

Oslo 30/ 1 1962

Professor Johan Vogt

Oslo Universität
Oslo.

Lieber Professor Lukacs.

Erst muss ich Ihnen und Ihre Frau meinen besten Dank für den herzlichen Empfang danken, den ich vorigen Sommer bei Ihnen bekam. Ich weiss nicht ob Sie meinen Bericht von Ungarn schon erhalten habe, ich füge bei eine englische Uebersetzung. Der Bericht wurde ausser in Oslo auch in Schweden, Dänemark und Finland veröffentlicht.

Ich übersende hierbei ein Entwurf einer Plan über eine ungarische Anthologie. Meine ursprüngliche Liste über eventuelle Mitarbeiter ist, nach einer Gespräch mit den *Chargé d'Affaires* in der ungarischen Legation in Oslo etwas ausgeweitet, - ich weiss allerdings nicht um alle die genannten Nahmen bereit wäre mitzuarbeiten, - die Voraussetzung ist ja ein persönliches Verhältniss zur skandinavischer Literatur. Ich hoffe aber von meiner ganzen Herz dass Sie, trotzdem dass Sie genügend Aufgaben haben, im Stande sind ein Beitrag zu geben.

Es ist meine Absicht in August wieder nach Budapest zu kommen, Ich hoffe dass meiner Plan dann schon erfüllt ist.

mit herzlichem Gruss

Ihr *Johan Vogt*

MTA FIL. INT.
Lukács Arch.

144L 44-15204

1962 jan. 30

Professor Johan Vogt
Oslo Universität
Fredriks gate 3
O s l o

Oslo, Ende Januar 1962

Entwurf eines Plans über die Herausgabe einer Anthologie:
Die nordische Dichtung in Ungarn.

Diese Anthologie sollte eine Reihe Essays von jetzigen ungarischen Verfassern bringen. Die ungarischen Verfasser werden hier aufgefordert persönlich ausgeformte Essays über die Bedeutung der nordischen Dichtung für ihre eigene geistige und künstlerische Entwicklung zu schreiben.

Die Anthologie soll in Norwegen in norwegischer Sprache von dem Universitätsverlag herausgegeben werden. Der Universitätsverlag sorgt für die Übersetzung und zahlt die Honorare der ungarischen Mitarbeiter. Es wäre wünschenswert, dass die Anthologie zu derselben Zeit in Budapest in ungarischer Sprache veröffentlicht würde.

Ich übersende diesen Vorschlag an

1. Die ungarische Legation in Oslo
 2. Kulturalis Kopsolatsk Intezete, Budapest
 3. Der Vorsitzender der ungarischen Verfasservereinigung
- und an die folgenden Verfasser die zur Mitarbeit aufgefordert werden:

1. Laszlo Nemeth.

Ich bin schon mit ihm in Verbindung gewesen. Er ist jetzt leider krank, aber schreibt mir in einem Brief: "Ich möchte gerne in einer Anthologie teilnehmen. Ich habe drei Dramen von Ibsen übersetzt, und es ist meine alte Schuld von ihm etwas zu schreiben.... Ich habe einen längeren Essay von der Literatur der kleinen Nationen, ich gehe dort eben von meiner norwegischen Übersetzung und Knut Hamsun - Erlebnisse aus, die erste Hälfte könnten Sie vielleicht brauchen."

2. Gyula Illyes s
3. Professor György Lukacs
4. Josef Darvas
5. Professor Söter
6. Tibor Dery
7. Imre Dobozy
8. Henrik Hajdu
9. Josef Nadass.

MTA FIL. INT.
Lukács Arch.

Es ist sehr wahrscheinlich dass diese Auswahl unvollständig ist. Meine Kenntnisse von ungarischen Verhältnissen sind sehr mangelhaft. Es ist möglich dass man auch Gyuly Hay, Zoltan Zelk, Magda Szabo und Endre Muranyi-Kovacs und vielleicht auch andere Verfasser um Mitarbeit bitten soll.

Ich glaube dass die Herausgabe einer solchen Anthologie eine grosse Bedeutung für die weitere Kulturelle Verbindung zwischen Ungarn und den skandinavischen Ländern haben würde, und ich wäre sehr froh die nötige Zustimmung zu bekommen.

Mit freundschaftlichem Gruss

NYA FIL. INT.
Lukács Arch.

Johan Vogt

UNIVERSITETET I OSLO

INSTITUTE OF DEMOGRAPHY
PROFESSOR JOHAN VOGT



OSLO,
FREDERIKSGT. 3

17 - April 1962

644 C 44-1570/4

Lieber Professor Lukacs.

Meinen besten Dank für Ihren Brief vom 24- III.

Betreffende der Antologie :

Wir haben den Frist für Einlieferung von Manuskripten am Ende Juni gesetzt , wir wären aber froh sein wenn wir die Manuskripte früher bekommen könnten .

Das Buch wird ungefähr 200 Seiten umfassen , mit 8 - 10 Mitarbeiter , also durchschnittlich 20 Seiten für jede .

Sie haben vor 1914 ein Buch über Moderne Dramatik geschrieben ., das ist ,nach meiner Kenntnisse niemals übersetzt worden , - vielleicht gibt auch dort etwas über nordische Dramatik ?

Vor einiger Tagen habe ich einen neuen Brief von Herrn Darvas bekommen . Die ungarische Ausgabe der Antologie ist verschoben , wahrscheinlich wird die Entscheidung über die ungarische Ausgabe erst genommen wenn die Manuskripte vorliegen. Herrn Darvas schreibt weiter :

"Ferner müsste jemand von den zur Mitwirkung aufgeforderten Schriftstellern beauftragt werden , sich in Ungarn mit der Betreuung der Antologie zu beschäftigen . Wir haben an Jozsef Nadass gedacht , mit ihm gesprochen und er würde gerne zur Verfügung stehen" .

MTA FIL. INT.
Lukács Arch.

UNIVERSITÄT I OSLO

Ich kenne Nadass, und schreibe ihm heute dass ich damit einverstanden bin.

Die Redaktion der norwegische Ausgabe wird aber von mir gemacht, und ich schreibe auch ein kurzes Vorwort. Ich schlage deshalb vor, dass Sie Ihren Manuskript in zwei Ex. machen, der eine direkt für mich und der andere an Nadass.

Augenblicklich bin ich mit Ihre Arbeiten beschäftigt, ich habe "Klassenbewusstsein" wieder gelesen und studiere jetzt nicht nur "Die Zerstörung der Vernunft" sondern auch "Det junge Hegel" und Ihre Littatursoziologie. Philosophie ist allerdings nicht mein Gebiet, ich habe aber von Hegel jedenfalls "Die Logik" und "Philosophie der Weltgeschichte" gelesen, Ich vorbereite ein Essay über Ihre Arbeiten, das ist allerdings nicht eine einfache Aufgabe.

