expressed at the end of the Great Transformation?
A young pupil of mine (he is 27), about
whom I wanted to talk to you, may
continue The G. T., and ~~would~~ try to
illuminate the scene from that source. But
what has that to do with us? There are curious
deficiencies in my make-up; passionate loyalties
frustrated by an erratic lack of response; ^{on my part;} a
single mindedness in endurance outlasting
the need for it; a lack of balance in generosity
and withdrawals; too selfless and yet forgetful
of an other's self; self-sufficient and yet relying
on others; proud and humble; more than
ready to forgive instantly forgetting never quite
healing wounds; altogether bare of strong emotions
yet sensitive to superficial hurts; very hard
against myself and forgetful of expressing
my affection; taking my duties for others
as long as I am ^{prone} to pay for omitting
them; ~~much too~~ ^{prone} to be ununderstanding
and ^{over-}unminding of slander; helpless when
led, helpful when leading. Confused by
unresponsiveness; easily giving up as long
as it is my own score yet not sufficiently
tenacious in case of doubt - the worst
fault (I believe) of the list being not to say
'Thank you' for a gift I am deeply grateful
to have received. Add to this an almost
complete incapacity to defend myself; an
abhorrence of clarifications, and you have
the impossible person I am. All I ask you

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to do is ~~the~~ to check the right answer(s).

The unrequited gift was, I suppose, your birthday letter, so good and so forgiving, and true. And how happy your letter announcing your visit made me, Karsi. Maybe for both our sakes you still find a way of giving me a helping hand. Do not leave me in the dark. Be good to me. What ails you? Karsi

P.S. 22nd Jan.
To give this letter a chance it had to be mailed before Wednesday 23rd, when I am going to be informed by the urologist at Toronto Western Hospital (Dr. Spooner) of the result of the urogram made on Wednesday last following a ^{"total asymptomatic"} haematuria. Dr. Spooner suspects the kidney. I'll write to you in any case on Thursday. I suppose it's just one of those health scares, a remnant of a hypochondriac disposition which cannot resign itself to its total defeat.
All love, sweet suffering brother.

P.P.S. 23.1.
Don't fear to hurt me by speaking up. Nothing can help us but candour. Why did you think not so long ago you needed me in England? Why do you seem to have changed your mind? Why so faintly in either case, yet with no hint of an explanation? When this ^{kind of thing} happens, I feel as if my life was crossed out (and yet much went into it, not all of it). K.

5th. January, 1958.

My dear brother -

A 17 page letter (plus enclosure) mailed beginning of December and addressed to your university address must have got lost - what a pity. I was elaborating on my old discussion with Mises, on the "young Hegel" (S. Lukacs, 1948); the early ~~Mass~~ ^{MARX} ("New Research" No. 2) and similar topicalities. Also I warned you off your Lenin myth concerning Marx's 1875 'Critique of the Gotha Programme.' It was translated by P. Struve into Russian about 1893 or 94 and became focal to Lenin's early work on the Program of the Russian Soc.-Dem. Party, which he drafted in prison, starting ^{with} 1895.

Thanks for the Norman Cohen book. He makes out a case for the very late start of social revolutionary movements under the ~~liberty~~ aegis of popular millenianism. This is both new and important (ca. 1380 A.D., pages 209, 213 ff.).

Interest in Ilona's 'Anthology' is on the increase. W. Auden is undertaking to look into the position in the U.S.; the Canadians are ~~well~~ started; a selection of some half-dozen show pieces are supposed to be published soon in a literary periodical. Also the Canadian Broadcasting Corporation is planning a full dress program. Stephen Spender has not as yet answered whether he considered printing Illyés's "Ode to Bartók" in 'Encounter' (Ilona wrote to him some time ago and enclosed Margaret Avison's translation) We wonder whether he is not out of the country? (Copy of her letter went to Ignóus Pali Szabó Zoltán).

Prospects of our project continuing for several years are not bad. I liked very much your suggestion that Princeton should offer a fellowship to me. By a coincidence (and to my great surprise) that very thing happened just before receipt of your letter (or rather I was asked by McIver whether I would consider going to the Princeton Institute). I declined, since nothing had changed in regard to the obstacles which prevented me from accepting the Whitney Professorship. There was of course, no possible connection between Hacker's invitation to you and the suggestion made to me. Since I instantly refused, I didn't inquire into detail. Nevertheless, it gave your remark a glittering pointe.

