

1963-1964 break with the late Honorable Elijah Muhammed is that the Nation of Islam had become in effect more or less obviously a "Mother Church" for Malcolm. Its specific hermetic black nationalist geometry was too obviously a set of "chains of illusion" binding him to a reified form of the old deadly paranoia from which his evangelical religious experience with Islam had previously assisted him to escape. The self-styled socialist admirers of Malcolm are supremely idiotic in regarding his continued adherence to Islam as something later becoming a mere relic of his Nation of Islam past. The content of his reported 1964 "internal" lectures to his immediate followers are exemplary evidence of that fact that to the end he was primarily and essentially a religious leader, an Islamic minister by conviction of self-identity.

Consequently, it is nonsense to suggest that his potential future political development as a socialist which have been immediately premised on anything in himself but those qualities he associated with his evangelical religious experience and commitments. As the ordering of development of science through Spinoza, Hegel, Feuerbach, and Marx, in the struggle to solve the predicament outlined by the 15th century Florentine Marsilio Ficino, ought to make clear, the emergence of actual socialist leaders as individuals replicates the direct line of Karl Marx out of the struggle to resolve the internal paradoxes of evangelical Christianity, to liberate the *Logos* from its religious status as an internal psychological experience of ac-

tual humanity and realize it, free of religious chains of illusion, as the socialized power of the human creative intellect to progressively transform the world in practice. Malcolm X could not have simply repudiated his religious belief without consequently tumbling back into the gutter; he could only supersede that belief.

14. "Beyond Psychoanalysis," *The Campaigner*, Sept. 1973; "The Sexual Impotence of the PSP," *The Campaigner*, Nov. 1973; "The Case of Ludwig Feuerbach," *The Campaigner*, Part I, Dec. 1973, Part II, Jan., 1974.

15. It is not accidental that the relatively impoverished European culture of Spain, with its "Macho" pathology, its Inquisition, its phenomena of reactionary Carlist pathologies, should be the heritage of the *Reconquista* and of the anti-humanist, racist *limpieza de sangre* directly against Moorish, Jewish and (later) Erasmian humanist cultural contributions—an Inquisition launched by a *converso*-descended Fifteenth century Ferdinand and conducted by an aristocracy itself of predominantly *converso* — Jewish convert — bloodiness! Nor is it accidental that Rockefeller agents campaigning for Puerto Rican "nationalism" today should revive a reaction-formation parody of the racist *limpieza de sangre* tradition in the form of recent campaigns in behalf of "Puerto Rican native culture."

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