Ich muss gestehen dass ich mit Hegel nicht übereinstimme wenn er die Leidenschaften "Die List der Vernunft" nenne, - die Leidenschaften können ja sehr oft die Vernunft auf Irrwege führen, und nach meiner Ansicht spielt die Dummheit eine ~~grösser~~ grössere Rolle ^{in der Weltgeschichte} als der Vernunft. Aber nehmen Sie diese kurze Betrachtungen nicht zu ernst, - ich schreibe das nur um zu zeigen das ich mit diesen Problemen beschäftigt bin!

mit meiner herzlichsten Grüsse

Johan Voigt

Úslo 15 VI 1962

Lieber Professor Lukács.

Vor einigen Tagen habe ich Ihren Brief vom 29. 5 erhalten, wo Sie schreiben dass Sie das Manuskript dem Amt für Autorrechte übergeben haben.

Diese Zeilen um Ihnen mitzuteilen dass ich die Woche 8 ten Juli bis 15 ten Juli in Budapest bleiben werde. Sind Sie zur dieser Zeit in Budapest oder wo? Ich möchte Sie sehr gerne wiedersehen.

In einigen Tagen wird meine Aufsätze über Ihre Philosophie veröffentlicht in "Nybladet" Úslo und in "Politiken" Copenhagen. Ich werde Ihnen die Aufsätze gleich schicken. Sie werden norwegisch allerdings nicht verstehen. Die Aufsätze werden aber eben jetzt in englisch übersetzt, und ich werde jedenfalls eine Kopie mitnehmen.

Meine Adresse ist bis 28 Juni :

Vakaas veien 24. Hvalstad pr. Úslo.

Vom 30ten Juni bis 6 ten Juli ist meine

Adresse :

Konferenz für wirtschaftliche Zusammenarbeit.
Kongresshaus. Salzburg. Österreich.

mit meinen herzlichsten Gruss

Ihr

Johan Voet

MTA FIL. INT.
Lukács Arch.

TO OPEN CUT HERE

SENDER..... Professor Johan Vogt
Vakaasveien 24 .
Hvalstad pr. Oslo .

1944-1520/7

MTA FIL. INT.
Lukács Arch.

MERK! DET MÅ IKKE LEGGES NOE INN I ELLER HEFTES NOE VED
AÉROGRAMMET. I SÅ FALL VIL DET IKKE BLI SENDT FRAM MED FLY,
MEN MED JERNBANE ELLER SKIP.

TO OPEN CUT AT BOTTOM

AÉROGRAMME
AÉROGRAM

PAR AVION
LUFTPOST

MTA FIL. INT.
Lukács Arch.

Professor Georg Lukacs.

Belgrad Rkp 2 V .

Budapest V .

Ungarn .



LG4 LG4-1520/10

Oslo 18- 9 - 1962

MTA FIL. INT.
Lukács Arch.

Lieber Freund,

Meinen besten Dank für den Brief mit die neue Zeilen für das Manuskript.

Ich schäme mich dass ich nicht schon vor langer Zeit geschrieben habe, um erstens für die schönen Stunden den ich mit Ihnen und Ihre Frau zusammengebracht habe, zu danken, und weiter für das Manuskript über die nordische Literatur meinen herzlichsten Dank auszusagen.

Nach meiner Zurückkehr nach Norwegen habe ich dennoch einen diplomatischen Bericht über Ungarn beschrieben. Das Manuskript wird eben jetzt in englisch übersetzt, und wenn die Vervielfältigung fertig ist werde ich Ihnen ein Kopsi schicken. Ich habe übrigens den Eindruck dass in der letzten Monat sehr grosse Fortschritte in der Erleichterung stattgefunden haben.

Ich habe eben jetzt Ihre Manuskript über die skandinavische Literatur wieder gelesen. Ihre Gesichtspunkte sind neu für uns, und wird hier, denke ich, Diskussionen auslösen und viele zum neuen Nachdenken anleiten. Ich selbst habe jedenfalls mit grosser Interesse gelesen, dass Sie den Symbolismus bei Ibsen als einen Flucht betrachten. Wenn Sie es erlauben (es gehört zur der menschlichen Eigenschaft dass wir immer polemische ~~XXXXXXXXXXXXXXXXXXXX~~ Gesichtspunkte gerne vorbringen mögen) möchte ich meine Überraschung über Ihre Betrachtung von "Wildente" vorbringen, dass es als eine Komödie gemacht werden konnte. Das wäre vielleicht möglich wenn Ibsen es ohne Symbolismus geschrieben hätte und auch ohne den Tod von Hedvig, aber das wäre zu viel verlangt! Meine Parallele ist lieber vom Karamasow in der Grossinquisitor, = selbstverständlich ist Heggers Werke auf viel niedriger Niveau.

Ich habe den Plan Ihrer Aufsatz auch in deutscher Sprache hier zu veröffentlichen, in einer wissenschaftlicher Literatur-Zeitschrift in Oslo. Hoffentlich haben Sie nichts dagegen.

Nun einige andere Fragen.

Ich habe eben die Anthologie "Revisionism", ausgehen von Labedz in London gelesen. Wahrscheinlich haben Sie das Buch schon erhalten. Dort ist auch ein Aufsatz von Morris Watnick

über Sie . Wenn Sie das Buch noch ^{nicht} erhalten haben , geben Sie mir
Bescheid , und ich werde dafür sorgen dass Sie ein Exemplar erhalten .

Kennen Sie das Buch von Robert C. Tucker : Philosophy
and Myth in Karl Marx . Cambridge University Press , USA ,
1961 . Ich habe auch dieses Buch eben gelesen , mit sehr vieler
Einwendungen . Wenn Sie das Buch nicht gesehen haben , kann
ich auch das an Ihnen schicken lassen .

Das Buch "Der Mensch ohne Alternative " von Leszek
Kolalowski , ist schon in 1960 in deutscher Übersetzung ausgegeben.
H. Piper Verlag , München . Das Buch haben Sie bestimmt schon ge-
lesen , oder nicht ? Ich habe das Buch mit ausserordentlicher
Erfreude gelesen , und werde auch etwas darüber schreiben .

Die Herausgabe der Anthologie über die nordische
Literatur wird erst nach dem Jahr erscheinen , die vielen Beiträge
müssen zuerst übersetzt werden . Jerry hat vor kurzer Zeit
einen sehr schönen Beitrag gegeben , und ich erwarte in einer
Woche auch den Beitrag von May . Bisher habe ich 8 Manuskripten .

Das ist eine Zeile in dem Manuskript den ich
nicht verstehe :

Seite 8 , 15 ten Zeilen von oben .

