

70. "Sexual Impotence," pp. 38-39.
71. *Ibid.*, pp. 37-38.
72. "Beyond Psychoanalysis," pp. 48-49, 71-74.
73. *Ibid.* (pp. 71-74).
74. *Essence* . . . , p. XXXIV.
75. *Ibid.*, Chap. IV.
76. Cf. Karl Kautsky, *The Foundations of Christianity*; Abraham Leon, *The Jewish Question*. Kautsky's one truly important contribution, reminding us of Rosa Luxemburg's penetrating observation, that his perception improves in direct proportion to number of past centuries intervening between him and his subject-matter of the moment. Despite some jarring notes of orthodox mechanistic "Marxist-Leninist" economic theory, the work of 26-year old Leon is a remarkable masterpiece, which no defender of "Jewish cultural nationalism" has even attempted to rebut by any other means than invective. This writer's own analysis of the evolution from Egyptian-Mesopotamian "hydraulic" into Hellenic cultures, and Hellenic cultures' supersession by feudalism and then capitalism provide the "political economic" context in which Leon's situation of the "Jewish Question" becomes the only rational view.

Although A.D. Judaism is an outgrowth of the development of Christianity (e.g., the first such rabbi, Philo of Alexandria), there was a preceding Hebrew faith of sorts, elements of which were syncretically assimilated in the successive phases of manufacture of post-Philo Judaism. The earlier, Hebrew doctrine is itself a syncretic hodge-podge of chiefly Mesopotamian legends. Rabbi Ezra, the author of the fictional personality of Moses, is exemplary of the circumstances and content of Hebrew doctrine — a creation of Achaemenid protection and edict. Ezra's Persian version of Hebrewism was, in turn, significantly influenced by an earlier, pre-Pentateuch version created in conformity with Babylonian edicts. In general, as Leon adequately develops the case, the doctrine of secular Zionism is entirely a Twentieth Century fabrication, owing more to the Russian Czar and (later) Hitler and to U.S.S.R. and U.S.A. political support than Ezra, Philo, et al. From Ezra onwards, and even before, Hebrewism was an assimilationist doctrine developed to provide special juridical status (and ideological self-image) for a caste of merchant-userers within a pre-capitalist society.

However, despite the hysterical imbecility of the Zionist "pihpul" claim to an historic, pre 20th century, God-given title to Palestine, there is a 20th century Jewish Palestinian state, whose formal real estate title dates (with Soviet "title insurance" included) from the immediate post-war period. (Juridically, the Jews had a far more substantial claim to Poland and Lithuania, which puts an ironical aspect on Stalin's endorsement of their title to Palestine!) The existence of a Jewish population in Palestine is not justified by anything but the 20th century actual origins of that fact.

Such considerations are only necessary context for our working point here: Since Christianity and Judaism are, phenomenally, the characteristic religious expressions of capitalist ideology, do the differentia of Judaism therefore invalidate the comprehensiveness of a christianity-based clinical study of capitalist ideology? Although a systematic anthropological study of specifically Jewish delusions has unquestioned merit and even some urgency — for other reasons, it is unnecessary to regard such a study as essential to the theses of this paper. For reasons already implicit in Leon's book, Judaism is not a true religion, but only a half-religion, a curious appendage and sub-species of Christianity. In this sense, as Charlemagne keeps his herd of protected Jews as "slaves of the treasury," Christianity has regarded the Jewish religion as the imperfect, special form of Christianity — e.g., a kind of theological "cultural relativism" for one's slaves — and secular Christianity has always regarded the Jew as "our Jews," a principle continued in U.S.A. and Israeli policy respecting the fief-State of Israel! This relationship does more than express Christian prejudice; it is the secret of Judaism itself. Judaism is ideological abstract ion of the secular life of Christianity's Jew, the Roman merchant-userer who had not yet evolved to the state of Papal enlightenment, a half-Christian, who had not developed a Christian conscience, etc. Judaism is the religion of a caste of subjects of Christianity, entirely molded by ingenious rabbis to fit into the ideological and secular life of Christianity. In short, a self-subsisting Judaism never existed and never could exist. As for "Jewish culture" otherwise, it is merely the residue left to the Jewish home after everything saleable has been marketed to the Goyim.

