

Popper - Champion Correspondence

1970

3 Oct Champion to Popper

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1971

30 March Champion to Popper

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31 May Champion to Popper (missing)

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1982/3

undated Popper to Champion

18 Jan 84 Popper to Champion

1990

Popper to Champion

Saturday Oct. 3rd 1970

Dear Sir Karl, at the moment I am running a "popularisation of Popper" campaign because I believe that even if you are not the Galileo of the social sciences, you have solved enough important problems to be worthy of a wider hearing. I am surprised that Bertrand Russell did not use his vast popularity among humanists and liberals to promote your work. I was also surprised to find, in a survey of the Indices of fifteen or twenty thick volumes of sociological theory (American) published since 1950, that the name Popper did not appear in one of them.

I feel a little awkward writing this letter because there is a lot I want to say and it is hard to know where to start. I will put a parcel of writings in the surface mail so that in a few weeks time you will be able to see if I am perverting your message or not - whether I am playing Fichte to your Kant.

Biography is hardly relevant, but it is one way of starting. I was born in the bush in Tasmania twenty six years ago. I attended the Launceston St. Church of England Grammar School for Boys where my main interests were cricket and reading anything within reach. (You will probably not be surprised to hear that most of the important philosophical problems arise within cricket. I also have a hypothesis that historicism could not have been born in a cricket playing country).

From 1963 to 66 I studied Agricultural Science at the Tasmania University in Hobart. This topic was chosen partly because I came from a farm and partly because I had discovered that there was

continued ... / 2

a food/population problem in the world. At the university I discovered Bertrand Russell, Huxley, Koestler and the fact that the food problem was not so much a problem of agricultural technology as a complex problem containing elements of religion, culture, psychology, education, sociology and politics etc. I also found that I was more interested in the world of ideas than what was presented as the world of science, but at the same time I found some kind of subtle rot running through literature, drama, poetry and the world of ideas generally.

However, under the influence of scholarships I persisted with Agriculture and in 1967 I went to Adelaide to study for an Honours degree, financed by the Australian Meat Research Committee. This resulted in some epoch making work ("The Penetration of Clay by Root Hairs" Champion and Barley, SOIL SCIENCE vol 108, pp402-407) - epoch making in the sense that it brought work in this field literally to the point of splitting root hairs.

The strain of civilisation drove me into psychology, where I found problems of procedure occurred which were just about the same as those encountered in Soil Science. At this stage my contact with scientific method had been restricted to one lecture in which we were told about the induction of laws from observation of facts. This didn't make sense, but the whole lecture didn't seem to have anything to do with our work anyway.

In 1969 I left the world of agriculture and went to Sydney with great mental disarray with vague ideas of formulating new theories of psychology, new moral principles and a new philosophy which would enable people to come to grips with the perplexing vista of nihilism and despair which seemed to be afflicting most people who put pen to paper. This job was hardly begun when someone showed me "The Open Society and its Enemies" where I found that it had all been done twenty five years ago, or a good deal of it anyway. Since then I have been working with the New South Wales Humanist Society, reading, and plotting and planning. This term I have taken a school teaching job which will enable me to go on as an itinerant pamphleteer, or peripatetic philosopher, for another year or so, all the time trying to make the best use of my time, talents and typewriter.

Tallowfield, Leamon Rd,
PENN, Buckinghamshire
October 16, 1970.

Dear Mr Champion,

Many thanks for your very kind
and encouraging letter of October 3rd
1970. The surface parcel has not
arrived yet.

I get, unfortunately, more
letters than I can reply to. But
your letter was a real joy.

I am sending you a few papers
of mine which you may not have
seen.

Yours sincerely
K. R. Popper

Papers:

Humanist
Dewey
Moral Rep.
Concepts
Amsterdam
Vicuna
National Science

Root Hair
Aims
Man
New Humanity
Armageddon
The Schools

"Diligite homines, interficite errores". Love men, slay errors. attributed to St. Augustine.

7 Belvoir St,
Surry Hills, NSW 2010 Aust.
March 30th

1971

Dear Sir Karl,

thank you for replying to ~~my~~^{my} letter and for sending the articles, none of which I had seen. I should have replied earlier but I delayed, first in the hope of adding something to your ideas, then someone surreptitiously entered our house and departed with my typewriter, then came the mail strike.