Dort steht : Aber Cervantes , Kalespaere und
Sterne etc . Was ist Sterne ? soll es andere stehen ?
Sehen Sie bitte nach in Ihrer Kopti und geben Sie mir Bescheid .

Noch meinen herzlichsten Gruss an Sie und Ihre

Frau

Ihr

Johan Vogt

Professor Johan Vogt
Slo Universität
Frederiksgate 3. Oslo .

MTA FIL INT.
Lukács Arch.

Buchen

1446 44-1520/12

Oslo 4 - XII - 1962

Lieber Freund .

Endlich habe ich eine Uebersetzung meiner Bericht ueber
meine Erfahrungen in Budapest . Ich weiss das die Verhältnisse
seit dem Sommer schon besser sind , mein Bericht wurde Mitte August
geschrieben .

Ich übersende auch ein Resumé meiner Vortrag auf einer Marx-
konferenz in Oslo . Ich werde später auch einige andere Referaten von
dieser Konferenz Ihnen zuschicken .

Jetzt nur einige Zeilen .

Mit den besten Wünschen für Sie und Ihre Frau für das
Weihnachtsurlaub und das neue Jahr .

Ihr

Johan Vogt

Professor Johan Vogt
Oslo Universität .
Frederiksgate 3. Oslo .

MTA FIL. INT.
Lukács Arch.

REPORT ON HUNGARY

A Memorandum to the norwegian foreign minister, Mr. Halvard Lange

by Johan Vogt
Professor, Oslo University.

I take the liberty of sending you an account of my recent trip to Budapest. I direct this report to you, because even though the name "Hungary" has become a byword in the cold war, there are depressingly few here in Norway who profess any interest whatsoever for what is now taking place in this country. It is, however, a part of your official duty to follow developments in all corners of the world.

This time I have also been so fortunate as to be able to travel to Budapest without the burden of newspaper assignments. For this I am grateful, since I find it distasteful to be forced to avail myself of journalistic dramatics and a cursive, easy style in order to persuade editors to print and lazy intellects to read my reflections. I was now in Hungary simply to negotiate concerning an anthology to be published in Oslo in which a number of Hungarian authors record their meeting with Scandinavian literature. This errand placed me in a most privileged position, for while western diplomats in east-dominated states are reduced to meeting official personages who there - as at home - are rarely characterized by a true "esprit", it was my lot to talk not only with high authorities but also with a number of the foremost men within hungarian intellectual circles, and among these many who are not regarded with special good will by the official administration.

I shall first attempt to present a picture of what we in our western tongue refer to as "the political situation", but I hasten to add that our domestic concepts are inadequate to evaluate conditions in such a heterogeneous country where the front lines between what we call "regime" and what we call "opposition" lie on an entirely different plane than in our own model state.

MTA FIL. INT.
Lukács Archív

It is certainly unnecessary when speaking to you to emphasize that the prevailing ideas of the western world concerning Hungary are exceedingly grotesque and largely incompatible with reality. I am therefore not making news when I say that after Poland, Hungary is relatively the freest, or relatively the least unfree country in the eastern world. I know too that you do not belong with the "formula-thinkers" who fancy that freedom is something one does or does not possess. On the contrary, there are as many degrees between what we call suppression and what we call liberty as between poverty and riches. I shall here try to place present-day Hungary in its proper position in this scale.

To begin with, a few remarks about the russian occupation: I trust that you have long been aware that the russian occupation of Hungary is now little more than a formality. It is also known that confidential negotiations between Kennedy and Khrusjtsjov with regard to the withdrawal of soviet troops are underway. Khrusjtsjov, as far as I can understand, would like to utilize such an evacuation as a bargaining-object, and he demands a good price, while Kennedy, on his side, is willing to offer only modest compensation, namely the retraction of the "Hungary question" from the agenda of the United Nations. I am inclined to think that here Khrusjtsjov will have to be satisfied with a lean agreement, since Kennedy knows very well that the russian occupation of Hungary no longer has any real significance and that an evacuation would not alter the international balance of power, but would only be a symbolic gesture which, indeed, would act to advantage for the east block. The present regime in Hungary would not be weakened by such an evacuation; on the contrary, it would achieve far greater respect in Hungary itself, at the same time that Khrusjtsjov would be relieved of what has perhaps been his heaviest burden in the efforts for relief of tension between east and west.

I shall not undertake to prophecy when such a withdrawal will take place. It is, however, my opinion that it will be considerably easier for Kennedy and Khrusjtsjov to reach an agreement on Hungary's international status than for Macmillan, Adenauer, and de Gaulle to determine the future of the British Empire. It is possible that you may have a different viewpoint. In this event, you will be surprised to hear

that in Hungary itself there are very few who are troubled by the russian occupation, due to the simple fact that they no longer notice it, since it has virtually no effect, even on Hungary's economy.

It is obviously impossible for a stranger in the course of a limited time to form an accurate picture of the total cultural atmosphere in a foreign state, especially one with a non-parliamentary government. Such an analysis of our own country would be difficult enough for a foreigner, even assuming he were in command of the language. The liberalization which is now taking place in Hungary, or what the Hungarians themselves call "clearing the air" is, however, so conspicuous that the presentation of a certain status must be permissible.

The primary and most important step in the relaxation of authority has been the release of the great majority of those sentenced to prison terms following the revolution of 1956. Most of these have already been free for several years. I have no figures as to how many are still imprisoned, nor into what categories these prisoners may fall. Nevertheless, I believe that I have reliable information as to the intellectuals still in bondage. The british Pen Club published in its bulletin for the summer of 1961 a list of thirteen intellectuals thought at that time to be in prison. The list was out of date even at the time of issue. One of the men listed, the internationally reputed historian, Professor Kosary had been released a year and a half before this list appeared. At the time of my recent visit to Budapest, eight of these thirteen were at liberty. You are undoubtedly aware that there are still three professors in prison: Istvan Bibo, Gyorgy Adam, and Ferenc Merai. It is, however, assumed in Hungary that an extended amnesty will be granted within the next six months. A release of these three learned men would have far greater significance than many of the liberations to date, since it would mark the close of a long and tragic phase in Hungary's history.

During my sejour in Budapest this summer, I met in all seven persons who had been arrested, some of them sentenced to long prison terms because of their participation in the "October-revolt". With several I had lengthy discussions, for three of them are collaborators in the forthcoming anthology on scandinavian literature. You will be pleased

to hear that the treatment of political prisoners following the "October-revolt" differed perceptibly from the procedures utilized by Rakosi and his cohorts in the terror-years of 1949-1953. As you know, Kadar himself was among the many who were jailed and mistreated in the course of these years. Those who since 1956 have been condemned to what we in the outer world call "Kadar's prisons" have, on the other hand, been dealt with very decently. Writers and scientists have, in fact, been able to continue work on their own projects. In order to overcome possible suspicion, I should perhaps mention here a concrete example. The man who in the years prior to 1956 stood in the first ranks of hungarian authors in the campaign which led to the great demonstrations on October 23rd, 1956 was Tibor Dery. In 1957 he was condemned to nine years' imprisonment. While in prison he wrote a satirical novel, and was permitted to retain all of his papers upon his release after two and a half years. To be sure, this novel is not yet printed, and Tibor Dery will not release it abroad before it can be published in his own country.

