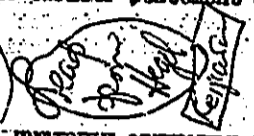


p.21 "Behind Hegel, as Mr sd, stood the 'Eng. & Fr. of the 18th c.' with their new discoveries of the structure & movement of society who, in their turn, reflected the real his dev. which culminated in the Ind. Rev. in England after the middle of the 18th c. & in the great Fr. Rev. of 1789-1815."

cf. ftn 32 Cap., Vol. I

p.32, ftn: "It is interesting to note in this connection that Mr introduced the term 'value' as distinct from 'value in ex.' into the statement of his theory AS LATE AS 1869 while he had not used it in an otherwise identical exposition of argument in 1859. He did so, in the writer's opinion, mainly for the sake of clarifying the more detailed critical exposure of the Fetishism of Commodities which was now added in the 1st ch., of CAP. to the earlier statement of the theory as contained in CR."

Handwritten notes: "No he had not used it in an otherwise identical exposition of argument in 1859. He did so, in the writer's opinion, mainly for the sake of clarifying the more detailed critical exposure of the Fetishism of Commodities which was now added in the 1st ch., of CAP. to the earlier statement of the theory as contained in CR."



(RD: RT., BUT THEN IT MEANS THE EXACT OPPOSITE OF WHAT YOU'RE TRYING TO PROVE ABOUT HIS BEING FREE OF HEGEL) he has now recreated THINGHOOD AS FETTERING WHICH IS A LEAP FROM

HEGEL ENTIRELY OTHERWISE THAN YOU IMAGINE. For ex., it is not only apparent, but real (notional) when you go on to say p.34: "By an apparently notional dev. (in the best Hegelian style) of the various connotations of the classical term of 'value', he in fact disclosed the real social nature of the (fundamental human relations) underlying the so-called 'value' of the classicists."

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Mr to FE 1/1/58 re values

p.111 His E-P MSS (Holy Family) anticipated all the critical & rev. conclusions which were later embodied in Capital,.... For ex., he disposed of the socio-eco. phenomenon which he was later to solve in a rational way in his critical exposure of the "Fetishism of Commodities" by the reference to the most fashionable Hegelian term of "human self-alienation."

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Brussels lectures on Wage-Labor & Cap., Mr published in his rev. paper DURING the 1848 revolutions (NEUE RHEINISCHE ZEITUNG 5/4/48 reprinted MEGA)

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p.130 ftn. "A careful distinction bet. the earlier & later, the final & preliminary statements of Mr has a particular imp. for the subj. under discussion as just here the further dev. of the Marxian thought has continuously remained in a state of flux. Thus in the CR. of 1859, the 1st ch. on "Commodity" which presents the earlier version of the later 1st ch. of Capital was ONLY IN THE LAST MOMENT added to the rough draft, which, instead, had only contained a section on 'Value' against the sparse references in the CR. to the 'justification of the commodity' which appears in the ex. v. was only in the last part of the text of Capital enlarged to the ind. examination of the Fetish... which now form the concluding section of the 1st ch. of 1st vol. of Capital."

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p.135 "from the critical exposure of the fetishism inherent in the commodity (1.2) (rd re CM) there was but one step on the discovery of the most general form of the 'eco. fetishism appearing in the commodity' itself... the fetishism of commodity is at this stage for theoretical purposes regarded as a mere DERIVATIVE of the more general fetishism which is contained in commodity itself. Thus the Marxian criticism of the existing order is transformed from a particular attack on the class character into a universal attack on the fundamental deficiency of the capitalistic mode of prod. & the structure of society based upon it. By revealing (all) eco. categories to be mere fragments of one great fetish and Marx ultimately TRANSCENDED all preceding forms & phases of eco. & social theory (even the most advanced classical economists remained under the spell of that same fetish which they had already practically dissolved by their own theoretical analysis, or fell back into it, BECAUSE they had never succeeded in extending their critical analysis to their GENERAL FUNDAMENTAL FORM which appears in the value-form... & in the commodity form itself. The great theoretical arts of the bourgeois mode of prod. & the particular (HIS) stage of material prod., whose SOCIAL FORM is reflected reversely, in a 'fetishistic' manner (both) in the practical concepts of the ordinary man of business & in the scientific reflection of that 'normal' bourgeois consciousness--Pol. Eco. (Fetishism) is the quintessence of the eco. theory of CAP. & the most explicit & most exact definition of the theoretical & his standpoint of the whole materialistic science of society."

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(rd: Again here Korsch takes away the greatness of his own explanation, by stressing it is empiric study, etc. & no "Hegelian wizardry", which of course is true but tells you nothing at all since the facts too were able

but only came to mean fetishism by the rel., deep ingrained rel. of Hegelian dialectic with this"

(cf. Mx to E 4/30/68 re continuation of final ch. on Class in Vol. II CAP) as yearning to result in the his. event of the rev. class war."