Since writing 'I do not want to play Fichte to your Kant' I have read Bartley's 1965 paper so I might have said 'I do not want to do a Bartley'. Some clue to this performance may be found in the megalomaniacal tone of his contribution to your Birthday Book. This paper was very good but it did not seem to add anything fundamental to your concept of critical rationalism, beyond adding a word to make it comprehensive critical rationalism. However he seemed to think that this comprehensive critical rationalism was some kind of philosophers stone. This could have been overlooked at the time and ascribed to youthful enthusiasm because his ideas were well put and he made a good point, as an aside, that people who think in terms of justification or verification have great difficulty in seeing the point of your ideas (Ayer still seems to think this way and apparently Russell did all his life which would account for his truly remarkable astigmatism towards your ideas.) So far as the 1965 paper is concerned, prolonged ~~sieq~~ discussion about IMPORTANCE is not likely to yield any more than the discussion of MEANING. Bartley's concluding remarks seem to indicate that he takes reason and rationality far too seriously, in a way that the positivists took 'science' too seriously.

No doubt meaning poses all sorts of interesting problems in empirical psychology but it remains to be seen if it raises any worthwhile philosophical problems.

I must admit that I am well equipped to recognise megalomania but my ambition is to build upon your ideas, if necessary by refuting them,; it will not help to show that they are unimportant. At present my building consists of analysing the pernicious literary fashions which have arisen from false concepts of knowledge. This is closely related to Frank Kermode's interests and last week I was on the verge of writing to him to suggest that I might submit a manuscript on Karl Popper for his Modern Masters series but then I discovered that Bryan Magee is doing this. In case he has not appreciated the ^{Full} richness and fertility of your ideas I will send him some drafts that I am working on. One of them is an extended cricket analogy in which I set out to refute reductionist theories of human behavior, specifically the neo-Freudian instinct theories and the Stimulus-Response schools. This was drafted out before I encountered THE OPEN SOCIETY AND ITS ENEMIES but in it a sympathetic and imaginative reader

continued...

I encountered THE OPEN SOCIETY AND ITS ENEMIES but in it a sympathetic and imaginative reader may detect the beginnings of an attack on essentialism, historicism, induction (and the use of probabilities for prediction). There is an attempt to postulate the 'logic of the situation or the autonomy of problems, but the whole thing bogged down in the problem of accounting for ideas, and traditions. Far too many problems arose at once and no one was available to help to work through them. (This accounts for all sorts of inconsistencies and elementary errors in the early essays).

For example, the tradition of wanting to win cricket matches (which has to a serious extent been replaced by the tradition of wanting to avoid losing) is an essential part of the logic of the situation but it seemed to demand a historical explanation. I could not see then that we may legitimately give a historical or evolutionary account of a tradition without committing ourselves to a historicist explanation of the situation where that tradition is an element. Here I think your discrimination between historical and generalising sciences is critical, and immensely fruitful.

I have recently overcome my reticence and made contact with some local philosophers and I hope that discussion with them, and maybe correspondence with Bryan Magee will enable me to organise my activities more effectively. My interest in literary fashions is not purely academic because one of my projects is a novel or series of novels recreating the last decade or so, portraying the response of different characters to the strain of civilisation. Apart from the standard problems of plot and character there is the vexing question of how much philosophy can be allowed to creep in, and how much humanist pamphleteering? Extremely exciting things are going on at the frontiers of psychology which should illuminate your study of language, and should also enable psychology to articulate with sociology without either being distorted in the process. etc. the third world is indeed infinitely rich.

In conclusion, I was excited and inspired by your reply last time but in view of the number of letters you receive I don't anticipate any response this time.

* If the third world is not autonomous we seem to be forced into historicist explanations.

Fallowfield
Manor Road
Penn, Buckinghamshire
England

July 1st, 1971.

Dear Mr. Champion,

My husband is at present in Berkeley, California, at a symposium arranged to celebrate Alfred Tarski's 70th birthday. I am taking this opportunity to go through heaps (literally) of unanswered mail. In this way I found your letter of March 30th, and I want to apologize for my husband's inability to answer letters quickly. He has so much unfinished, half finished and almost finished work that he simply cannot deal with his correspondence, i.e. he only answers those letters which need answering (requests for testimonials and suchlike things). There is for instance the second volume of The Logic of Scientific Discovery. He has the^{was} galley proofs of this 2nd vol. since 1956 or 57, but he^{was} interrupted so often when he tried ~~to~~ reading the proofs that he gave up, and of course nobody else can do it. And this is not the only time that he simple abandoned work which was almost finished. My husband is at present going all out to finish his part on the Schilpp volume (Library of Living Philosophers) and he hopes to finish the MS by the end of this summer. I am afraid he is optimistic.