Kennan's position is soundly based on the true weakness of the West - its lack of a moral orientation. On the background of the growing threat to all - enormously enhanced by the A & H morality pioneered by the West - a premium is set on the offer of A WAY OUT. Instead the world was inveigled to trust itself to the assumed moral superiority of the West. This was a wasting asset, if it existed at all. A complete break with this period of adolescence is needed today. We can get a long period of respite from war for the asking. Now that Russian Bolshevism has lost its glamor for those who were mesmerized by it, nothing but the monumental moral failure of the West can restore its world historical prestige. Krushchev has made a clean brest of Stalin's crimes. Who in the West is going to denounce our own crimes? Kennan has opened the door. Who is going to walk through it?

Unless we re-humanize now, we will survive for another few centuries without knowing what-for. The danger is that the present danger will pass and have passed in vain. The Roman Church has been often rejuvenated from filth and decay. The West must transcend socialism by living up to the danger beyond it - the loss of freedom in a technological civilization. I have run out of paper....

Love K.

P.S. Your peculiar views on Russian socialism as being essentially (a market-economy and, therefore, only) an other form of capitalism but accompanied by a nefarious ideology, should make it an acceptable position to "transcend" socialism by declaring neutral in the competition of economic systems - J. St Mill "On Liberty" did so, expressly declaring that whether trade was governmental or private, was not an issue of liberty (though he ^{for one} preferred the latter alternative). My position is I suppose somewhat akin to E.P. Thompson's in "New Reasoner" No. 1 ^{headed} ~~headed~~ ^{called} ~~called~~ ^{Hers} "Socialist Humanism" (the first few pages of which are very much worth reading) Incidentally, in my last (now given up as lost) letter to you, I made fun of Faludy's phrase "enyhén szólva túlhatalolt" " in reference to Karl Marx. This struck me as provincialism at its smuggest. Maybe I have been overfeeding on Hegel these days, which has made me ~~partial to~~ unduly partial to Marx.

our task in period

I hope my way of formulating the post-Kennan speeches ~~task~~ is not too abhorrent to you for I'd ~~gladly~~ gladly enlarge on it should you be in a tolerant mood,

Please do write soon again -

All love - K.

P.S. on Lenin. You may be of course right (newly published letters or something - in scholarship everything is possible) but I expressly looked up 'State & Revolution' and found the jibes against bourgeois scholars unrelated to this matter. Or did you simply rely on a 'reliable informant'? In that case he did you a bad turn, so it looks to me.

monograph

On the Mises Conundrum there's a very interesting comment in Maurice Dobb's Introduction to the second edition of his own manuscript on USSR economy. He gives valid ~~good~~ reasons why good economics (i.e., his own non-Marxian sort) do not apply to the Soviet economy! (He had been of called to account by the C.P. for his 200 - classical economics. He insisted on keeping to these, and proceeded to explain why it would not fit Russian conditions anyway. This important paper has been overlooked, I am afraid). (Incidentally, his econ. history of capitalism is awful).

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*Look up New Reasoner
No 1. ^{magis}*

Okt. 21, 1959

Musi Dear,

Several copies of this letter exist. Keep it for your personal record.

Your withdrawal to Merton brought us a letter (Ilona's) of the kind that helps life all round. There were those years when I - my confused self - had you living beside me, a young saint; there was some selflessness stored inside me, but all it produced was a great love for you, a dedication which was a governing passion over many a year to come; later, still in our youth, life hurt you, I was unable to see it otherwise than that our ~~family~~ own family fell victim of a confused ideal of a good life. My passion for service became an ingredient in a students' movement which introduced in Hungary a faint echo of the Russian revolutionary commitment to a cause. The intellectual proletariat, mainly Jewish, of small-town background, was affected by, and infused with, a spirit of selfless dedication to the spirit of a movement in that Waste Land. It was a different strata, the forerunner of that Populist Movement which, 30 years later did its regenerative work on a vastly larger scale in an entirely different surroundings. Actually, I was engaged in an effort which I now recognize in its true character - the reconditioning of a morally destitute people. This was not done out of patriotism. I was moved by humanism. I leave it at these flashes of insight. Recently gestures purporting similar recognitions reached me from the other, the Populist, shore.

In failing health, I am reminding us how our separate lives were to us both as massive pillars over which arched an invisible bridge of beauty: or separate singularity, in silence.

