

By 1951 it was not the popular thing to study with George Lukacs. By then he has been attacked by Reval and others and although his reputation was great that alone perhaps saved him and kept him at the university although his star was in decline. There were only 6 or 7 pupils who studied directly under him and perhaps 15 people showed up in the seminary meetings since he no longer gave any lectures. With his own pupils, like myself he was in a close relationship but already the seminary meetings had an unfortunately low level since ^{at} ~~the~~ times ~~when~~ ignorant people joined it. There is no doubt of course, that his classes in aesthetics were all full of political implications. Besides Lukacs there was Fogarasi but he was an impossibly dull man who for his past merits became rector of the economic university. In 1953 the faculty of philosophy was discontinued and only the Lenin Institute remained to teach that subject. Unfortunately philosophy there became some sort of a philological study since one could not talk of free investigation there. Russian has been introduced at the university much earlier, I think in the spring term of the 1948/49 school year. By the fall of 49 the Lenin Institute ~~was~~ already had its own building until it developed to the point where it now ~~is~~ is located in the giant building of the *old* stock exchange. By the fall of 1949 a tremendous crowd attended the Russian institute under the instructorship of new Soviet professors who were just then imported.

The former professor of Russian, named K Turcsanyi, who was a foolish old man, was finally retired. The first impact of the strong flood of new brains to the university was excellent. This meant primarily the workers and peasant kaders who were ~~now~~ now encouraged to continue their education. Till 1949 this was a most useful development. In practice this meant that all workers had an opportunity to study at the university and actually greater propaganda was made for the worker's study than the peasants. Once they were admitted, however it was unfortunate that many were forced and urged to continue their studies in spite of frequent lack of interest or honest ~~lack~~ realization that they are not profiting by higher education. ~~T~~ Discrimination against the middle classes on the other hand, was more accidental although there was some method in it. Of course I am referring to discrimination against those already studying. If someone managed to raise suspicion about himself his chances of getting kicked out from the university were rather good, if he was of middle class kader. And finally apart from these, ~~however~~ acceptance ~~was~~ ~~for~~ for kaders of the middle class at the university was made extremely difficult well ^{-high} now in - possible. Among the people I had known there, careerism was often unconscious and automatic; for some people the question of honor in regard to any of their actions never

across ~~the street~~. My own career at the university was severely handicapped by the fact that I was Lukacs's pupil. My kader was satisfactory and shall later explain why. My last articles appeared in 1949 and after I was attacked in Szabad Nép in the week of the attack against Lukacs I was pretty well silenced until after 1953. By then I had ^{now} an opportunity to write. I joined the party in 1945 and also I was kicked out from the university in 1952. I was never excluded from the Party. In order to get excluded from the Party one has to be active in Party affairs one way or another. I was accepted as a stand office philosopher, although I gave Party seminars and political medium-level instruction, both, before and during the army. Once I was let go from the university I was drafted, and I spent most of 3 years under most pleasant circumstances. I was sent to Szolnok where I spent my first 6 months. In the beginning it became known that I could translate from Russian and so they sent me to an officer translator course from where they graduated me in a few weeks because they felt I knew enough. Actually I didn't know very much but perhaps my translations were a little more fluent. I was twice proposed for a first lieutenantcy but I refused in both instances because it would have ^{at} added obligations. I spent much time in Szolnok being official translator for our commander. In contact with the Russians we had several problems at the

time, not the least of which was that the Hungarian army was ^{not} progressive enough ^{for their taste} and permitted the use of bars and cafes to both ^{en} ~~and~~ (listed ranks and officers). This apparently made a very poor impression on Russian ^{morale} since the Russian troops were strictly separated by rank, as to which public places officers and men could frequent. Soon after the very best locals were placed off limits to ^{wh} ~~un~~listed men not to give ^{them} offense. The same story was repeated in Budapest where the former officer's casino, (later peoples-army ^{casino} ~~casino~~) was subsequently again renamed ~~as~~ officers' casino. After my stint at Szolnok I was transferred to Budapest where I received excellent assignments. For one I could live at home, and although I was only ^a sergeant I had an officer's position and thus my salary was around the most unusual 1600 forint level. There I also translated and for a while worked in the military historical record office. One minor claim to fame and source of fun was the Gusev story. The Communist writer Bela Illes wrote a "true story" on a Russian officer who refused to fight against the Hungarian revolutionaries in 1849. He was supposedly executed for treason. The ^{copy} ~~story~~ caught the fancy of the Communists and besides naming a street after him ^{they} started celebrating Gusev-day every year. One day, in the war record office, we were requested to trace the man's life history and found with great surprise that the man never existed and could not be found on the

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rolls of the regiment he was supposedly connected with. After my military career I very much would have liked to go abroad as a cultural attache. Unfortunately my father's career handicapped ^{ed} me there. He was a progressive member of the 19¹⁸ ^{KAROLYI} Ministry of foreign affairs, who stayed ^{ON} throughout the ^{KUN} ~~and~~ revolution and was later fired in 1920 by the Horthy regime. The following 20 years he acted as a ^C patent attorney, and travelled extensively abroad. After the war, when people were being ^o rehabilitated who were removed from office at the time of the Horthy regime he was ~~favoured and he was~~ made head of the international division of the foreign ministry from ^{(19) (19)} 48/49. In the latter year he was removed and my brother as well as he ^{were} kicked out of the Party. Thus I had ^o no chance to enjoy the ~~unlimited~~ ^{unlimited} confidence of the regime.

