

*See p. 6*  
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MARX WITHOUT MYTH, A Chronological Study of his Life and Work,  
Maximilien Rubel and Margaret Manale, 1975

1839-41: Marx began the research into the philosophy of Epicurus in 1839. From the outset Marx's work on the dissertation took a most "unHegelian turn" through the simple choice of Epicurus, a moral philosopher..the preliminary notes and remarks for this paper are contained in 7 notebooks. Included are excerpts from Epicurus, Diogenes Laertius, Plutarch, Gassendi, and Lucretius, as well as commentaries on Plato, Aristotle, and Hegel, and a schema of the Hegelian philosophy of Nature." Marx underlines Epicurus' Naturalness in contrast with the philistinian Plutarch; Q KM. Plutarch "bubbles" frivolities; he reasons like a craftsman's apprentice...Plutarch's syncretic, mindless treatment cannot hold a candle to this. Ordinary thought always has abstract predicates in hand which it separates from the subject. All philosophers have made predicates themselves as the subject." (pp. 17-18)

KM "...but just as Prometheus, having stolen fire from heaven, began to build houses and to settle on the earth, so philosophy having expanded to a world, turns against the visible world it finds. Thus Hegelian philosophy today."

KM "The Greeks will always remain our teachers because of the grandiose objective naivety which permits each object, though its rays be dim, to shine forth without drappings in the pure light of its own nature. Our time particularly has brought forth sinful phenomena even in philosophy, phenomena painted with the greatest sin, that against the mind and against truth. whereby a concealed

See p. 69

1877

1878

1879

1881

1882

14470

Also p. 7, 1874

1874-1875

intention is lodged behind the perception and a concealed perception behind the thing itself."

KM's preface to his Ph D thesis: p. 19-21: "Hegel had, to be sure, correctly determined the general characteristics of the systems mentioned...yet, for one, it was still impossible to delve into details; for another this grandiose thinker was hindered by his view of <sup>what</sup> he termed,

'speculative' par excellence, from recognizing the deep purpose of these systems in the history of Greek philosophy and for the Greek mind in general...I hope to have solved

one problem in the history of Greek philosophy which has been left unexplained up till now." KM's thesis was called

"The Difference between the Philosophies of Nature in Democritus and Epicurus" and of Democritus' empiricism

KM writes: "Unsatisfied in philosophy, he throws himself into the arms of positive knowledge."

Democritus' aim to fuse science and empirical life calling them philosophy becomes science, on which KM comments:

"The knowledge he holds to be true is meaningless for his own life, while knowledge which gives him substance is without truth, and so he rejects it."

KM: "While Democritus, finally despairing of knowledge, puts out his eyes at last, Epicurus, as he feels the hour of death approaching, climbs into a warm bath, desires pure wine and recommends to his friends that they be faithful to philosophy."

KM: "Necessity is an evil, but there is no necessity to live under the control of necessity. Everywhere the paths to freedom are open, ~~are many, short and simple~~"

Purpose of his work  
his work  
his work  
his work  
his work

Each does the opposite of the goal

his work

7.2  
History  
inspire

3.

KM: "Philosophical praxis is itself theoretical. It is the criticism which measures the individual existence against the essence and particular reality against the idea.

*Criticism*  
*Existence?*  
*Reality*

Yet this immediate realization of philosophy is burdened with contradictions in its innermost essence while this essence manifests itself in appearance, leaving its mark thereon."

KM says Marx was then reading Spinoza, thinking that his article "On the Jewish Question" stemming from Spinoza's Tractatus and indeed KM had 2 notebooks of excerpts from Spinoza's correspondence; evidently Spinoza's expression that a democracy is "of all forms of government the most natural and the most consonant with individual liberty" is what KM accepted.

1842 Marx begins writing for the RZ, the first article being based on freedom of the press, and the 3rd being the debate on the law of punishing wood theft, which appeared in 5 issues during Oct. and Nov.

*10-11/1842*  
*Wood Theft*

KM rejects Feuerbach's Preliminary Thesis on the Reformation of Philosophy (1842) on which he comments to Ruge on March 13, 1843: "I take exception to Feuerbach's aphorisms only in one connection: he refers to nature too often and neglects politics. Yet the only way to transform contemporary philosophy into reality is through an alliance with politics."

*Q*

*182 before 1844/1845*  
*Q*

Gets married 6/19/43 in Kreuznach where he undertook a critical revision of Hegel's philosophy, in which Marx's definitive break with Hegel on the question of the state:

14472

"Man does not exist for the benefit of the law, the law exists for the benefit of man; law is human existence, whereas in all other political forms man has only juridical existence. This is the main distinction of democracy...

Recent French thinkers have understood this as meaning that the political state disappears in a true democracy. This is correct. insofar as the state qua political state, qua political constitution is no longer valid for the whole."