To me great happiness was to come in a complete life. There is return to achievement. Also to a mother country which I now love. Ilona and I have decided that our names shall be linked, despite our separate pasts, in the anthology of the new Hungarian poets. This act will survive us. It seems that my daughter, another surprise, will in a vague and yet significant way make use of my work. It made me think of you and your younger son. But I want also clarity to illuminate that bridge of silence so that the setting dusk obscure it not. Very little is lacking, for there was no misunderstanding between us ever, nothing but the separateness due to my ~~unavoidable~~ limitations, my long fumbling in life. History has outflanked that fumbling. Even if nothing could be done about it, it should not remain unsaid.

The great object which makes me break the fifty years' rule of mutual non-intervention is this: It falls under one of your instances in the 'Encounter' piece you wanted me to read: that the fading of radical scepticism allows nationalism to resuscitate. ~~Humana~~ True. 1956 re-conquered me for Hungary. More than that: It gave me a mother country (because I had never quite belonged to Hungary; the first language I heard spoken, though I did not yet speak it, was German, I suppose; the second was English; Hungarian reached me together with French. That's why my roots were not in the Hungarian soil which I touched only at the age of 12, in the Gymnasium.) I admire the fighters of October, I am proud of Gimes Miklós, son of my own Galileist friend. They have redeemed Hungary, a nonpeople, from Ady's 'szégyenkaloda', the "stocks" of history. Unexpectedly, after "listening to the breathing of mankind", I find myself straining to distinguish one people's moaning. Hence the anthology, the seeking for the mot juste in the sleepless hours, the epic of penetrating the meaning of poems to decypher the patterns of lives - the inner lives - of their authors, whose stutterings and hopes revealed reborn souls, the raw material of history still to be. I am a British friend of Hungary. The Yugoslavs may be a sturdier race. The Poles have more polished gifts. But the Hungarians have my affection

I remember the depths from which they rose: a Magyar-Jewish mongrel, not deserving to be fully accepted as morally civilized, bearing the 'stamp' of the ethically defective, victims of the backyard standards of a church and aristocracy, whose heart (?) was elsewhere. A nobility, fitted with false pride, but without self-respect, linked to the West by a half-assimilated Jewry, not truly Western, and yet hindered in melting into the Magyar stock, in joining together the healthy ingredients of both into a mixture pregnant with possibilities of a great Eastern European people. (The Galilei was the only approximation of an entelechy of ~~human~~ Russia's revolutionary Jewish emancipation.) And yet the Magyar stock too was denaturalized by the hothouse brood of a second-class foreign intelligentsia which pre-digested the valuable Western experiences Hungary required to nourish its peasant stock's rich undergrowth. (Maybe the throne was the deliberate mal-mixer of the strata of its semi-colonial ~~dominion~~ domain, safe only as long as unsound at core.) And what noble beauty shines now forth from its wasted traits! And the ~~rest~~, ^{summit of the} that overgrown delinquent teen-ager of the Seven Continents now fostering (the Habsburg way) that hateful Magyar-Jewish miscegenation of corruptions in the Hungarian emigration. Do not be misled by this colourful language to take for an excited impressionism what is actually deep concern over the hideous excrescences of a lapse into immorality of Hungarian emigré strata. When you were here last I warned you to disentangle yourself from the parasites of the Cold War for the sake of your commitments to your new message embodied in the recent works and which demands a personal witness to high character in order to get the ear of those to whom in truth it is directed. What disturbed me most was your gesture of disidentification. You said you didn't read that Hungarian Literary Gazette, which is the financial organizing staff of that festering sore. But let us ignore these accompaniments of using money (and much too much of it) to further the moral aspects of what are really immature power policies. Your personal aloofness from goings-on was employed to draw on you responsibilities of ~~the~~ the disboursers of moneys to Catriona's father and his shoddy pretences of noble loyalties. Unfortunately, I could not go on like this without pointing up those low-points of Western culture - the American gutter press - that was allowed to infiltrate the mother countries of the West (at the hand of some actual achievements.) I would not be your brother if I did not know how bitterly you must have suffered from the routine of American promotion which relegates the Muses to the status of the Marquis de Sade's victims.