Key to error in Korsch can be seen in reductionism on p.169, top: "Mx's mat. science, being a strictly empirical investigation into definite his. forms of society, does not need a phil. support."

p.179: He was already a materialistic critic of all existing realizations of the State idea when he reproached Hegel for "proceeding from the State to make man a subj. form of the State" instead of "in the sense of modern dem., "proceeding from man to make the state an obj. form of man. He described as early as this "dem."

NS NE NB\*\*\*\*\* (CF: Mx's letter to his father 12/10/37) again in his Ph.D thesis as being rev. materialistic politics)

as being: "the general form of the State in WHICH the formal principle is at the same time the MATERIAL principle," and added the far-reaching remark that "the mod. Fr. have understood this to mean that in true dem. the pol. State must disappear." (Gr. of Hegelian P. 41. of Law) (In the letter to his father, Mx stated that he wanted "to plunge into the sea once more with a definite intention of finding the nature of mind to be just as necessary, concrete, tightly rounded as the nature of physics."

p.179 Korsch then admits Hegel introduced the "empirical" attitude of the scientist into not only mind but also...

these material connection bet. men & things, which formed the real contents hidden under apparent speculative connection of ideas....

From Holy Family: "He does nothing, it possesses no immense wealth, it fights no battles: it is rather man, real living man, who does everything, who possesses and fights; it is not His, which uses men as a means to carry out its ends as if it were a separate person, but it is nothing besides the activity of man in the pursuit of his ends."

Korsch is good on nature & society in showing that nature was always his (social & human) as these worked on nature that it can be used against J-PS) consult p.235

*Handwritten notes:*  
"Needed w/ Phil. support"  
"But Marx thought differently"  
"shoved differently"  
"is within..."

*Handwritten notes:*  
12 Dec 1968  
6 Rep  
Tenn Rep. J. J. ...

A NEW TYPE OF GENERALIZATION  
Korsch, p.76: "The ~~abstract~~, i.e., the real social ~~eco~~ ~~forms~~ contents  
of existing society were confronted with their ~~abstract~~ contents

concepts form, and the as yet unformed substance of a new prol.soc-ist

"becoming" was opposed to the fully determined forms of existing bourgeois  
"being". This is one of the "materialistic tendency of the new, rev. science  
of society."

*Handwritten:* W. I. R.  
W. I. R.

*Handwritten:* W. I. R.  
W. I. R.

p.113: re difference bet. W.I.R., given in Brussels lecture, 1847  
to CAP: "The most conspicuous difference is that Marx in his earlier work  
does not yet start from the analysis of "COMMODITIES" in general but from a  
particular kind of commodity—wage-labour, from the opp. bet. the 2 main classes  
of mod. capitalistic society which directly springs from the appearance of that  
commodity—W.I.R. let scientific exposition—unsurpassed in trenchant power even  
by Mr's own later formulae... (Here fetishes—rdNO NOT HERE)

after PART I  
p.129: From now on the labor process, or what is according to Marx but  
another name for the same thing, the process of material prod.,  
both in its material & his aspects, constitutes the subj. matter  
of the eco. theory of CAPITAL... Capital is only nominally (W.I.R.)  
the subj. of Mr's new eco. theory. Its real theme is labor...

SOURCE OF  
ERROR, rd

p.129: according to Mr the most general category within the realm of economics  
is no longer "value" or the quantity of value but the value form of the product  
of labor, or the form of commodity itself.

*Handwritten:* Form  
of  
commodity  
itself

p.130—the specific mark by which  
bourgeois mode of prod. as a particular  
FORM of social prod. The TRANSITION from  
the one concept (bourgeois value) to the other (value-form) which is implied  
in the WHOLE of Mr's eco. work is explicitly made in Fetish Character!!!

THIS IN CR... commodity was only in the last moment added to  
the rough draft, which, instead, HAD ONLY CONTAINED A SECTION ON VALUE...  
even in CAP, only in last revision of text enlarged to form the ind. examination

*Handwritten:* Form  
of  
commodity  
itself

FETISHISM IS "ONLY SCIENTIFIC EXPRESSION FOR THE SAME THING THAT HE HAD  
DESCRIBED EARLIER AS HUMAN SELF ALIENATION; WHICH HAD INDEED FORMED THE REAL  
FOUNDATION FOR THIS PARTICULAR CATEGORY. MARX RECALLS THE HEGELIAN "IDEA" AT  
A DEFINITE STAGE OF ITS SPECULATIVE DEV.

in CH: "resolved personal worth into ex.v."

*Handwritten:* From a  
category  
it is its  
appearance  
in  
the  
form  
of  
commodity  
itself

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name  
for  
value  
form

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at  
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*Handwritten:* kept  
secrets  
from  
us  
as  
well  
as  
the  
Fetish