I am writing all this only in order to apologize and to say that although my husband either does not answer or answers much too late, he enjoys getting your letters and he will send you a few more offprints.

Yours sincerely

J. A. Popper

Lady Popper

"I think that we ought to look at everything fair and square. Anybody can make a mistake, and the more he thinks about a thing, the more mistakes he's bound to make." The good soldier Schweik.

7 Belvoir St, Surry Hills, 2010
July 20th

1971

Dear Lady Roper,

Thank you for your letter of July 1st; I would be delighted to receive some more offprints. I should have made it clearer in my letter of March 30 that I did not expect any reply because it pains me to think of Sir Karl wrinkling his brow over miscellaneous correspondence while the galley proofs of POSTSCRIPT gather dust. For this reason I was loth to write in the first place but I had been in the same dilemma over Bertrand Russell and the old fellow died while I was still procrastinating so I resolved that Sir Karl should not be allowed to escape. In any case I had more to say to Sir Karl because after some early stimulation from Russell's popular works I found his more technical work subtly unsatisfying. This I attributed to lurking elements of anti-intellectualism on my part though since Sir Karl has formulated his 'third world' theory I am happier.

F.R. Leavis occasionally mentions a 'third world' but I cannot be sure if his is autonomous and its relationship to science is vague (actually I don't think he allows science in his third world). "...there is a prior human achievement of collaborative creation, a more basic work of the mind of man, one without which the triumphant erection of the scientific edifice would not have been possible: that is, the creation of the human world, including language...I mention language because it is in terms of literature that I can most easily make my meaning plain... It is the study of literature that one comes to recognise the nature and priority of the third realm (as, unphilosophically, no doubt, I call it, talking with my pupils), the realm of that which is neither merely private and personal nor public in the sense that it can be brought into the laboratory and pointed to. You cannot point to the poem; it is 'there' only in the re-creative response of individual minds to the black marks on the page. But it is something which minds can meet..." page 27-28 of TWO CULTURES? THE SIGNIFICANCE OF C.P. SNOW, Chatto and Windus 1952.

"Our special business was literary criticism but we say nothing arbitrary in our taking the creative process of criticism - that interplay of personal judgements in which values are established and a world created that is neither public in a sense congenial to science nor merely private - as representative and type of the process in which the human world is created and renewed and kept living." p5-6 of SCRUTINY, vol XX

Both Leavis and T.S. Eliot conceive of English literature, or culture in general, as 'something more than an aggregate of individual works' which is hard to explain with a subjectivist theory of knowledge. This leads to Eliot's holism whereby "...a 'culture' is conceived as the creation of the society as a whole: being, from another aspect, that which..."

continued...

of the society as a whole: being, from another aspect, that which makes it a society." This places Eliot close to Durkheim, and I hope to show that at least part of Durkheim's problem is identical with 'Compton's Problem'.

The 'three world' ontology also provides a platform for -

- 1) indicating the weakness of I.A.Richards' psychological theory of value.
- 2) suggesting that Ivor Winters' absolutism does not imply theism, as he himself thinks:
...I am aware that my absolutism implies a theistic position...If experience appears to indicate that absolute truths exist, that we are able to work towards an approximate apprehension of them, but that they are antecedent to our apprehension and that our apprehension is seldom and perhaps never ~~see~~ perfect, then there is only one place in which these truths may be located, and I see no way to escape this conclusion." page 14 of IN DEFENCE OF REASON. In this book Winters wages war on expressionism; "...if it is possible by rational elucidation to give a more or less clear account of what one finds in a poem and why one approves or disapproves, then communication between two critics, though no doubt imperfect, becomes possible, and it becomes possible that they may in some measure correct each others errors and so come more near to a true judgement of the poem." (page 352)
- 3) sorting out the relations between moral and formal theories which perplexed Graham Hough in AN ESSAY ON CRITICISM.
- 4) criticising Northrop Frye's nature study approach to literature: "If criticism exists, it must be an examination of literature in terms of a conceptual framework derivable from an inductive survey of the literary field." p 7 of ANATOMY OF CRITICISM.