For a native of a country like Norway, where we enjoy nearly complete freedom of the press, and where it is even possible for persons in opposition to the government to publish their opinions in the government's own primary organ, it is naturally discouraging to observe the strict practises of the hungarian authorities in determining what shall or shall not appear in print. Certainly our own freedom of the press does not mean that newspapers and publishing houses are obligated to print everything written, but at least everyone has access to publish whatever he likes at his own expense, and even though it is seldom exercised, this freedom is, in my opinion, the most priceless treasure of our land. It is a freedom which is denied the hungarian writers.

MTA FIC INT.
Lukács Arch:

Those who are persona non grata have not yet been able to publish their works. Let me at once add that these authors are not deprived of their means of subsistence, since they are fully occupied with translation work, but this is scarcely the ideal employment for writers of top calibre. There are others who are acceptable for publication, but not with everything they might wish to present. Still others in the camp of the opposition are able to get their books printed, but in such a limited edition that the stocks are exhausted within a few days. All this we must unconditionally designate as extremely severe sanctions, in consideration of our high regard for free thought and free speech as against any kind of demand for conformity. However, I should present an incomplete picture of present-day hungarian intellectual life if I were content to point only these negative characteristics. In the first place, the past year has seen a considerable easing of the terms for the October revolt's writers, a fact which I easily ascertained in the process of editing the anthology on scandinavian literature. Two of the foremost contributors to this anthology, Tibor Dery and Professor György Lukacs, whom I met for the first time the previous summer, have now achieved a far stronger position than they held only a year ago. The absolute ban on Dery has been raised in so far that he now has obtained a contract for the publication of a short story collection. And Professor Lukacs, who has been shelved for over five years, is now to publish his great new "Aesthetics", not only in West-Germany but also in Budapest. A Norwegian coming to Hungary's capital will, at the same time, be struck by another phenomenon, not equally flattering to our national self-esteem as our pride over our intellectual freedom, namely, that that which we refer to by a somewhat shopworn phrase as "the intellectual life" is there richer and more intense than in our extraordinarily free Oslo. This comparison may not prove much, but we can substitute Vienna for Oslo, or Munich, Frankfurt, Bonn, Berlin, indeed I should venture to say any of the western world's larger cities with the exception of Paris and London, and Budapest will still maintain its supremacy. This is no new revelation. Not a few hungarian emigrants have come to the same conclusion in their exile. And they know it in Budapest, the authorities as well as the writers. One of the fortunate results of the October revolt is that we in the western world are at last beginning to discover the same.

It is an impossible task for me to describe this atmosphere, since any generalization would have to make use of clichés presenting a mutilated picture, and my personal experiences are, of necessity, limited in scope. Instead I shall indicate a way by which even an outsider can assure himself at least a small glimpse. A periodical entitled "New Hungarian Quarterly" (Corvina Press) is now being issued in Budapest, printed in English, containing approximately a thousand pages annually of Hungarian essays, short stories, and literary criticism. It is, like all such publications in the eastern states, partially official, and authors who were in the foreground in October 1956, such as Tibor Dery and Gyula Hay, have not yet been accepted as contributors, but many of their friends and kindred spirits are included. Here one may also find recent works, in English, of Gyula Illyes, Laszlo Nemeth, and Peter Veres, three of the most distinguished authors of our time. At the moment this is possibly the most interesting literary periodical in Europe, because it is a remarkable testimonial to the fact that in a country whose entire history consists of domination by foreign powers, suppression under domestic tyrants, and freedom-struggles doomed to defeat, in the midst of every kind of submissiveness and vileness, there has arisen a bulwark of self-willed men with deep roots both in their own country's ancient traditions of liberty and in the whole body of European culture.

It may be tempting to regard the extraordinary intellectual alertness in Budapest as a confirmation of Arnold J. Toynbee's historical philosophy of "challenge" and "response". Unfortunately, it seems to be true that pure, unadulterated success makes for apathy, and that a certain amount of adversity is a necessary stimulus for all growth. An excess of oppressive and permanent tragedies is an unconditional evil, but difficult years succeeded by a relief can give birth to new strength. In our own time, periods of heart-rending stress in Hungary have alternated with periods of alleviation: the liberalizing policies of the Horthy dictatorship in the thirties, the promising years immediately following the German capitulation, and the great thaw in the years between 1953 and 1956. The hibernating forces have each time burst forth with new vigor, and the same thing seems to be happening today.

The present easing of tension is also apparent in the constantly growing contact between Hungary and the western world. Those who are only interested in Hungary as a slogan, without regard for the country itself or for its people, are scarcely up to date on current happenings there. The Hungarian refugees are better informed, since the severe restrictions on outgoing travel have been eased and many of them have enjoyed visits from their parents during the past summer. In addition, the borders are now about to be opened to those condemned to prison following the October revolt. During my stay in Budapest this summer, I had the pleasure of extending an invitation to Tibor Dery to visit Oslo this autumn as the guest of the Norwegian Author's Association (Den norske Forfatterforening). The Hungarian authorities and Tibor Dery himself have only one reservation in connection with such a trip. His name has become a symbol, and his journey abroad will provide weighty evidence for the new climate in Hungary, but how is he to deal with the many sensation-seeking journalists who will require of him a public criticism of his country's government, thus exploiting the relaxation of tension to transform it into a new stab in the cold war? Would that I knew of an elixir to persuade journalists who know little about Hungary and less of Hungarian literature to let this man not be disturbed too much during such a visit!

For anyone wishing to formulate an accurate picture of conditions in a country, it is imperative, in the first place, to meet members of the government, and to talk with them not only in their offices, but also at social events where more free expression is possible. I must perhaps deplore that the Hungarian government's hierarchy was not my particular field of observation during this visit. Had it been so, I should have received a much-desired glimpse into the primary concerns of the top leadership, the divergent opinions in current politics, and eventual internal power-struggles. It is a well-known fact, however, that our willingness to express ourselves is often in direct disproportion to our insight. I personally also enjoy the advantageous position of being able to express myself quite freely on the rule and management of other states without consequences to myself and without any appreciable effect on the course of the world. I shall therefore oblige with the immodesty expected of me in connection with an evaluation of the present

Hungarian regime, although, in preference to my own words, I shall make use of what I have learned from a Hungarian who is accorded highest respect both in his own country and in the world at large. It is not customary even in confidential diplomatic reports to cite names, but I shall nevertheless do so here, since I am certain that this man would have nothing against the publication of his viewpoint. His name is Peter Veres, peasant leader and writer, chairman of the Hungarian Authors' Association in the autumn of 1956, and the main speaker at the Bem statue in the student demonstration on October 23, 1956 which instituted the great revolt.

