Doar Hayden White:

Thank you for your kind letter of the 5th. I'm presently doing the final editing, and will try my best to have an extra copy of the chapter on I would greatly appreciate your comments on it because I believe that, as historian, you would be especially sensitive to the vendetta he has carried on with history. Even more than death, the reader has the impression that history has stalked Existentialism or so Joan-Paul Sartre feels. Perhaps I should not speak thusly since I'be carried on my own campaign" against Sartre ever since 1947 when I was in Paris when the Renault workers braved the Communist class-collaborationism (actual decayllism then) and burst out into spontaneous strikes. Instead of show any independence then, Sartre was busy pontificating that "since" the CP was "the Instead of showing only revolutionary party". everybody (except JPS!) must belong to it, follow its dictates. Ever since then I have felt strongly that the lack in existentialism, far from being a Heidoggerian forgetfulness of Being, represented a void in time itself. The chapter on Sartre in Philosophy and Revolution will not deal either with those concrete events, or with him as literary artist, but be dislectical-historical. Still, I thought you may be interested in reading my review of his autobiographical The Words. (Flesse be sure to return the copy to me as I have no other copy.)

Did I tell you that John O'Neill of York University is introducing my work in the hope that his "tribe" (that is his expression for academia) will stop treating me as an unperson? In any case, he has entitled his Preface "For Marx and Hegel", casting it very openly as a critique of Althusser. I will be off to New York by end of year to argue with publishers.

I do hope I will see fou in April when my lecture tour will bring me to IA. There are many points I should like to discuss with you in person.

Yours.