Incidentally, the nature study approach has been carried into a great deal of sociology. By the nature study approach I mean the notion that you start by collecting and describing, then you classify, then you start to take the material apart and do experiments with it. The advancement of the subject is measured by the amount of electronic hardware required for doing experiments. At this stage sociology is far behind but catching up, and literature is nowhere.

On the topic of induction, one might say 'as patriotism is the last refuge of a scoundrel, so justification of belief by probability is the last refuge of an inductivist'.

continued...

7 Belvoir St, Surry Hills,
N.S.W. 2010
Australia,
Oct. 12th 1971

Dear Sir Karl,

Thank you for the article which you sent. It arrived three weeks ago and in the same mail delivery there was a letter from the editor of THE HUMANIST IN CANADA asking for permission to reprint "Organised Humanism: Radical Centre or Anachronism?" which I had sent to him along with the three parts of the series "Towards a Liberal Education". He said he had not read any of your books but my articles had made him want to.

Your interview with Bryan Magee (LISTENER, Jan 7th) was well received over here. Those of my friends who are music lovers were delighted to see that you play the piano but sceptics were quick to point out that they did not see you playing the piano at all, they saw you sitting at one. Anyway, whether you play the piano or not, my girl-friend insists that you have the most attractive ears that she has seen on any philosopher.

A month ago, in the course of tracking down the works of Edmund Wilson, I found an article by W.H.Auden titled "Criticism in a Mass Society" in which he used the terms open and closed society in almost the same sense as you did. He distinguished between 'presuppositions' which cannot be immediately proved true or false, and 'propositions' which can be experimentally tested. His argument is fatally flawed by his belief in absolute values which we are unable to grasp with certainty because of our original sin. The article is in a book called THE INTENT OF THE CRITIC, Princeton Uni Press, 1941. It is edited by D.A.Stauffer but the copy which I read bears the name Wilson on the cover.

A parcel is on the way to you, in the surface mail, which means that it will arrive in about six weeks time. It contains the liberal education series, in three parts, which was printed this year in HONI SOIT, the Sydney University student newspaper.

My philosophical and literary projects have not gone forward much recently because I have been dissipating my energies working for the local Humanist Society, the local equivalent of the Liberal Party, and the Family Planning Association etc and soon I will have to get a job again because I want to visit Britain next British summer.

Belvoir St, Thursday March 23rd

1972

Dear Sir Karl,

I plan to visit Britain for a few months, starting in May or June. Unfortunately I was not selected in the touring Australian cricket team so I will have to travel at my own expense. I hope to finish a novel before leaving Sydney but this project is not progressing very rapidly ~~because~~ because every time I go to the library I find fresh applications for the 'three world' theory.

This literary offspring of mine has turned out to be a juvenile delinquent. It was forced upon me when a friend scrutinised the first few chapters of a novel which I was planning to submit for the Angus and Robertson's Writers Fellowship (awarded for a project, not for a complete work). This friend suggested that the material was hardly worth the paper it was written on, and looking at it with fresh eyes I was inclined to agree. So in the week remaining before the closing date I salvaged some parts of it and built them into the structure of a totally different book. I submitted almost half a book (25,000 words) with a plan for the rest. This was one of over two hundred submissions which did not win the fellowship but they wrote back saying they would like to see the finished manuscripts of both my submissions and despite the suspicion that they might have sent out two hundred identical letters I want to finish the novel. The other submission was a plan of a book vaguely titled "Penicillin for the Soul". I might have submitted a plan of "Principia Sociologia" but upon enquiry I discovered that Angus and Robertson would not want to publish that sort of thing.

I don't know if my public relations program on your behalf has your ~~best~~ blessing but in any case I will tell you what I have been up to, apart from what you have seen. I hope you were not offended by the Bazza Mackenzie article. It was a desperate attempt to penetrate the armour plating which Australian university students use to protect them from the impact of ideas. It was also a ploy to advertise the Liberal Education series and a few other key works. Also I wanted to drop some ideas from your recent work which I had not been able to work into the Liberal Education series. The "Summary of (your) Recent Work" had been rejected by the editor of the "Union Recorder" and the editor of "Honi" was not prepared to take another of my long, serious articles.