I

re UJ LÁTÓHATÁR

of

What ails me is not/a literary, nor of any esthetic purport, nor is it strictly speaking the pertaining to the political interests of Hungary that are of course sold down the river in great power policy, both protagonists being absolutely self-regarding when it comes to "business". My interest is in the moral values represented by the martyrs of the populist and revisionist cause. The group around "Uj Látóhatár" and around any genuine repositories of Nagy Imre policies are, of course, of incomparable value for any future independent Hungarian policy line both (1) externally and (2) internally. The first requires avoidance of direct or indirect dependance on American money, the second is to unite on broadly common grounds all not Stalinist and not Mindszentyist moral forces in the country. The latter question involves a modus vivendi in the Jewish question. Hence the significance of the Populist leadership's determination to seek a reconciliation over the latter. Here lies the central significance of the "Debate on the Populist writers" featured in "Uj Látóhatár". I urge you to give some care to the reading of Ignotus two pieces with which the debate opened, and the pieces of Márton László and the Interview with Zilahy Lajos, in Nos.3, May-June and 4, (July-August)

respectively, 1959. No issue of "Irodalmi Újság"

respectively, 1959. No issue of "Irodalmi Ujság" published over this period contained any reaction to these sensational publications. However, in "Népszava", Iványi Grünwald Béla, the historian wrote under the title "Gömbös legenda" a grave attack against Zilahy, avoiding any mention of either ~~Ignotus~~ Ignotus or of Zilahi's resignation from the "Hungarian Writers Ass. Abroad". This fact has been suppressed ~~by~~ in the "Irodalmi Ujság", too. These items seem as petty as their purport remains obscure to the uninformed reader. The group of young statesmen around "Uj Látóhatár" who are cutting loose from the London fount of corruption are the hope of Hungary. Insofar as they appear to absorb the moral and intellectual substance of revisionism, they may be, for all we can know, also the hope of the world.

IN THE REVIEW

You had Péter Kende and associates mail me "The Review" which I found very interesting. Thank you. I will tell them probably that I believe your concluding paragraphs in "Encounter", Sept. 1959, under the title "Seed beneath the snow" to be essentially true, as far as they go. Yet, the danger that American money may be already on the move to buy up ~~another~~ another seed of the future, and thus change the bread of life to poison, made my blood freeze. So that you see the Hungarian interest clearly and the points at which they are endangered by foreign interests (apart from the obvious clash with the occupying power)

(1) The manipulation of Jewish viewpoints as a means of sabotaging internal unity of all the sane elements;

(2) The manipulation of all socialist reconstruction forces of the intellect and of morality so as to sabotage the elimination of the Cold War, is an obvious danger to Hungarian external interests.

Have you read Németh László's novel "Égető Eszter"? It means new light on Hungary, and, potentially, on the world.

Let me have some reassurance on The Review, if possible, soon.

See you soon, dear brother,

K.

* Bitter disappointment followed on leave
 score. I.P. 1964, May 1.

Michael Polanyi

from a letter to M.P.

2nd Jan. 1960

P.S. My darling Misi, thanks for your prompt action on "The Review". Indeed it seems to me they have here a unique chance of improving on the moral pattern of contemporary socialism at a time when almost entirely by virtue of the peace, the colonial and the world economy issues the influence of the socialist powers may very well spread suddenly. Revisionism has no time to waste if it is to shape socialist culture ~~in time~~ on a libertarian and humanist pattern. An immense intellectual feat is required of them, namely, to grasp the break between the traditional socialist movement (almost in abeyance to-day) and the entirely different directions of existence from which it now reaches mankind as an aggregation of external agencies. World history has still to spring its greatest surprises on ~~us~~ our generation. This is a time for greatness, which is served on a platter. Even the smallest He in England has a warning voice to utter. Western Europe as it struck me on my brief visit to England and the Continent is not half as much threatened by cultural disintegration as the U.S. It has already paid the price. Essentially, both the class war and the "power issue" ^{relatively} are obsolete, because the danger threatens immediately from the intellectual failure of the West. Love, K.

1961 jan 14.

Kedves Misikém,

megjöttünk a világ végeiről, mi Újévkor, Te vagy egy héttel rá. Pesten ötvenkét év előtti diáktársaim melegen fogadtak. Külsőleg nagyon, belsőleg semmit sem változtak. A november 4.iki orosz betörést az ország állaga még nem heverte ki. Szocialista típusu közgazdasággal mandehkezőm élő állam a leplezett küluralmat mindenféle más országnál rosszabbul bírja.