I met him for the first time during the previous summer in the Author's Association's meeting house, this time in his home in a rural suburb of Buda. I took the liberty of asking him his opinion of the present head of the Hungarian government, Janos Kadar.

"I shall answer you", he said, "with an allegory. You know that de Gaulle is a very wise man. I need say no more."

Nor was it necessary for me to inquire further, for we all know that de Gaulle has contrived to free himself from those who were his staunchest supporters when he first overtook authority in his country.

Kadar's role in the preface to the October days, his participation in the revolt against the old regime and his cooperation with the soviet authorities during the Russian intervention is a topic which I shall not treat here, but take up at a later date in connection with an historical analysis of the entire course of events during the autumn of 1956. What is now on the agenda in Hungary seems to be how to be quite the evil heritage following this drama. This is a question difficult for a stranger to evaluate, since it includes so many complicated circumstances, both with regard to changes of standpoint and personal relations between warriors once pledged to a common cause who have come to stand, in a literal sense, on opposite sides of the barricade. There is also a great deal still veiled in mystery for, in contrast to the maxim for science and literature, it is not a part of politics to reveal the naked truth to the world in general. There are, however, a few circumstances which I believe I may stipulate:

In the first place, the ideas that sustained the October revolt did not suffer an unconditional defeat. It was a raging flood over the land, and much was permanently swept away under its might.

The destruction of the great Stalin statue in Budapest was not only a symbolic act, but also a pattern for what was later to take place in the official government of the Soviet Union itself. It is therefore not unreasonable that those who led the action in Budapest demand not only rehabilitation but honor.

The great demonstration in Budapest on October 23, 1956 was itself a fruit of the liberalization in the Soviet Union after Stalin's death. The immediate prototype was the peaceful revolution in Poland on that dramatic Friday, the 19th of October. The power of the Hungarian rebellion nevertheless nearly led to a restoration of the Russian Stalinists' authority in Moscow, and it was only last autumn that the Stalinist supremacy in Russia was permanently liquidated.

In Hungary, the foremost Hungarian Stalinists were deprived of all power during the October revolt, and they have not been able to regain their political position. In the process of a regime shift it is, however, undeniably easier to get rid of a small group of leaders than to be quite the larger part of a bureaucracy. Many of the former Hungarian Stalinists still hold important positions in the official administration, and even though some of them have revised their opinions, they are, on the whole, a burden for the liberalization taking place. One finds, therefore, among ordinary Hungarian citizens, far greater respect and appreciation for the head of the government, Janos Kadar, than for his officials.

Hungary's darkest days after November 1956 were in June 1958 when the Ministry of Justice made public the ^{summary} ~~arrest~~ and execution of the October government's chief executive, Imre Nagy, together with four of his closest collaborators. This was a sentence presumably carried out in accordance with Russian orders and primarily, perhaps, as a warning to Tito and a gesture of courtesy to Mao. It was, in any case, an infamous judgement which will be recorded in Hungary's history with no less shame than Austria's execution of Lajos Batthyany, head of the Hungarian revolutionary government in 1848. I fancy that Kadar took responsibility for these death sentences in order to save the lives of four others accused in the same process, acting on the maxim that in power politics one is often forced to choose the lesser of two evils. These four others were

instead sentenced to long prison terms, but all have now been released. It also seems likely that these death sentences were a sacrifice that Khrushjtsjov, for his part, had to pay the Stalinist wing, at that time still powerful within the Russian Party Leadership. If these assumptions are correct, it is not at all improbable that under Hungary's present regime there will sooner or later be a rehabilitation of Imre Nagy. This will obviously not restore life to the dead. Yet it will be an act of decisive historical significance, for such a rehabilitation is an important prerequisite to the termination of Hungary's bitterest heritage after the fateful drama in 1956.

This is still the music of the future. What happens in Hungary is also to a certain extent dependent upon developments in the international arena. Yet the hungarian tragedy in 1956 has perhaps been the greatest strain upon relations between east and west during the past decade, and a relaxation of the situation in Hungary should thus in itself contribute to an international relief of tension. In this delicate play, we in the western world have a not unimportant role, since one of the conditions for a clearing of the air between east and west is our willingness, instead of using the name "Hungary" only as a slogan, to demonstrate at least a particle of interest for what is really taking place in this country.

Oslo, August 15th 1962.

MTA FIL. INT.
Lukács Arch.

Johan Vogt

Reencounter with Marx

Lecture in the Marx Seminar 16. November 1962

1. Introduction

During the last generation there have been two Marx renaissances in the western world.

The first in the year after the great business crisis in 1929, the second in very recent years.

In the first Marx's economic analysis was the center of interest. The background for this was the great world depression, which revealed the great indescrpancy between productive forces and the possibility of sales, a descrepancy which was most clearly pointed out by Karl Marx in "Das Kapital".

The present interest for Marx is based on the study of the young Marx, in the first place his manuscripts of 1844 which were published in 1932.

I myself took part in the first Marx renaissance, and shall now attempt to give an evaluation of the new focus on Marx.

2. Concerning our personal attitude to ideological systems.

My presentation will, in part, take the form of a personal account. The struggles between different ideological systems take place in the consciousness of the individual.

How is this struggle characterized? How is one captivated by definite systems? How is one bound by these? And how is one, in the event that it is desirable, to escape from them?

A personal conception:

We may consider the different ideological systems as an individual picture of reality. It is impossible to conceive of the whole of reality. The different ideological systems are influenced by the current conditions, the character of the authors, of his field of knowledge, and his greater or lesser intellectual capacities. In addition, these also often consist of polemics against earlier systems. All ideological structures are therefore piecemeal knowledge and imperfect.

We construct each individually out of our own conceptions of the world, more or less influenced by the great historically important systems. Our own conceptions are constantly undergoing changes.

I myself took part in the introduction of Marxism to Norway and the Scandinavian countries in the first part of the 1930 s.

Some examples of my attitude at that time

- a. He who first reached an intellectual understanding of the economic system of Marx, was also forced to accept his teaching. Therefore the desire to extend the study of Marx.
- b. The difficulties in the acceptance of Marx's teaching the unconscious resistance with which everyone tends to meet ideas which are disturbing to his current attitudes.

Later my attitude to Marx was ambivalent.

