

Aug. 30, 1979

Professor Joseph O'Malley  
Marquette University  
Milwaukee, Wisconsin  
Dear Prof. O'Malley:

When, first, your magnificent <sup>introduction</sup> ~~introduction~~ to Karl Marx's Critique of Hegel's 'Philosophy of Right' was published I noticed a very understandable inaccuracy about when Marx's "productive years of research" came to an end, supposedly in 1878. Since Marx's Ethnological Notebooks had not only not been published "in English", but quite incompletely also in Russian, I just let it go, though I did want to call it to your attention so that you could amend it in future editions. The 1977 paperback edition was just brought to my attention, and I noted the same sentence has been repeated (pp. xvii-xviii). Please allow me, therefore, first to call to your attention The Ethnological Notebooks of Karl Marx, transcribed and introduced and edited by Van Gorcum, and distributed here by Humanities Press. Also, may I me to include here my commentary on it.

You may not be interested in all that emphasis on Women's Liberation and Hal Draper's work which comes under criticism, but actually what interests me is the differences, sharp differences, between Marx and Engels on that question as on others. The "orthodox" Russian Marxists (who to me are just state-capitalist theoreticians calling themselves Communist) have been so busy, for their own purposes, to present Marx and Engels as one that I was surprised that the famous scholar who was hardly orthodox made not only the same error when it came to these Notebooks (which he did not publish!), whereupon the Russians in 1941 published only what Marx had noted on Kovalevsky, but otherwise acted as if Marx, if not senile, had in fact "completed" his life with Critique of Gotha Programme in 1875, or whatever "notes" he left for Engels to complete as Volumes II and III. What, on the other hand, to me is so exciting is that, both in 1881 when Marx wrote the Russian Preface to Communist Manifesto, he was projecting a possible revolution for Russia ahead of the advance countries, and, once he discovered Morgan's Ancient Society he busied himself with Ethnological Notebooks which actually returned him to the point of departure from bourgeois society 1843-44 when he, at the very start of his revolutionary life, began with philosophical anthropology. And your work is so great that I trust you will find a way to include the new fact in a future edition of the work.

Yours,

Whatever has happened to those HSA conferences (which include my paper on Hegel's Absolute Idea) that were to have been public years and years ago? Are we competing with the Russian for inefficiency?

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21 September 1979

Dear Raya Dunayevskaya,

I've just received your letter of August 30<sup>th</sup> with a copy of your article, and I thank you very much for both. First, let me say in answer to your "P.S." that Humanities Press is bringing out the Hegel Society Proceedings. The delay is due in part to complications with the typesetter; but not only due to that - and you may be right in asking whether we are competing with the Russians for efficiency: i.e. in this case our "free enterprise" system has been so "free" that it almost seems like socialist efficiency. In any case, Simon Silverman of Humanities Press has just written me that both the '74 and the '76 volumes of HSP proceedings are now due to appear shortly - perhaps even before the '78 proceedings, which Humanities is also publishing. For up to date information on how the volumes are proceeding you might write directly to Simon Silverman at Humanities Press. As you probably already know, he is an exceptional publisher (and individual) in that he is more interested in ideas (especially ideas of a leftist and Marxist sort) than in profits. Here is his address: Humanities Press, Atlantic Highlands, New Jersey 07716.

As you can see from my return address I (and my wife & four children) are in Brazil. We are in our second year here. Last year I had sabbatical, and this year we are on our own, spending the additional year here in an attempt (1) to let the kids really get familiar with Brazilian life (their mother is Brazilian, hence they have double citizenship, and could opt to make their lives here), (2) to have my wife try to establish a career here (she is a very fine concert pianist and teacher, who "sacrificed" her career while her husband (me) fought through to the Ph.D. and then got going as a teacher), and (3) to see if perhaps we would all, as a family, really prefer to spend our lives down here rather than in the U.S.

In any case here we are; and I must say that your letter was very good to

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\* 1.2. "Letter to Arthur Schopenhauer, Feuerbach"

have, because recently our lot has been somewhat on the trying side. Your kind remarks about the edition of Marx's Critique of Hegel's Phil. of Right were good to have, especially since I recognize that you do not offer praise when you do not mean it. You are completely right about the error in my introduction, and I will surely correct it at first opportunity, and say that you were the person who brought the mistake to my attention. Actually, the people at Cambridge Press did not want to get in to serious corrections, or even not so serious ones, when the book went into paperback. So it's accurate to say that the ~~edition~~ <sup>book</sup> never really has gone into a second edition. Among other things - including certainly your pointing out that Marx remained quite active beyond the date I indicated - a new edition should include correction of the authorship of the short Anecdotes piece (it was not Marx, but Feuerbach, as H. M. Sauer has established); and there are other things that might also be included. I think that Kader's edition of the ethnological notebooks is absolutely great, and I wish the entire project of publishing Marx's complete literary remains could be wrested away from Moscow and planted somewhere in the West, so that we could all be confident that (1) it would get done, and (2) it would get done well. I don't see any other way (here I agree completely with Maximilien Rubel) that the mythification & distortions of Marx and his thought, by both the doctrinaire left & the doctrinaire right, can be stopped, short of producing a complete and critical edition of his writings. Once <sup>such an edition is</sup> produced, serious developments of his thoughts can be elaborated; and the various "Marxisms" which have precious little to do with Marx's thought, might be unmasked - or is there really any hope for that: the "orthodox" Russian Marxists" (as you refer to them) may already have succeeded in completely appropriating Marx's name to their cause. What an historical irony!

Well, I should bring this to a close for now. Thank you, again, and most sincerely, for your letter and your article - I am very much interested in "all that emphasis on Women's Liberation" (as you put it in your letter) - I think

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the movement of women's liberation is one of the most promising things at the moment.  
Well, as I said, I should bring this to a close. All best wishes in your  
work. I hope we'll have a chance to meet one of these days.

Yours,  
Joseph Malley  
Rue Condé de Borjins 429/c-02  
Tijica  
20520 Rio de Janeiro - R.J.

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