Münchenben az "Uj Látóhatár" szerkesztőit látogattuk meg, Milánóban az Il Ponte magyar különszámának a szerkesztőjét, Valianit, a Giustizia e Liberta egyik volt rezisztenciá vezérét. Bét nagyon megjavult formában találtuk. Londonban visszajövet a "Plough and the Pen" érdekében Routledge éknél eljártunk, eredménytelenül. Norman Franklin nyíltan közölte velünk hogy az Ignotusék ellenségessége olyan kritikai bojkottal fenyegeti a könyvet, amelynek aligha teheti ki magát a kiadó (és ezt miután a közgyűlésük ~~ahhahhahhahh~~ határozatképtelenség miatt nem volt megtartható). A torontói kiadónk Norman Franklin kérdésére azt válaszolta ~~hahhahhahh~~ neki hogy "rendkívül erősen" (extremely) érdeklődnek a könyv iránt. Londonban Juhász "erencsel és Tamási Áronnal találkoztunk, akit Pesten is felkerestünk. Egyelőre azonban még mindig úgy áll a dolog hogy ahová csak a csödbe került Magyar Írók Szövetsége Külföldön befolyása elér, mindenhol sikerült megakadályoznia az új magyar irodalom remekeinek angli közlését. E járatban Téged sem kíméltek; éppen egy éve annak, hogy Enczi Endre Grantéknál felkeresett engem hogy hangsúlyozottan közölje velem, hogy he becsüljem le befolyásodat Angliában, ahol Te egy hatalom vagy. Vajjonn megkérdezted-e őt hogy mi jogon merészkedett engem a saját öcsémel fenyegetni?

Persze közélet8 ember mindenfélenek ki van téve.

Nagy öröömre szolgát hogy Toni Stolper könyve rendkívüli sikert ért. ~~ahh~~ Azzal tisztelt meg ezekben az években hogy tanácsot kért tőlem a kézírata ügyében. Amikor ide látogatott hozzánk a régi kedvessége csa megfért jól politikai szenvedélyességével.

Bécsen átutazva Marikát mindkét izben láttuk. Igen jó állásba jutott végre. Hans Thirring előadását hallgattuk meg, aki a Pugwash konferenciáról jövet Johnny-ról mesélt és üdvözléteket küldött neki. Szilárd nukleáris kontrol ötletének igen népszerű terjesztését vállalta az "Arbeiter-Zeitung"-ban. Fiaid "Globe and Mail" cikkeit remélem olvastad ha nem, megküldjük Neked azokat. Kevés ilyen okos és szellemesen irt me beszélést olvastam még e tárgyról. Remek tollat forgat.

Az engem támogató amerikai alapítványok nem folytatták az idén támogatásukat (Am. Phil. Soc., és Social Science Research Council). Ép újév előtt kaptam meg döntésüket. Alapos körültekintés után alighanem most majd más forrásokhoz folyamodok majd. Egyekőre nyugdíjunkra vagyunk utalva, de persze utazásra, segítségre stb. nem telik. Ezzel kapcsolatban egy csekély pénzügyet kellesz felhoznom. Emlékszel talán még hogy egyszer amikor váratlanul jobbra fordultak a financiáim megküldtem Neked régi adósságaimat (vagy 75 fontot) de senkinek se kellett a pénz, hát visszaküldted a felét azzal hogy ha valaha a másik felére rászorulnék, rendelkezésemre áll. Hát Misikém, mit tesz Isten, alighanem most rászorulunk. Hát nagyon kérnélek, ha teheted, utald át a £37.10 Barclay's Bank, Upper Holloway Branch, 7, Highgate Hill, London, N. 19 a számlámra.

Cambridgeben Joan Robinson-t és E.H. Carr-t látogattuk meg. Téged hiába hívtunk Oxfordban elutazásunk előtt, az esetre ha még otthon volnátok. De persze nem volt válasz.

Mauzi tudományos hagyatékának dolgában a M.T.A. Történettud. II. ézetében eljártam Ilonával. De erről legközelebb. Johnny és sokszor hallunk fel"lük.

March 4, '61
My dear brother,

It was well over a half century ago - you sat with Gzula just left of center, facing towards the front - attending the first meeting of the 'Galilei' with myself explaining Mach's theory of knowledge, and, I remember it distinctly, expecting some spectacular result, a manifestation of a change in the audience, perhaps exaltation, or at least a mild form of transfiguration. But nothing happened.