Causes for this

- a. The dogmatic either - or attitude, either capitalism and economic crisis or socialism, led to a delayed acknowledgement of the possibilities for controlling business cycles in societies with a private capitalistic production, given adequate currency and financial policy. For my part, I first reached an acknowledgement of these possibilities in 1935-36. In this connection a transition from the either - or attitude to a graduated conception.

In 1945 I was requested by a publishing house to edit a Marx anthology and write an introduction, but I was unable to carry out this project due to an almost physical disgust.

- b. My reluctance was also connected with a growing scepticism to what we may call an economistic life conception. This economistic conception is not limited to ortodox Marxists, but is common to most economists. A type of branch imperialism. The responsibility for this does not lie with Marx, but in the constitution of political economy as a science with strict borders. Not by Adam Smith, but by his followers, especially Bentham. My later occupation with Marx

- a. "The school of errors" 1956. "Account with Marx"

How in in Marxist ideology, how out of Marxist dogmatic.

- b. The building of a bridge between Marx and Keynes. Point of departure:

MTA FIL. INT.
Lukács Arch.

a discussion at Humboldt University in East Berlin in April 1958 on the subject of Keynes.

Later translation of Keynes to a Marxist terminology and translation of Marx to a current western terminology.

Lectures on differences and similarities between Marx and Keynes

Copenhagen, September 1958, Jerusalem April 1960, Budapest July 1961

c. The study of Gyorgy Lukacs in the spring of 1962.

3. Manuscripts written at an early age concerning Marxist moral philosophy

At that time, in 1934 or 1935, I read "Deutsche Ideologie" but not "Okonomisch-Philosophischen Manuskripten" I first read these in connection with the preparation for this conference.

Problems not foreign to me

a. 1924 Study of Lukacs "Die Verdinglichung des Bewusstseins"

b. In the years 1932 and 1935 personal notes

1932 "The Social Consciousness"

"The materialistic world conception and the Moral of the Communistic Society"

1935 "The Moral of Collectivism"

Here some quotations:

1932 "The formation of classes leads to a division of the social consciousness"

1935 "The ethical reason for the socialist society. Only a society that is based on the good of all, and the subjugation of none makes possible the ordinary development of the social feeling and the collective consciousness."

"Accusations have been raised against Marx that he was inhumanitarian and treated men only as a tool. Without doubt: Reluctance of Marx and Engels to publicize their feelings. It is claimed: The labour movement has not worked out a moral teaching. This is not quite accurate. There exists from Marx's and Engels' youth a manuscript which presents what may be called the moral foundation of Marxism. Die Deutsche Ideologie, first published in 1932"

"The division of Man. Subjection leads to repression in the development of social faculties. The struggle against these divisions".

"The socialistic humanism. In connection with all great moralists in the development of the world, Plato, Spinoza, Marx"

"Liquidation of Divisions only through negation of the current conditions".

"Shortcoming within the socialist movement: Corruption, Lust of Power, money etc. The necessity for getting rid of this".

"Example of distorted development; Russia. Stalin. Struggle for Power, terror, corruption of socialism. On the one side the economic socialism is being developed in Russia. On the other hand the intellectual subjugation continues."

4. Political Economy A Subdivision of Philosophy

Quesnay, Smith, and Marx were all occupied with philosophy before they studied economy.

Francois Quesnay 1748: "Essai Physique sur L'economie Animale", a collection of that time's knowledge of what we now call organic chemistry. In the final volume, also a treatment of man, the human soul, and man in society. Nature is governed by natural laws. But in human societies, we have, in addition, certain human laws and privileges which may be in conflict with "les droits naturel". It was the conflict between these privileges and natural laws which Quesnay ten years later treated in his "Tableau Economique".

Adam Smith 1759 "The Theory of Moral Sentiments" a kind of moral sociology and life philosophy. His thesis: The happiness of man does not primarily depend on its own progress but on sympathy for other people and joy in the happiness of others. Part 6: "On the Character of Virtue". The chapter on "The Character of the Individual insofar as it can influence the happiness of others". Jealousy and the trade wars between England and France:

"France and England can each on its own side have reason to fear the growth of the others' naval and military power, but it is certainly beneath the dignity of such great nations to look with envy upon the other's internal happiness and wealth..... In connection with such improvements each nation should be concerned not only with its own progress, but, out of charity for humanity, should attempt to better the lot of his neighbour, instead of damaging him."

"Wealth of Nations" 1776, an extension of this principle of peaceful cooperation among nations.

5. Different Attitudes Towards the Young Marx

- a. Authors who do not look upon the theory of alienation as particularly significant

August Cornu "La Jeunesse de Karl Marx", 1934.

Cornu was one of the first to take up the theme of the alienation, but does not grant it particular significance, seen in relation to the preoccupation with these problems during the last ten years.

Sidney Hook in "Encounter", 1962, Article "Revisionism at Bay". A Ridiculing of the preoccupation with the problem of alienation. Easy to understand.

Sidney Hook "From Hegel to Marx", first edition and preface 1936, last edition 1950. Here alienation is not mentioned.

- b. The orthodox Marxist conception.

Marx's theory concerning alienation belongs only to the confusions of his youth and has no connection with his later activity.

- c. Only the young Marx is of importance.

Pere Calvez: "La Pensee de Karl Marx", 1956

Daniel Bell: "Two Roads From Marx." Lecture in Vienna 1958, published in "The End of Ideology", 1961

Robert Tucker: "Philosophy and Myth in Karl Marx" 1961.

Most reasonable to place the book of Roar Langslet in this category.

- d. Connection between the manuscript of 1844 and "Das Kapital"

Gyorgy Lukacs: "Geschichte und Klassenbewusstsein", 1923

Herbert Marcuse: "Neue Quellen zur Grundlegung des historischen Materialismus" in "Die Gesellschaft" 1932, and "Reason and Revolution". Hegel and the Rise of Social Theory", 1941.

Isiah Berlin: "Karl Marx" 1939. Revision 1960.

Heinrich Popitz: "Der entfremdete Mensch" Basel 1953,

Karl Hugo Breuer: "Der junge Marx" Köln 1954

Maximilien Rubel: "Karl Marx" Paris 1957

Erich Fromm.

6. The background for the recent occupation with the young Marx

- a. In East Europe

The struggle against the institutional Marxism.

Division and alienation continues in the authoritarian society.

Leszek Kolakowski

b. Socialistic movement in the western world.

The Need for a humanitarian rather than an economic foundation for socialism.

France: Lucien Goldman, Edgar Morin

England: Charles Taylor

c. Why interest also in conservative circles in the western world?

Tucker's explanation

1. The existentialist philosophy
 2. Max Weber's theory on bureaucratization
 3. The lonely man in the modern sociology
- all of them in the first formulation by Marx.

