

October 15, 1978

To WI-N&L (also to be read to the locals):

Dear Sisters:

Two seemingly opposite universals -- "one, not two"; a total uprooting -- have become especially alive for me, as I am at the very first stages of the work on Rosa Luxemburg and Marx's Philosophy of Revolution. One is Engels' Origin of the Family upon which not only the Stalinist-Trotskyist-"Left" still rely very heavily, but the latest pretentious six-volume work-to-be of Hal Draper's Marx's Theory of Revolution never departs from. On the contrary, Draper is so busy not separating in any respect whatever Engels from Marx, that he writes of them as one. Nowhere is this more striking than in his "chapter" entitled "Marx and Engels on Women's Liberation".

(According to his projection of the work in the only two Books so far available to the public, that chapter is supposed to be in Part III of Volume II, which deals with "Mixed-Class Elements and Movements"...and includes the "Women's Rights Movements" So anxious was Draper to intervene in the Women's Liberation Movement that he singles out that chapter, called "Marx and Engel's on Women's Liberation" and had it published in International Socialism in 1970. It is this which I will write a critique of for my Two Worlds column in December, whether or not he finally makes available the volume which he gave months back to the NYRB for review.)

I want to limit myself here to just one reference, Footnote 29 states: "Marx, 'Abstract of Morgan's Ancient Society', quoted by Engels' Origin of the Family." Since I knew that Engels quoted only a few paragraphs of Marx's "Abstract", I became curious and sure enough I found that Engels did no such thing, though Engels himself gave the impression that he was giving the essence of Marx's Notes.

What Marx's Notes turn out to be are no less than 254 pages. Moreover, although he thought that Morgan's work was quite important and asked Engels to read it, he by no means agreed with Engels that it was "epochal." Secondly, the Notes are not only on Morgan's work, but also on the latest works in anthropology by ~~XXXXXXXXXX~~ John Budd Phear (The Arvan Village), Henry Sumner Maine (Letters on the Early History of Institutions), and John Lubbock (The Origin of Civilization). And as if all that were not enough, he had checked on all of Morgan's references to Greek literature as well as comparing what Morgan had done that was new and how it related to other works by anthropologists. (The bibliography itself is five pages of bibliographic notes by Marx.)

Above all, these Notes that Marx never got to develop in full and on which he worked in the last years of his life, can under no circumstances be separated either from the new works on the Orient that Marx included in his 1857-58 Grundrisse, nor from the very last writings from his pen, the four different drafts of the letter in answer to Vera Zasulich on the prospects of revolution in Russia, and its relationship to "the village commune". In a word, what we have here, if anything at all was needed on the question, is the ocean that separate the genius Marx from "the second-in-command", Engels. No one should read Engels' Origin of the Family without also

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studying Marx's Notebooks, which are now available in a magnificently edited work entitled The Ethnological Notebooks of Karl Marx, edited by Lawrence Krader. By editing I do not mean that Krader took any liberties with Marx's notes, but that he has a very profound and comprehensive Introduction of some 85 pages, as well as notes to both his own Introduction and to Marx's Notebooks of 67 pages, as well as a bibliography. The book as a whole totals 454 pages and is issued by a Holland publisher, Van Gorcum, Assen, 1972. Most of these Notebooks are in English. Of course, you need to know half a dozen other languages since a sentence may start in English, continue in German, French, Greek, or Latin before he returns back to finish the sentence in English. The point is that Krader did not "translate" -- he transcribed from the original handwritten notebooks, available at the International Institute of Social History in the Netherlands.

Now then, the total uprooting that Marx's, and only Marx's, philosophy of revolution projected at the very start of his new continent of thought -- the 1844 Manuscripts which first raised the question of Man/woman as the most fundamental relationship -- was never let go of but constantly deepened until the very last year of his life, 1883. It is this which Draper is trying to so pervert as to call Marx's expression "rhetorical". Even this transformation into opposite was done not only for the purposes of reducing Marx and Engels to his own narrow vision, but in order to hit at today's Women's Liberation Movement, with its daring to point a finger at male chauvinism.

I thought you might want to be with me in the process of working out the new book rather than be confronted with its worked-out views, even if as presently expressed they are not all too clear.

Yours,

RAYA

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