I felt grateful to you & Gzula, you had both come out of a feeling of goodwill to help me. Neither of you ever returned in the same fashion. We had both become seekers, or at least lonely ones, I was and remained so, except perhaps for these very last years, when a young Rumanian (born in emigration) Paul Medow joined me, he

is now writing up briefly
something in the nature of
a sequel to the Great Trans-
formation, "in the 'Sixties."

But I missed all useful
work over the bulk of my
life, borne down by some
excited inner paralysis,
the consequence of strain
in my early 'twenties.

My dear brother, how I
loved and admired you for
your long steady haul over
the many years of your
poor health and ceaseless
sufferings. These lines
should remind you of
my distant presence through
all those years. I had set
my heart on sheltering you
from the thrusts of fate, our
father's sudden early
death. My quiet satisfaction
with your achievements
was always there. And
that you were kind to me,
when I needed it most.

Karl

BY AIR MAIL
PAR AVION
AEROGRAMME 1961
APR 1961



Dr Karl Polanyi
R R 3
Pickering
Ontario
Canada

← Second fold here →

Sender's name and address: M P
22 Upland Park Road
Oxford

AN AIR LETTER SHOULD NOT CONTAIN ANY
ENCLOSURE ; IF IT DOES IT WILL BE SURCHARGE
OR SENT BY ORDINARY MAIL.

← To open cut here →

8 April 1961

My dear Brother,

I just got the news cabled through that Sue had a daughter and is well. Naturally, this makes it difficult to think of Vamos, mentioned in your letter I received today. Nor is there any need to waste time on this episode. I shall tell you about it, if you like, when we meet in Toronto in September. Let me just thank you now for your congratulations on my birthday. There was quite a celebration both in Paris and in London, and I have been busy replying to a great many cables and letters. It was very gratifying, but coming after a 6 months' period of seven-day working weeks, it has left me a bit exhausted. We are planning to go on a holiday on 17th April and may not be back before mid-May, so be not surprised if you don't hear from me for a while.

Among my main efforts of the last period
of work was a course of 8 lectures in
Oxford, giving a synopsis of Personal
Knowledge. I propose to write a book of
about 60 000 words on these lines, on
which I shall start as soon as I
had a bit of recreation. Well, I hope
to talk to you soon (or at least fairly
soon) about this and many other things
that unite us.

Wini

belongs
Your own argument really fits into a different context, it seems to me. Your redefinition of the sociology of the faith, (the tradition and the ideals underlying much of our civilization is certainly valid, and has its great value in its elucidating of the driving forces of tolerance and liberalism in some of its finest expressions, but you should resist the temptation of using this peculiar insight in a highly sloganized fashion to argue purely political points...

I still think you should cut the beginning which is much too slow anyhow, and gain space for your own subject viz., faith tradition and ideals with somewhat less dragon killing but somewhat more enlightenment of the admittedly benighted contemporaries. You could still keep your slashing attacks on your special dragon but at the same time make sure that the gist of your own creative thought has been put over, whatever the consequences your audience may have drawn from it.

(I don't believe that the reference to Common Law sheds any light on the matter as it now runs, though I know - from collateral reading - that you have a very interesting theory on the subject).

Why not do this? Answer the Continental by pointing out that the very science he bases his 'politics' on was a result of tolerance and the belief in ideal values? And mention, in conclusion, that this is the view science itself tends more and more to take of its own nature. This would allow you to be frankly sociological in your arguments and thus to put your ideas in their natural context. Eventually, you would finish up with a reference to science, that is your own field.... However, please disregard these remarks completely if they don't fit in with your true intentions.

The proofs of the book have arrived.

Print seems to improve the style. Kenneth Muir whom I saw in Leeds seems now to think that it should stand as it is... Curtis Brown, the agents are submitting it in a day or two to Macmillans (J.A. Hawgood is writing Daniel Macmillan about it).

Your suggestions about the possibility of an appointment have set me thinking furiously. Do you not think that I should see the Master about it? He would be interviewed in regard to my person, also he is very closely connected with Nuffield College? I don't want to be 'late' this time, if I can avoid it. Unfortunately I am not very good at dealing with my own private affairs and feel very much in need of advice.