KM: (Against the state) "The aims of the state transform themselves into the aims of the <sup>work</sup>bureaux, or the aims of the bureaux into those of the state. The bureaucracy is a circle from which <sup>one</sup>no one can escape. Its hierarchy is a hierarchy of knowledge....The examination is nothing other than the bureaucratic baptism of knowledge, the official recognition of the trans-substantiation of profane knowledge into sacred (it goes without saying that for every examination the examiner knows all)." (MEW 1:253)

State

Skipping to last decade  
1873-1883

5. 1873

Stupid Rubel, while he dares not go to what he calls the "extreme" as did the ~~others~~ much over-estimated, especially by ~~K~~ biographer, Franz Mehring, and call K's last decade "a slow death," MR does say that ~~Marx~~ "this long period of illness was certainly one of agony and decline as well" (p. 287), and yet he has to reveal that K himself was "unaware of his deteriorating physical state... and read with a passion that betrayed his invincible belief in a future period of renewed creativity...he filled about 50 notebooks with excerpts from his readings--nearly 30,000 pages covered with his min<sup>u</sup>scule handwriting. The tons of material which he consumed and collected am<sup>ed</sup> Engels."

K

P. 288: "Further he composed an Afterward for the second edition of Capital, Volume I."

Engels had taken great part in the correspondence at this point, especially against the LaSalleans: ~~Marx~~

K

"We must not let ourselves be fooled by the cries for unity. Those who use this word these most are the greatest troublemakers, such as the Swiss Jura-Bachunists..." whereupon Engels quotes Hegel: "A party proves itself victorious by being able to tolerate division."

Marx to Sorge, Sept. 27, 1873: "Events and the unavoidable development and complication of things will spontaneously assure the rebirth of the International in an improved form. Meanwhile it will suffice to keep the ties with the most useful elements in the different countries from slipping out of one's hands, but otherwise not to care a whit about Geneva's local decisions and simply ignore them."

in Darwin 1974

6.

(Then the super-scholar idiot repeats this late (1975) the nonsense about Darwin and Capital. The best and most scholarly analysis of "Marx and Darwin: A Literary Detective story" by Margaret A. Fay, appeared in Monthly Review, March 1980. Even Adoratsky's Chroika, p. 359, repeats the nonsense about Marx asking Darwin if he may dedicate Vol. II to him. In 1923 David McClelland hypothesized the same and as Fay expresses it, gave "this hypothesis the blessing of historical fact." And again the NLR 11/12/73 repeated this "historical fact." Fay says that this "scholarly consensus" kept on its own path despite the fact that Engels said that KM had constantly repeated to him that he wanted Vol. II dedicated to his wife. When she became interested in (1974) there was only one thing available which at least cast suspicion on the "fact", i.e. Sholmo Avineri, "From Hopes to Dogma: A Footnote on Marx and Darwin," Encounter, March 1964, but it wasn't that he found new facts, he argued on logical grounds, so that at the end he did resign himself to the "fact" if not the spirit. She had completed her work in the fall of 1974 and it was rejected by the NLR in 1974 and by the Journal of the History of Ideas in Feb. 1975 with the most pretentious letter. Supposedly, 4 months later it was "scooped" by Louis S. Feuer, who had submitted his paper to the Annals of Science, Dec. 1974. But since Feuer's whole point was to attack Aveling as a scoundrel and a forger, he thereby cast doubts about the authenticity of the first letter from Marx to Darwin, when he sent him a copy of Vol. I.)

As if the other errors RM made on Darwin were insufficient, he adds on p. 318, "Anticipating the publication of Vol. II of Capital, KM asked Charles Darwin permission to dedicate the work to him."!!!!!!!!!!!!

14475

1874-75

EM resumes his studies for Vol. III, especially the agricultural section. EM against Kugelmann and for his wife, writes to Engels, Sept. 18, 1874, "This arch-pedantic, bourgeois, narrow-minded Philistine deludes himself, namely in imagining that his wife is unable to understand, to comprehend his Faust-like nature, full of higher Weltanschauung, and he torments the little lady in a most abominable fashion, although actually she is superior to him in every way."

1875 On Jan. 23 he and Engels participate in a meeting held in commemoration of the Polish uprising of 1863-4.

"Poland is not only the ~~only~~ sole Slavic race, but also the only European people which has fought and is still fighting as a cosmopolitan soldier of the revolution."

(MEW 18:574) April 23, EM wrote an epilogue to the last installment of the French edition of Capital, which was published May 1875.

On May 5, 1875, EM writes "The Critique of the Gotha Program".

1876: The vast readings of Marx centered around agriculture, primitive commune and property relations, and Russian economic relations. For Capital he wrote the section dealing with differential rent and rent as the simple interest on capital incorporated into land, Vol. III.

1877: EM does not mention the St. Louis strike, but he does mention one railroad workers' strike in the U.S. and the same 1877 year is important for the Russia-Turkish war, and in Jan. 1876, Vera Zasulich who, at 27, already had ten years of revolutionary experience, shot and seriously wounded Trepov. 1877 was the year of the publication of Morgan.