When the editor of "The Humanist in Canada" responded favourably to my material, I extracted ten dollars from the Humanist Society to send parcels to 25 Ethical Societies in the United States. The parcels contained The Liberal Education series, "Organised Humanism: Radical Centre or Anachronism?", "Summary of Recent Work", Letter to the American "Humanist" and a brief biography of Popper and reading list.

I asked if they would reply giving their impressions but so far only one ~~person~~ person has done so: Howard Box of the Brooklyn Society for Ethical Culture wrote back saying he would give Popper a serious reading.

My advertisements for Popper are a response to an objective problem situation, as I see:
1) Without taking the word 'Galileo' too seriously, and using the term 'social sciences' extremely broadly to include the critical discussion of morals, aesthetics etc, you are the Galileo of the social sciences.
2) Very few people realise this.

With regard to (1), I look forward to seeing some effective criticism of your recent work. With regard to (2) I am prepared to revise my tactics, if not my strategy. I am very alarmed at the attraction the so-called Counter Culture exerts upon many highly intelligent and sensitive young people. This is an example of the pernicious effects of subjective theories of knowledge which equate growth of knowledge with expansion of consciousness. Arthur Koestler has fallen for that trap too.

In a separate parcel I will send : a letter to Arthur Koestler.
a letter to Dr. Jerrold Katz of M.I.T.
a letter to the editor of "The Humanist in Canada"
plan of "Penicillin for the South"

And soon I hope to send a list of problem shifts called for by your recent work, with an explanation of why it is that I have adopted your ideas so wholeheartedly

Fallowfield, Hemor Road
Tenn, Buckinghamsire
England,
26 April 1972

Dear Champion,
Please call me Popper. I am terribly sorry for the delay in replying to your kind letter: I have been unwell, and terribly pressed for time. At the moment I am still not well, but I have to give five lectures next week on the Criticism, and then run back to the page proofs of my book Objective Knowledge: An Evolutionary Approach, and to the (by the publisher badly edited) MSS of two other books.

I am most grateful for the interest and understanding you have shown to my ideas.

As to applications of some of my ideas, my friend

Ernst Gumbich is outstanding. He is a great historian of the Renaissance, especially of Renaissance art. You may be interested in his books, especially Art and Television, Media-tion on a Hobby Horse, Norm and Form, and now Symbolic Images (just out).

Please keep me informed about your plans to visit England. We shall be away from May and to May 12, but I trust this will not coincide with your stay!

I am absent 70, and I get very many letters (but none on encouraging or yours). As a consequence I do not know any longer which papers I have sent you and which I have not. If you come, this does not matter; but if you do not come, write whether you have a recent list of my publications, and which papers from the list you have not got. I am looking forward to seeing you here, and so to my wife.

Yours sincerely,
Karl Popper

Telephone: PENN 2126
= 049-481-2126
Penn

Fallowfield,
Manor Road,
PENN, Buckinghamshire
(near High Wycombe)
6 June, 1972

Dear Mr Champion,

I just received your letter of 31 May (before your departure to London). I tried to ring you today at the address you gave me, but the Telephone Directory Enquiry people could not disclose the number to me.

I should very much like to get a telephone ring from you, but ringing from a box is tricky, and can only be done if one has some surplus change - otherwise one loses one's money and gets cut off.

Although I am extremely busy (I have several deadlines, the first on July 3rd), I should very much like you to come and see me. There are a few fast trains from Paddington Station (one at 14.01) and more or less hourly trains from Marylebone Station (e.g. 14.46; or 15.16). You take the train to High Wycombe where I shall meet you (provided my car works).

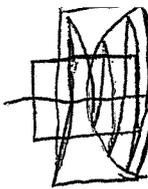
I am greatly looking forward to meeting you

yours sincerely

K. R. Popper

We are not, of course, always at home. So you must ring before you come.

7 Belvoir St,
Surry Hills,
N.S.W. 2010
Jan 4th 1973



Dear Popper,

I have made enquiries at Sydney University and the University of New South Wales in case you want to extend your itinerary to include some Australian universities. Professor Nerlich at Sydney University has sent you a letter explaining briefly the situation in his department.