Should you know of any opening ~~anna~~ ~~and~~ in a statistical and planning department of one of our big modern undertakings, I should be very glad if you could introduce Kari with the people. I am rather concerned that if she takes up industry again, she would not only get out of touch with her special field which is statistics, but also over strain herself physically (she had ~~several~~ rather severe breakdowns before we returned to this country). She seems to feel in the same way as I do and I know she would be grateful to your ~~for your help~~ for your help. I am keeping in touch with the authorities on her account, but the essential think in this case is to find the proper job oneself privately. Of course, ICI and similar large combines are first preferences. According to Durbin, whom I spoke on the matter, the demand for able people is great. He advised against 'welfare statistics' and for 'statistical plus planning departments'. She is taking part-finals in June, but cannot join the forces, since she was born in 1923, which happens to be the banned year...

The Karolyi movement is making progress. Do tell me what, if anything you learn.

at Mannheims... I have arranged with Ignotu
Pali. for our meeting . Please confirm.

~~firmly~~
I should have returned your MS before , but
thought I might think of something in a day or
two....

Antal Fritzi has turned up with the Ms of
a remarkable study in the field of the history
of art . Many years work has gone into a
great attempt to prove the dependence of
early Florneitne painting (styles and scho
schools) from the social outlook of the circle
les for which the pictures were painted. I
am much interested in the attempt , sceptical
though I am of ~~the possibility of proving~~ his
thesis. I am trying to find a publisher for him
in the USA. His English publisher-Chatto & Wi
Windus- insists on cuttings and useless scientific
paraphernalia . Americans might be more lenient
on this point.

He is very much the same as he was. only
slightly less mad than usually but essentially
very kind and human. He has a wonderful Engli
ish wife, the kind of angel he needed to tor
ment and make happy at the same time.
Oh, Ilona is much better again; I am very
much relieved , and she is sending her love
too.

Ever

K S

Columbia University
in the City of New York

[NEW YORK 27, N. Y.]

FACULTY OF POLITICAL SCIENCE

Dear Louis,

Hona says we have
 been ~~crissing~~ ^{crissing} a bathroom to
 our cottages ~~there~~ ^{there} last two weeks

- which I suppose is true.

Since my ~~ultimate~~ ^{ultimate} plans of
 settlement are still in the

~~dash and to be expected~~ ^{dash and to be expected} ~~to remain so~~ ^{to remain so} for some
 time to come while we must

see to it that we buy some
 newest (and safe) retreat

soon (as long as ~~what~~ ^{what} ~~prices remain~~ ^{prices remain} ~~where they are~~ ^{where they are})

we have decided to look
 round for such a ~~retreat~~ ^{retreat} in the
 Manchester region. ~~reach of~~ ^{reach of}

~~but when we settle there, we~~ ^{but when we settle there, we}
 eventually

might have to do it anyhow,
I suppose, wherever it is,
~~so why not Manchester?~~

All love to yourself,
Mauda + the boys.

So we make it Manchester.

~~My love~~

Give our love to Mauda +
the boys

My darling Miss

I've read the "19th C"
article several times & am
overjoyed to hear from you
I can keep it. For in the
mean time I made percie
scratches on the margin which
I thought I would have to remove
before returning the copy -

As to the "scratches": they
are all meant to be helpful.
I think I realize fully the important
shift in your basic position and
the manner in which it brings
you nearer the point of formulating
your religious position more clearly
& definitely. At present the
line of argument appears paradoxical
in an unexpected way: it argues
away from science (to society, not,
as is traditional, the other way.
What you need most, I feel, just
are new grounds for tolerance, true

2/
the old ones (admittedly) do not fit
into the new social philosophy (with
which I strongly sympathize), while
obviously there is an impediment in
tolerance which is of the core of
our civilization. (Your objection
against 'positivism' implies this).

Years ago I picked up a for-
mula used by an uneducated person
of surpassing religious fervor. He
said "Do good can tolerate evil. Evil
cannot tolerate good." In this he saw the
ultimate superiority of good. A very
shallow idea, of course, but that's
not where he got it from! ~~three~~ two

The most important ~~3~~ (meaning)
of 'economic' spring from independent
roots. (1) Choice between scarce means: -
a branch of the logic of Rational action:
(2) man's dependence upon nature + other men
for his material want satisfaction

A third ~~category~~ ^{category} relates to utilitarian ends + scientifically
(3) ~~relation~~ ^{relation} to utilitarian ends + scientifically
tested means (using the term "rational"
to cover both.) This is the cultural
meaning of ~~substantive~~ ^{substantive} it is related to
(2) ~~but for its patterns rather to (1) since~~
~~these~~ fit in well with the market economy
which served as a background to this
culture.

What were parts
of
(1) + (2)