1875  
1876  
57-60

Jul. 25, 1877, KM writes to FB about the great news of a ~~the~~ movement in America, and that while he expects this rebellion to be defeated, it nevertheless could ~~lead~~ lead to establishing "a serious workingmen's party."

In Nov. KM writes Chapt. 1 of Book II and draft chaps 19 and 20--about 70 pages of Vol. II, and requested from Sorge "a blue book on the Pennsylvania miners."

On Nov. 3 KM writes to Sigmund Schott on the procedure ~~to~~ follow in writing Capital: "Confidentially speaking, I in fact began Capital in just the reverse (starting with the third, the historic ~~part~~ part) <sup>of</sup> the order in which it is presented to the public, except that the first ~~two~~ volume, the one begun last, was immediately prepared for publication, while the two others remained in that primitive stage of all research at the outset."

KM corresponds with Blos because he wants Lissagaray's book on the Paris Commune, and he explains also relationship to any slanders against him for being "authoritarian", that he ~~has~~ refused to ~~to~~ join the Communist League until the passage favorable to "cult of authority" was removed from the statutes.

1878 consumed some more of this material, this time on money, and a lot on Russian peasant communes.

Dec. 1878 granted interview to the Chicago Tribune;  
Jan. 15, 1879 KM ~~was~~ interview published; he

says U.S. needs independent working class party, separate from trade union influence: "They can no longer trust politicians. Rings and cliques have seized upon the legislature and politics has been made a trade. But America is not alone in this, only its people are more decisive than in Europe. Things come to the surface quicker. There is less cant and hypocrisy than there is on this side of the ocean."

*Chicago Tribune*



~~1872~~ he reads Kovalesky's work on Russian communal property, studies Russian fiscal questions that Daniels had sent him and puts together an extensive bibliography on matriarchal law--Johann Jakob Bachofen, Lewis Henry Morgan. Then he took up the history of ancient Rome and Greece, as well as English colonial policy and Faiths and Stories of the Irish Peasantry (1830).

~~1872~~

P. 313. Sir Mountstuart E. Grant-Duff evidently sent by Emperor Frederick of Germany to visit KM, and this, in meeting with KM, the ~~the~~ Times Literary Supplement Jul. 15, 1849.

quotes KM after the question what would become of the revolution if the rulers all agreed to ~~disarmament~~ disarmament.

"Ah, was his answer, they can't do that. All sorts of fears and jealousies will make that impossible. The burden will grow worse and worse as science advances for the improvements in the Art of Destruction will keep pace with its advance and every year more and more will have to be devoted to costly engines of war. It's a vicious circle--there is no escape from it."

Q

1880 is even less responsible than some of the others since ~~he~~ <sup>she</sup> does know of KM's EN ~~work~~ <sup>work</sup> (that KM had considered ~~and read those works~~ <sup>and read those works</sup>), but there is no reference ~~to~~ <sup>to</sup> Kraper publishing them. What he does say on p. 316 is that KM had written 98 pages of notes on Morgan's Ancient Society in 1880 and had ~~also~~ <sup>also</sup> studied Maind, Phear, Dawkins, and in German, Rudolf Sohn.

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read  
it  
EN  
copy

KM also ~~wrote to~~ <sup>wrote to</sup> Guesde and the French Socialist Party, drew up a questionnaire for workers--101 questions into the matter of safety precautions in the factories, unemployment in times of crises, use of leisure time, strikes and their effects, trade unions and cooperative organizations

within the given industrial situation. He dictated to Guesde a theoretical introduction to the program based upon KM's view of proletarian emancipation. Here is how the introduction began: "Considering that the working class, without distinction as to race and sex, can be free only when it is in collective possession of the means of production, the emancipatory endeavor must be undertaken through the action of an independent political party of the working masses, using all means at their disposal." Then it had a minimum program for organization and struggle.

Between 1879 and the end of 1890, he also wrote that magnificent commentary on Adolf Wagner.

1881 In addition to continuing his work on the Russian economy since the emancipation of the serfs, he read Lloyd's The Story of the Great Monopoly, the 1881 expose of Standard Oil.

In Feb. 18, KM received a letter from Vera Zasulich and he makes 3 drafts before answering her. ~~Shortly after~~

Feb. 22

he received a letter from F. Donela Nieuwenhuis, regarding the measures a socialist government would take after ~~the~~ victory, to which KM answered that it was impossible to answer: "We cannot solve any equation which does not have the elements of its solution within the given data."

Early in June Marx broke off relations with Hyndman. KM sent his daughter Jenny April 29, 1881 congratulations on the birth of her son, since children born today face "the most revolutionary period that human beings have ever had to live through. It is no good to be so old that one is capable only of foreseeing, and not of seeing."