The most interesting response to my enquiries came from the Department of General Studies at the Uni. of N.S.W. They have asked me to enquire, informally, whether you would like to spend six months as a Professor in their department. If you cannot consider this offer then that will be the end of the matter, but if you are at all interested then let me know and I will pass on the information to them so that they may begin formal proceedings. I told them that you are rather unlikely to respond to this offer because, quite apart from your health, you have so much work in progress that after your stay in New Zealand you will probably want to get back to Fallowfield as quickly as possible.

xxx

Jeremy has probably told you that David Edwards, an English lecturer at Slough is studying your work in ~~comparison~~ comparison with some themes from Leavis. Surprisingly, he was doing this without reference to any work later than "Conjectures and Refutations" but he is now reading "Objective Knowledge". The three of us pooled our resources to donate a copy of "O.K." to Leavis.

I have asked Jeremy to send a copy of "O.K." to Jean Piaget who has lately been advocating an evolutionary approach to personal knowledge. His main interests are philosophical (though his first research was concerned with snails) and he has some knowledge of your earlier work. His recent works have been concerned with "Genetic Epistemology" and there is no mention of your work there.

xxx

This year I will enrol at the Uni. of N.S.W. for an M.A. qualifying course in Sociology or in the History and Philosophy of Science.

Best wishes to yourself and Lady Popper.

Fallowfield
Manor Road
Penn, Buckinghamshire
England.

January 12th, 1973.

My dear Champion,

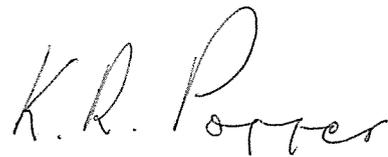
Many thanks for your Christmas wishes and for your letter of January 4th, 1973.

I was very glad indeed to hear of your enrolment at the University of N.S.W. You write "in Sociology or in the History and Philosophy of Science". I wonder which it will be.

I have received a letter from Professor Nerlich about your enquiries, and I wrote back that I could not be sure about coming to Australia. Since then I have been ill in bed (and I still am), and now I think that it will be unlikely that I can extend my stay in the Southern hemisphere ~~beyond~~ May. So please do not try to obtain any more invitations for me (many thanks for trying): as you write in your letter, I shall most probably have to come back to England as soon as I possibly can.

Many thanks again for all your efforts on behalf of my writings, and all the best wishes for 1973,

Yours sincerely,

A handwritten signature in cursive script that reads "K. R. Popper". The letters are fluid and connected, with a prominent 'P' at the end.

Karl Popper

Confidential

Fallowfield
Manor Road
Penn, Buckinghamshire
England.

January 22nd, 1973

My dear Champion,

We had to change our plans: at first we intended to fly out to New Zealand via America and to continue via Australia. Now we shall fly out via Singapore and Bali, and to return via the Pacific and America. This means that we shall be in Sydney for one night only and that there will be no time for a lecture or a discussion etc. As we cannot leave here before the 20th of February, we shall be in a great hurry, particularly as we have to break our journey at least once for a longer rest period. The day we shall have in Sydney between flights we shall ^{also} have to use for resting before the final flight to Christchurch and Dunedin. We shall ~~not~~ be able to see anybody (this is the reason why this letter is confidential) except our friend Colin Simkin, if he is in Sydney at this time, and you, if you care to see us and can manage to do so. According to our plans we shall arrive in Sydney on Saturday, March 3rd at 9.35 by Qantas, flight No QF730; leaving for Christchurch on Sunday, March 4th at 11.15 by QF 312.

*Please excuse the brevity of this letter. I am,
as usual, pressed for time.*

With kind regards,

yours sincerely

Karl Popper

"Transcendentalism is the philosophy of intuition, the development of universal convictions; truths which are inherent in the organisation of mind, which cannot be obliterated, though they may be obscured, by superstitious prejudice on the one hand, and by the Aristotelian logic on the other".

Mr. Skionar in Crotchet Castle by Thomas Love Peacock.

Friday December 14th

Dear Popper,

I hope you are enjoying good health and I hope the power shortages are not causing you too much trouble.

I will tell you a little about the progress of my studies, then I will talk about ~~your books~~ your books and the notice that has been taken of them.

With the support of the acting head of the school of Sociology at the University of New South Wales I was able to enroll as a Masters Qualifying student which meant taking the full third year course, with an additional unit from second year. The acting head is Assoc. Prof. Athol Congalton who began his academic career in New Zealand as a psychologist. He has been very good to me in other ways, for instance during the year he brought to my attention a job in the Australian Council for the Arts and I worked there for six weeks preparing a report on the courses in Crafts which are available in Australia. It turns out that there are very few Diploma courses available, consequently most of our best ~~ix~~ craftsmen are either self-taught or have come from overseas. For our purposes Cabinetmaking was classified as a Trade course, not as a Craft.

