

May 7, 1955

Dear Saul:

This time I send a rough draft of my article intended for TW to you alone. This is not only due to its rough nature or style but for much more basic reasons. There are certain very basic theoretic ideas I want from the very start to be able to express simply but without vulgarization and I want to work this out with you. There is no point to just repeat there is no separation between theory and practice any longer but go about ~~xxxxxx~~ keeping each in a separate compartment.

I know I didn't succeed in putting in, even in rough form, all that I wanted to say, and perhaps it wasn't even necessary for my greatest fault is to try to put everything into every single thing. But I do want you to know all I thought of, the philosophic and historic background of it. Thus, out of **PHENOMENOLOGY**, p.69: "The real subject-matter is not exhausted in its purpose, but in working matters out; nor is the mere result attained through the whole itself, but the result along with the process of arriving at it. The purpose by itself is a lifeless universal."

Now this answers not only the outside on purpose, but the inside. Too many think that purpose is a matter of announcing your goal as if you were hiding something. The truth is that for us, at this time purpose is a question of first working matters out, and I do not mean ~~xxxx~~ working out in a week or a month but a year and more, as a continuous process.

From LOGIC, II, p.460: "The self-certainty which the subject has in the fact of its determinedness/and for itself is a certainty of its own actuality and of the non-actuality of the world."

Which Lenin translates for us thus in his Notebooks: "Confidence in self which the subject has in its being in itself and for itself as a determinate subject is confidence in its own actuality & the non-actuality of the world; i.e., the world does not satisfy man and man by his actions decides to change it."

I cannot emphasize strongly enough this strange sentence about confidence in one's own actuality and the non-actuality of the world which sounds so idealistic and so contradictory, and yet, there is no other way to express the future in the present than this confidence that the worker must have that what he wants is right and true and should be the real and the world about him is wrong and should be changed. It may be too violent a jump from that to a simple thing like our paper and giving workers we know to write for it, and yet that is the truth of our present being, or we'd have no right to be.

At the same time as having these two philosophic quotations in the back of my mind I had the following two historic matters: 1) Lenin's "Where to Begin" where he emphasizes the need for a paper "to constantly develop, broaden and deepen his is to establish a nat. pol. newspaper...Unless we have such a paper we shall be absolutely unable to fulfill our task, namely to concentrate all the elements of political unrest and discontent and with them enrich the revolutionary movement of the prol." 2) American history both as to journalism and specifically committees of correspondence (Incidentally I find that 1st newspaper as contrasted to just letters was called News-Letter and I believe I will propose that as our name this Tuesd--no vote though for another week) "First regular newspaper in the colonies was the Boston News-Letter a tiny 4 pp.2 col.folder established in 1704."

Now that is too much to bite in writing a simple TW column but I want you with all this in mind to rewrite what I wrote and send it back to me in a week.

I know now why I haven't wanted to write; there has been too much "gossip" and informal talk of subjects that should not be committed to paper so freely. I'd rather wait till you get here.

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