My own point of view

1. Marx the most important ideologist in the past hundred years.
Negligence not to be occupied with Marx.
2. Views presented by Marx penetrate a large part of the social science in our time, even if his name is not mentioned.
3. After 1950 an intensification of all scientific research, speaking quantitatively. Reasonable to have Marxologi as a special field.
4. Marx is outdated and primitive in his analysis in relation to social science in our time. This applies to both the young and the mature Marx.

But one thing remains

His scope is greater than any body after him.

The remarkable thing is not that the western world is once again beginning to be occupied with Marx, but that western social science has neglected him so long.

MTA FIL. INT.
Lukács Arch.

UNIVERSITETET I OSLO

INSTITUTE OF DEMOGRAPHY
PROFESSOR JOHAN VOGT



OSLO,
FREDERIKSGT. 3

Lieber

Oslo 14 - II - 1963

Lieber Freund .

Heute nur einige Zeilen . Ich denke Sie haben Interesse
daran einen Brief , den ich von A . Duczynska bekommen
haben , zu lesen . Ich füge ein Kopie an .

meinen herzlichsten Gruss

MTA FIL. INT.
Lukács Archiv

Johan Vogt

1963 Feb. 14.

6th February, 1963

Dear Professor Vogt,

Professor Polanyi and myself have read with keen interest your "Report on Hungary" and we wish to thank you very much indeed for sending it. It was a rare pleasure for us to encounter so enlightened and informed a view as yours, as there is no dearth in the opposite.

Perhaps I may draw your attention to the forthcoming publication of our anthology of literary prose and poetry from Hungary¹⁾ I shall ask the publisher to have an early copy sent to you. I gather that some of the poetry (works by Ferenc Juhász, translated by Canadian poets) is to appear in the forthcoming issue of "The New Hungarian Quarterly", No. 9.

The most recent development of Hungarian literature is surpassing. I am thinking of milestones like Benjámín's volume "Ötödik évszak" (Fifth season) or József Lengyel's "Elejétől végig" (From the beginning to the end) in the January issue of "Uj Irás" or Déry's "Philemon és Baucis" in the January "Kortárs". Only yesterday we received a new literary periodical, "Látóhatár" which has a very strong religious undertone (not in the orthodox or churchy sense at all) and which also carries contributions from eminent Hungarians who have lived abroad for ages - the novelist Zilahy, the poetess Anna Lesznai and the biologist Albert Szent-Györgyi.

Should you find it possible to send us a few more copies of your Memorandum, we would be most glad to let some of our Canadian collaborators on the Anthology see it.

Yours sincerely

MTA FIL. INT.
Lukács Arch.

Ilona Duczynska
(Mrs. Karl Polanyi)

1) THE PLOUGH AND THE PEN, ed. Ilona Duczynska and Karl Polanyi. Foreword by W.H. Auden. Published by Peter Owen, Ltd, London and McClelland and Stewart, Ltd., Toronto, 1963 (approx. March).

UNIVERSITETET I OSLO

INSTITUTE OF DEMOGRAPHY
PROFESSOR JOHAN VOGT



OSLO,
FREDERIKSGT. 3 6- 3 1963

Lieber Freund .

Meinen besten Dank für Ihre Zeilen .

Ich sende Ihnen einen Ausschnitt von The Observer , das ist eine sympathische Bericht . Ich möchte gern das er recht hat in seiner Optimismus .

Heute habe ich den April-Heft von Survey . London , erhalten , mit Wiedergabe Ihrer Brief an Senor Carocci . Wenn die "Survey " von der Redaktion nicht erhalten habe , werde ich dafür sorgen dass es Ihnen zugeschickt wird .

Von Dery habe ich vor einiger Tagen die frohliche Nachricht erhalten das er jetzt mit seiner Frau die grosse Reise unternehmen werde , er ist denke ich schon abgefahren wenn Sie diesen Brief erhalten , sonst grüssen Sie ihm von mir . Ich freue mich ihn und Sie wiederzusehen .

meinen herzlichsten Gruss

MTA FIL. INT.
Lukács Arch.

Johan Vogt

1962 márc. 10.

UNION
DES ECRIVAINS HONGROIS
BUDAPEST VI, BAJZA UTCA 18

СОЮЗ
ВЕНГЕРСКИХ ПИСАТЕЛЕЙ
БУДАПЕШТ, УЛ. БАЙЗА Д. 18

UNION
OF HUNGARIAN WRITERS
BUDAPEST VI, BAJZA UTCA 18

*

Geehrter Herr Vogt!

Wir erhielten Ihren Brief in der Ungarisch-^{Norwegischen} Deutschen
Essay-Antologie-Angelegenheit.

Wir freuen uns ausserordentlich über die Anregung, denn
diese trägt wahrhaftig zu der Weiterentwicklung der Norwegisch-
Ungarischen kulturellen Verbindungen bei.

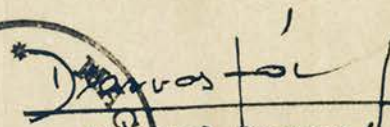

Den Vorschlag werden wir mit der zuständigen Insitution
beraten, die die Redivierung, Ausgabe usw. abwickeln würde -
und kehren danach auf die Angelegenheit zurück.

Wir danken Ihnen für Ihre Bemühungen im Interesse der
Näherung der Norwegischen und Ungarischen Literatur.

Hochachtungsvoll

Budapest, am 21. febr. 1962.

MTA FIL. INT.
Lukács Arch.


József Darvas
Präsident


UNIVERSITETET I OSLO

INSTITUTE OF DEMOGRAPHY
PROFESSOR JOHAN VOGT



OSLO.
FREDERIKSGT. 3

10/ März 1962

Lieber Professor Lukacs .

Meinen herzlichsten Dank für Ihren Brief vom
8.2 .

Ich bin sehr froh dass Sie bei dieser Anthologie
teilnehmen werden . Ich verstehe sehr gut dass Sie ihre
eigentliche Arbeit nicht vernachlässigen können, und
bin ganz zufrieden mit Ihrem Vorschlag dass Sie ein
Auswahl von ihre Arbeiten (über skandinavischen Ver-
fassern) machen , mit einer autobiografischer Einleitung .

Ich bitte Ihnen das Manuskript in zwei Exem-
plaren zu machen . Der eine können Sie mir über-
schicken , für die Ausgaben in Oslo , Stockholm und
Copenhagen (am besten in deutscher Sprache , weil die
Übersetzung dann einfacher ist) , und das andere Exem-
plar des Manuskriptes für reservieren Sie für die
Ausgabe in Budapest .

Ich lege bei ein Fotostat von einem Brief
die ich eben vom Vorsitzender der ungarischen Verfasser-
Vereinigung bekommen habe . Es scheint das der Plan wirk-
lich realisierbar ist , mit nicht nur Ausgaben in den
skandinavischen Länder, sondern auch eine Ausgabe in
Budapest .

