Jewish question written by Franz Mehring:

"What Marx achieved with this treatise was a twofold gain. He went to the very roots of the connection between society and the State. The State was not, as Hegel imagined, the reality of the moral idea, absolute reason and the absolute aim itself, and it had to content itself with the incomparably more modest task of presiding over the anarchy of bourgeois society which had enrolled it as watchman. This anarchy was the general struggle of man against man, of individual against individual, the universal war of all individuals, separated from each other only by their individuality, the general and unhindered movement of all the elementary forces released from their feudal fetters. It was actual slavery, although the individual seemed free and independent to himself, mistaking the unhindered movement of his alienated elements such as property, industry and religion for his own freedom, whereas in reality it represented his complete enslavement and alienation from humanity.

"And then Marx recognized that the religious questions of the day had no more than a social significance. He showed the development of Judaism not in religious theory, but in industrial and commercial practice which found a fantastic reflection in the Jewish religion. Practical Judaism is nothing but the fully-developed Christian world. As bourgeois society is of a completely commercial Jewish character the Jew necessarily belongs to it and can claim political emancipation just as he can claim the general rights of man. However, the emancipation of humanity is a new organization of the social forces, which will make man the master of those sources which give him life. Thus, in shadowy contours, we observe an outline of socialist society beginning to form." (Karl Marx," by Franz Mehring. Covici, Friede, New York, 1935, pages 100, 101.)

Since there is not unlimited space in which to deal with all the references to Jews attributed to Marx by Runes, let us consider the one that would appear to be the most unpleasant, Marx's description of Ferdinand Lassalle as a "Jewish nigger." It occurs in a letter by Marx to Engels. Marx is talking of his many financial difficulties. Then he writes:

"The Jewish nigger Lassalle, who fortunately leaves at the end of this week, has happily again lost 5,000 Thaler in a fraudulent speculation. The fellow would rather throw money in the dirt than make a loan to a 'friend' even if interest and capital are guaranteed. He acts on the view that he must live like a Jewish baron or baronised (probably via the Countess) Jew." (Letter dated July 30, 1862; Vol. 3, Marx-Engels Correspondence, German edition, page 82.)

That Marx was in a black mood when he wrote these words is obvious. That the mood was brought on by illness and concern over debts would be quite clear to anyone familiar with his life and works. That it is proof of anti-Semitism is ridiculous.

A sample of the manner in which Runes embellishes Marx is the following, taken from his book (pages vii, viii):

"The identification of Judaism with usury and exploitation of the masses, combined with an alleged secret master plan of the Jews with headquarters in Jerusalem to dominate the rest of the world, has been, and still is, the fundamental platform of political anti-Semitism."

No Marxist would quarrel with the first part of this quotation. But Runes combines it with something that can be found nowhere in the works of Marx. Anything can be proved in this way. The anti-Marxism of Runes, for example, could be combined with papal pronouncements to solidly establish Runes as a Roman Catholic!

And we have not here selected the weakest part of Rune's case. His case contains nothing greater. By attacking the villainies of Hitler, Stalin, Khrushchev, Nasser and other upholders of capitalism, he believes or pretends that he is attacking Marxism. That capitalism is a system inseparable from brutality, in which the Jews are seldom more than a small number of the victims, he shows no sign of awareness. Has he not heard of the Algerians, the Cypriots, the Negroes of various part of Africa and the United States, the Arabs of the Near East, and others whose trials are almost daily nectar to the newspapers? And does he know nothing of the great mass of oppressed, starved and brutalized humanity overshadowing and cutting through all these groupings, including the Jews — the working class? Or would he try his hand at showing here the evil influence of Marx spreading beyond the persecution of the Jews? Or is he interested?

Another quotation from Rune's book follows (page viii):

"Today in Marxist Russia no Jewish magazine or newspaper may be published, no Jewish cultural center may function, no Jewish rituals may be publicly observed. No Jew may hold major public office or be a member of the Soviet parliament, and even harboring any expression of Zionist character is dealt with as a capital offense."

Without considering whether Runes is more dependable on Russia than he is on Marx, the inference will be noted in this quotation that the restraints which he says are now in effect have not always prevailed in modern Russia and that the Jews formerly had greater freedom. How can this changed situation be explained? There are some who would say that Russia was at one time Marxist but has drifted away from Marx. This explanation has the merit of being plausible. But it obviously does not fit the conception of Runes. How, then, does he explain it? He doesn't.

Runes supplements his efforts to discredit Marx by trying also to discredit Marx's translators and editors. He says, "It is interesting to note that most of Marx's anti-Semitic references, in his correspondences, his journalistic writings and his books, were entirely eliminated by his various editors." Why this should be so, since, according to Runes, they approved of his "anti-Semitism," he (as usual) does not try to explain. Nor does he try to prove his claim, except to say that his book contains "the first unexpurgated English language publication of Marx's answers to Bauer on the Jewish question — and this statement happens to be untrue.

Marx made two contributions to the Jewish question in the "German-French Yearbook" and three in "The Holy Family." The first two of these, but only one of the last three, are reproduced in Rune's book. All were previously available in English — "unexpurgated." The quotations from the "German-French Yearbook" used in our previous article were taken from the H. J. Stenning translation in "Selected Essays" of Karl Marx, published by Leonard Parsons, London, 1926. It remains to be added here that the version edited by Runes makes a completely unwarranted use of blackface for emphasis.

Enough, we think, has been said to show that Rune's chief concern is to bury Marx beneath a thick coating of mud. His efforts should be comforting to the owning class.

J. M.

MOSCOW GOLD

Paris — Ethiopia's Emperor Haile Selassie, who has just accepted a huge loan from Moscow, is reported to have told President de Gaulle that he is concerned about Communist influence in Africa.

(Daily Colonist, Victoria, B.C., 7-22-59)

* * *

London (AP) — Russian gold is flowing into Sir Winston Churchill's parliamentary constituency to finance a new sewer program after Wanstead and Woodford council advertised for short term loans. An offer of a loan of £50,000 arrived from the London office of Moscow's Narodny Bank and was unanimously accepted.

(Daily Colonist, Victoria, B.C., 10-7-59)

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