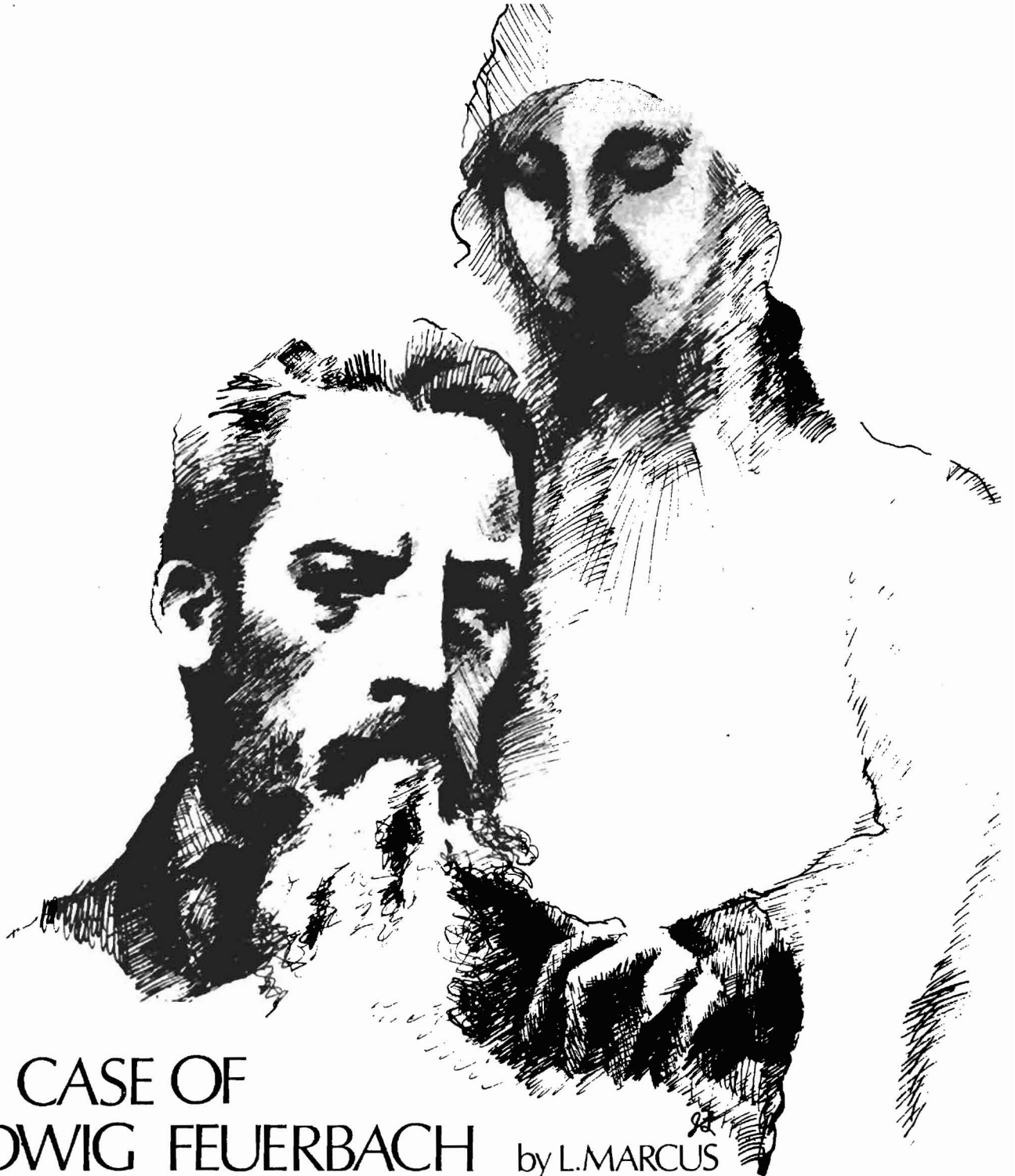
[Contrary systematic views on this special subject will be entertained for review by the editors.]

77. "Beyond Psychoanalysis," pp. 87-89.
78. Marx's "dirty-Judaical" is emphasized here both to underline the characterization of Feuerbach's lapse in the "Theses," and to emphasize the epistemological significance of the infantile object-elation of the devoutly-alienated religious Jew. The significance of the brutally-sadistic moral castration of the Jewish boy by the domineering "Jewish mother" is the basis for one of the most horrifying models of male sexual impotence, which expresses itself obsessively in the "business Jew." He suffers a hideous sense of secret worthlessness which would be revealed without power over the fixed object in its (fetishistic) commodity-form.
79. In the course of translating theoretical works from English and German (especially) into Greek, French, Italian, and Spanish, the Labor Committees have been sharply confronted by the intrinsic conceptual of (especially) Greek, French, and Spanish. Study of these problems emphasize the content as well as the historic importance of Renaissance humanist writers from Petrarch to Rabelais. Not only is sixteenth century French a Gargantuan advance over that of a century earlier, but it is also an advance, in syntactical modes, over modern French. A similar case has been made for the Spanish of Cervantes.
- To express rigorous epistemological notions and their derivatives in modern Greek, it is necessary to import the means for this from ancient Greek! Unless one returns to the sixteenth century modes, it is either impossible or awkwardly bulky to

the Campaigner

Published by the National Caucus of Labor Committees

December 1973 75 Cents



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Vol. 7, No. 2

December 1973/\$.75

- 3 **EDITORIAL: THE U.S. LABOR PARTY CAMPAIGN**
- 7 **THE CASE OF LUDWIG FEUERBACH - PART I**
by L. Marcus
- 39 **OUR DIRECT MARCH TO WORLD POWER**
by The Executive Committee of the ICLC
- 2 **FEATURES**

The Campaigner is the English-language journal of the National Caucus of Labor Committees. Current policies of the organization are stated in editorials; views expressed in signed articles are not necessarily those of either the organizations or editorial board.

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Managing Editor: E. Spannaus

Production Editor: S. Cohen

Subscription Rates: 1 year (11 issues) — USA \$8.00; Europe (airmail) \$14.00. Back issues, at single copy price published for each issue (as available). **Correspondence:** all correspondence to **The Campaigner**, Box 1972, GPO, New York, N.Y. 10001.

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