MTA FIL. INT.
Lukács Arch.

42/0251-44 1111

UNIVERSITETET I OSLO

OSLO

Wenn das Manuskript vorliegt werde ich dafür sorgen dass Sie ein anständiges Honorarkriegn .

Ich habe eben ungefähr die Hälfte Ihres Buch : Die Zerstörung der Vernunft " gelesen .

Von Bery habe ich auch ein Brief erhalten , er ist auch den Plan sehr positiv eingestellt . Ich schreibe heute auch an ihm .

Min meinen herzlichsten Gruss auch an ihre Frau

Ihr

John Voant

1963 febr. 3.

Department of Moral Philosophy.

THE UNIVERSITY,
ST. ANDREWS.

21st January 1963

Dear Professor Vogt,

Thank you for sending me a copy of your Report on Hungary which I've read with great interest. The objectivity of your approach seems to me exemplary and I do hope that your general assessment of the present Hungarian situation will be studied with serious attention in those official circles that could contribute to a positive solution of the problems so lucidly outlined in your report.

With best regards yours sincerely
John Vessier

MTA FIL. INT.
Lukács Arch.

Oslo 3 Februar 1963

Lieber Freund .

„einen besten dank für Ihren liebenswürdigen Brief . Heute
schicke ich Ihnen nur ein kopi eines Briefes , den ich vor kurzer
Zeit bekommen habe . Ich glaube es wird Ihnen interessiren . St. Andrewa
ist eine Universität in Skotland .

Professor Johan Vogt

meinen herzlichsten Gruss

Oslo Universität

Fredriksgate 3. Oslo .

MTA FIL. INT.
Lukács Arch.

Johan Vogt

UNIVERSITETET I OSLO

INSTITUTE OF DEMOGRAPHY
PROFESSOR JOHAN VOGT



OSLO,
FREDERIKSGT. 3

29/ 4 1963

U44644-1520/19

Lieber Freund.

Heute nur eine Zeitungsausschnitt ueber professor Marich. Sie haben es vielleicht schon geglesen.

Sie haben das Heft vom Encounter erhalten, ein Georg Richtheim hat dort einen Angriff an Sie gemacht, voll von bösen Willen. Ich weiss nicht wer ist dieser Georg Richtheim? Sie haben wohl schon das Heft erhalten.

Von Livor Dery habe ich noch keine Mitteilung bekommen wann er nach Oslo kommen werde, - er hat vor seiner Abreise von Budapest mir geschrieben, dass er, wenn er noch Zeit habe, von England nach Oslo fahren werde, sonst den Besuch später machen. Ich freue mich ihn und Uebe wieder zu sehen.

MTA FIL. INT.
Lukács Arch.

meinen herzlichsten Gruss an auch beide

Johan Vogt

Oslo 7 Januar 1965

Lieber Professor Lukacs .

Diese Zeilen um Ihnen mitzuteilen dass ich in April wieder ein Besuch in Budapest machen werde . Ich war schon im Sommer eingeladen von professor Söter zu Gastvorlesung an der Universität zu halten , und auch von Pen-Klub zum Teilnahme in der Konferenz in Oktober in Budapest , hatte aber damals keine Gelegenheit zu fahren , wegen meine Vorlesungen hier in Oslo .

~~In~~

Jetzt habe ich aber ein Frei-Semester , und werde die Gelegenheit benutzen wieder nach Budapest zu kommen. Ich möchte in April kommen , weil ich möchte in Budapest sein wenn Sie 80 Jahre werden , um unter den Leuten sein die an diesen Tag eine persönliche Dank überbringen werden . Ich weiss aber noch nicht welcher Tag in April diese Feier stattfinden werde ? Hoffentlich werden Sie sich nicht verstecken , dass müssen sie nicht tun !

Vor einiger Tagen habe ich mein Beitrag zum Festschrift übergesandt . (Das ist sicher kein Geheimniss für Sie , dass Luchterhand Verlag eine grosse Festschrift mache) .

mein herzlichster Gruss

Johan Vogt
Oslo Universität
Karl Johans gate 47 . Oslo .

MTA FIL. INT.
Lukács Arch.

Ihr

Johan Vogt

TO OPEN CUT HERE

194644-1510/21

SENDER..... Professor Johan Vogt
Oslo Universitæt . Oslo

MTA FIL. INT.
Lukács Archi

MERKI DET MÅ IKKE LEGGES NOE INN I ELLER HEFTES NOE VED
AÉROGRAMMET. I SÅ FALL VIL DET IKKE BLI SENDT FRAM MED FLY,
MEN MED JERNBANE ELLER SKIP.

TO OPEN CUT AT BOTTOM

AÉROGRAMME

AEROGRAM



MTA FIL. INT.
Lukács Archi



Professor György Lukács .
Beograd RKP 2 V.

Budapest V.

Ungarn .

Lieber Professor Lukacs .

Vor einiger Wochen ist die ungarische Anthologie mit
Ihren Beitrag : Die skandinavische Literatur in meiner
Entwicklung , in Oslo erschienen . Das Buch ist
Ihnen zugeschickt und ich hoffe dass Sie das Buch
erhalten haben .

Diese Zeilen eigentl. um Ihnen mitzuteilen dass ich
am 16 ten or 17ten November nach Budapest komme ,
zusammen mit dem norweischen Professor der Philosophie
Arne Naess, der ein Vortrag abhalten werde . Wir
bleiben in Budapest bis 22 ten November , Morgen .
Professor Naess hat einer Reihe Ihrer Bücher gellesen.
Ich hoffe innerlich dass wir Ihnen ein Besuch ablegen
können , p- ich werde Ihnen antelephonieren gleich
nach unsere Amnkunft .

mit meinen herzlichsten Grüsse

Johan Vogt
Oslo Universität

MTA FIL. INT.
Lukács Arch.

Johan Vogt

Besuch

TO OPEN CUT HERE

144Ch4-1570/23

SENDER Professor Jkhan Vogt .
Oslo Universitat Oslo .

MTA FIL. INT.
Lukács Arch.

MERK! DET MÅ IKKE LEGGES NOE INN I ELLER HEFTES NOE VED
AEROGRAMMET. I SÅ FALL VIL DET IKKE BLI SENDT FRAM MED FLY,
MEN MED JERNBANE ELLER SKIP.

TO OPEN CUT AT BOTTOM

BRUK
INNSAMLINGS-
KONTROLLKONTI
VED PENNEGAVER

AÉROGRAMME

AEROGRAM



MTA FIL. INT.
Lukács Arch.



Professor G. Lukacs .
Belgrad RKP 2 V.

Budapest V.

Ungarn .