My own university career reflected of the several changes taking place in the university life of the country. In 1948 I ^{was} registered as a free philosopher. This meant ^a that I took any course I wanted, ~~and~~ and was expected to write a dissertation on some aspect of philosophy, but I would not, at the end of my courses, receive a certificate to teach anything, although I would be a doctor of philosophy. Earlier this was the field which most dabblers made use of to find an excuse for their loafing. Unfortunately after one year of this life the course was discontinued and I, took the interdisciplinary combined course in philosophy, history and sociology. This too was

changed after a year and I became a philosophy major pure and simple. One cannot talk in Hungary of a university study police, because there were steady changes going on. In the beginning of the Communist regime many courses were ~~even~~ ^{also} bourgeois decadent pseudo sciences. One such was sociology, another mathematical statistics, as well as anthropology, etc. As we went along though, by and by they discovered that some of the rejected things were rather useful and sensible and thus in the last 2 years they went half wild about cybernetics.

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(Note: Respondent, a very charming and very bright man, has the natural vagueness of a philosopher about matters practical, and although he is very eager to co-operate as fully as possible in giving the desired information to the interviewer he cannot help but find himself talking about philosophical problems. He must have exasperated some practical party secretaries with his vagueness and abstractness.

The following general comments ^{BY RESPONDENT} may be worth noting:)

To the basic question as how a serious and highly intelligent person can become a convinced dogmatic Communist one cannot help but compare these with similar persons of a catholic persuasion. This is my opinion, although it earned the ~~praise~~ ^{wrath} of a German protestant bishop ^{pf.} ^{that} Besides this basic observation one must remember Marxism as such is an idea, a philosophical concept known only

to a hand full of people, practically none is familiar with the influence, practically none appreciates the basic philosophical contributions of Marx. Modern Communism is based primarily on Leninist and Stalinist literature and the annotators and post annotators of Marxism. The entire philosophical concepts of present day Communism is ^{Contained} in one small chapter of Stalin's "A Short Course to Communism". It is practically impossible and unnecessary to read anyone in the original for scores of summaries ^{ies} and summaries of summaries ~~has~~ have been prepared with excerpts of practically everybody in little, handy pamphlets. A self respecting party secretary or a Marxist lecturer would have read the first volume of "das Kapital" and he even read ^{the} Communist manifesto but none of modern Communist teachings ^{are} based on these documents. Throughout one's life one has to pass the examination (in the ~~Short~~ ^{Short} course of Communism on many occasions. I have so far passed 5 such examinations but I refuse to remember what ^{is} ~~is~~ in the book for it's very unimportant. In fact I have "a feel" for the book by now, I know how it is organized and were I to pass an examination tomorrow, I could study the ^{thing} ~~thing~~ all night and pass the exam.

(Though a pupil of Lukacs respondent would not necessarily be considered ^{a disciple} ~~a disciple~~ of the great man.) I consider Lukacs the greatest Marxist philosopher alive, perhaps the only Marxist alive today in the world. A first grade scholar and a great thinker, Lukacs is not without fault either. He

did not have to worry about personal gain or about
 personal security ^Y but on occasion he did services to the
 regime which he had no business of doing. He has been
 blamed for his role ^{e in his criticism} ~~in his criticism~~ of Madach's "The
Tragedy of Man". The play irritated a number of Party
 personnel and they were trying to find means to under^mmine
 its popularity and prestige. When it was produced ~~was~~ ^{they}
 approached Lukacs to write a critical article of it.
 Lukacs refused, ^{although} ~~since~~ he as well as I, ^{did} ~~do~~ not think very
 much of the play on philosophical and artistic grounds,
 but this was not the time and place to ^{deflate} ~~deflate~~ an old Hungarian
 tradition and a presumed masterpiece. With one word it is
 not^{the} Hungarian "Faust," as it was often claimed. For some
 reason, still unclear to me, Lukacs wrote the article
 panning the play, giving the regime ^a ~~the~~ much needed booster.
~~and~~ When Lukacs was assailed for his impiety and his
 simultaneous subservience to the regime, he defended
 himself ^{his} ~~his~~ saying that ~~his~~ opinion of the play has not changed
 in the last 40 years. It is unfortunate that he chose this
 time to express it.