Prof. Congalton also supported my application for the job which I have at the moment. I am in a project concerned with patterns and trends of drug use (drugs including tobacco, alcohol as well as painkillers, sedatives and the illegal drugs). The project has been in progress for three years but they are still having trouble getting their data processed by the computer. They really wanted someone with a good background in sociology and computing but they have had to make do with an agricultural scientist without computing experience. My honours thesis will be concerned with the methodological problems which arise in this kind of research.

During the year I did some work on Talcott Parsons, who ~~was~~ unfortunately wrote far too much, and some work on Dilthey who has very little work in translation. Since I do not read German I have not made much progress with Dilthey.

With regard to the motto at the top of the letter, I amused a number of my friends by organising readings of Peacock's novels which are set out like plays, linked with sections of narrative. He had a very shrewd eye for the weaknesses and excesses of such schools of thought as utilitarianism and German idealism.

Monod kindly sent me a draft of his Preface to the translation of L.S.D. I think Jeremy has a copy of this. (I meant to send him a copy but I may have forgotten to do so.)

With regard to your books: there ~~was~~ a couple of small reviews of Objective Knowledge in local papers. So far there have been no reviews of Magee's book, but I know that

it is being read by many people who are not prepared to read the primary sources.

*with very best wishes
to yourself and Lady Popper*

Pepper

Fallowfield
Manor Road
Penn, Buckinghamshire
England.

January 22nd, 1974

My dear Champion,

Many thanks for your interesting letter of December 14th, 1973, and apologies for my belated reply. As you probably know, my mail problem is insoluble.

I was very ~~glad~~ to hear of your success in becoming enrolled as a Masters Qualifying student, and in getting first the job in the Council for the Arts and now in the project on drug use. It is very good that you can link up your honours thesis with your job experience.

Talcott Parsons is one of those who enrich the sociological terminology (left side of my TABLE OF IDEAS) without adding to problems, theories or tests (right side). He thus does more harm than good, I think.

I do not know any of Peacock's novels.

We (Jeremy and I) are still proofreading: the latest batch of proofs arrived last week (Schilpp volume).

Many thanks for The Australian (on the Opera House).

I hope your studies are satisfying and stimulating.

All good wishes for 1974,

*yours sincerely
Karl Popper*

circa 1982/3

To my Champion in Australia!
Many thanks for the book
and for your note.

I am ageing, but I ^{am} still
working hard, though
I am making progress only
slowly.

All the best

Yours

Karl Popper

Dear Mr. Chapman,

I was very glad to hear from you, and especially
also to hear echoes of your happy (and apparently
also a little idle) family life. I also gather
from your remarks that you are still interested in
my photography. I should like to hear from you
again. But I am (as you know) not very well
and in my last year and working hard day
and night. Please consider this when you
write: your letter was enjoyable but very
difficult reading; and although I tried
hard, I did not understand all. There are
lots of allusions I did not get, or ^{which} got of
only half. Dealing with my mail is
very difficult in any case.

I understand from your letter that you
think that physical non-determinism is not
worth reading about. I think that this is
a grave mistake of yours.

Kindest regards to your wife and all
the best for 1984

Yours K. R. Popper

Kafe Champion, 77 Holt Ave
Cremorne NSW 2090 Australia

136 Welcomes Rd
Kenley, Surrey, UK S25 5

Dear Champion,

circa 1992

1990

Colin Limkin who is at present staying with me has shown me some of your excellent articles and also told me about your other activities.

Since you still are acting as my champion in Australia I can only thank you.

I myself have done little in the past in promoting my ideas except by writing and publishing. Since the death of my wife, I feel that I should do more, since that was her wish which she strongly expressed in her will. This is also a reason why I am especially indebted to you.

Hennie wished my books and my ideas to be propagated. Propaganda (except for one important book: "Thirteen Days", by Robert Kennedy) is not very congenial to me. But I have been giving lectures and seminars in Vienna, and more recently also in Pavia (Italy), and a lecture in the Royal Society, and I shall be lecturing, if all well enough, in Heidelberg (Germany), Paris, Munich, and Venice. More important, in my opinion, are my new ideas in biology and in physics. All this is a little too much for me, and it is a great encouragement to have you as a helper ~~to~~ with the cubipodes.

All the best and many thanks

yours
Karl Popper