

DT edition

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P. 49 ftn. has a reference to his Critique of Pol. Economy (p.33)

P. 166 Pelican: "APPEAR AS WHAT THEY ARE"

DT
On p. 49 ~~text~~, ftn. from second edition definitely mentions
"a more exhaustive study of Asiatic and especially ~~text~~
Indian forms of communal property which show how from the
different forms of primitive property different forms of the
dissolution have been developed."

The same quotation appears differently, on p. 171, ftn. 32 in
the Pelican edition and it is identified as coming from
Critique.

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P. 51, ~~text~~, it is clear that; Marx hasn't denied any of his
early works not even when he wasn't a "Marxist", because he
refers to Epicurus: "Trading nations, properly so-called,
exist in the ancient world only in its interstices, like
the gods of ~~text~~ Epicurus in the intermundia..."

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(rd-- If you know the 1841 doctoral dissertation of Marx,
you know that the attraction of Marx to Epicurus is that
the latter ~~text~~ relegated the gods to the spaces
between different worlds that had no influence on the
affairs of men. What is significant in this page of Capital
is that when he goes for the religious world as "but the reflex =
of the real world" he is ~~text~~ attacking openly both Christianity,
Protestantism, Deism, etc., then shows what different gods
were in the Asiatic and ancient modes of production so that when
he comes to the (trading) nations the focus still remains on the
dissolution of all the communities where it is simpler to detect
than in capitalism, so that the "religious reflex of the real
world... can only vanish," when:

"The life-process of society, which is based on the pro-
cess of material production, does not strip off its mystical veil
until it is treated as production by freely associated men and is
consciously regulated by them in accordance with a settled plan."

14523

Pp. 53 - 54 ftn. is the most magnificent example of dialectical materialism on all questions from production to Don Quixote and it may be that I will want to quote the whole section of what appears in that ftn. on p. 54.

P. 176: The capitalist conversion of living labor into dead and dead into capital, "into value big with value, a live monster is fruitful and multiplies."

P. 216: "Capital is dead labor, that, vampire-like, only lives by sucking living labor, and lives the more the more labor it sucks..."

"Suddenly, the voice of the laborer, which had been stifled in the storm and stress of the process of production..."

P. 227: "... the extension of the working-day, the were-wolf's hunger for surplus labor..."

P. 264 In the section on the Struggle for the Working Day and the Factory Acts, 1833-1864, is what Marx designates: "capital celebrated its orgies."

P. 285: "The creation of a normal working-day is, therefore, the product of a protracted civil war, more or less dissembled, between the capitalist class and the working class."

P. 287, where Marx says: "Labor cannot emancipate itself in the white skin where in the black it is branded", he puts the Aug. 1866 resolution of the Baltimore Labor Congress on the same level as the Geneva Congress of the First International on the question of the need for limiting the working-day as "the first and great necessity of the present, to free the labor of this country from capitalistic slavery is..."

P. 288/ is the summation of the 70 pages on the working-day and the contrast between "the pompous catalogue of the 'inalienable rights of man'" and "the simple statement of the workers when does my day begin and when does it end."

After 9/2/6 ->

Handwritten notes and scribbles at the bottom of the page, including phrases like "Net on", "which no blood", "suffered", "had been", and "of".

Vertical handwritten notes on the right margin, including "C.M.", "C.M. 1", and "C.M. 2".

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Parts 3, 4 and 5, on the production of absolute and relative surplus value, which included the big section of the Working Day -- and it is that along with the part on Cooperation and the Division of Labor and Manufacture, after which you can skip all the way to Primitive Accumulation of Capital is what Marx advised newcomers to begin with in studying Capital, -- occupying no less than p. 156 to 545 -- in a word, the bulk of Capital, is what in a way is one never-ending principle and concretization of the two-point division of labor. Just as the Working Day was the focal point of Part 3, and Cooperation and Division of Labor and Manufacture were the strife between workmen and machinery in Part 4 -- all ending with, on p. 544:

"Capital, therefore, is not only, as Adam Smith says, the command over labour. It is essentially the command over unpaid labor. All surplus-value, whatever particular form (profit, interest, or rent), it may subsequently crystallise into, pp. 391, 496, 781, 783, are crucial for the women, on exploitation.

is in substance the materialization of unpaid labour. The secret of the self-expansion of capital resolves itself into having the disposal of a definite quantity of other people's unpaid labour.

Part 7 on the Accumulation of Capital and Part 8 on the Primitive Accumulation of Capital, which, however, was made subordinated to, that is chapters of, Part 4, has, if you read it as scrupulously as Marx wrote it, the principal points in Vol. II and III of Capital. It begins with simple reproduction of which the centerpoint remains what was the foundation of the whole of capitalist production: "The separation of labor from its product, of subjective labor power from the objective conditions of labor, was therefore the real foundation in fact and the starting point of capitalist production."

And further emphasizes: "From a social point of view, therefore, the working class, even when not directly engaged in the labor process, is just as much an appendage of capital as the ordinary instruments of labor. Even its individual consumption is, within certain limits, a mere factor in the process of production."

When it gets to the conversion of surplus value into capital in the next chapter, Marx already footnotes (p. 594, the problem that will occupy the whole of volume 2: "We here take no account of export trade, by means of which a nation can change

The overpowering fact is that in the discussion of the centralization and concentration of capital, Marx in the French edition, decided to stop at the point of the credit system (p. 641, line 4) and put in a little more than 3 pages, the ~~XXXXXXXXXXXXXXXXXXXX~~ phenomenal point of which is: "In a given society, the limit would not be reached ~~XXXXXXXXXXXXXXXXXXXX~~ until the moment when the entire social capital was united in the hands either of a single capitalist or a single capitalist company." (Interestingly enough just the sentence before this para. which talks about the extreme form of centralization in a single branch of industry, Engels fits the 4th edition as follows: "The latest English and American 'trusts' are already striving for this goal by attempting to unite at least all the large scale concerns in one branch of industry into one great joint-stock company with a practical monopoly."

PP 660 b-661-~~118~~ has all that magnificent stuff about "This is the absolute general law of capitalist accumulation" and the fragmentation of man and the lot of the laborer "be his payment high or low must grow worse". I didn't know Marx used the expression "aristocracy of labor" but on p. 685 when he is discussing the "effect of crises on the best-paid part of the working class" he writes: "Before I turn to the ~~XXXXXXXXXXXX~~ regular agricultural laborers, I may be allowed to show, by one example, how industrial revolutions affect even the best-~~paid~~ paid, the aristocracy of the working class." And he singles out (p. 686) the "3000 skilled mechanics were breaking stones in the workhouse yard (after the stress of over a half-year's duration)"...

So that when we come to the so-called primitive accumulation and once again stresses that "the expropriation of the agricultural producer, of the peasant from the soil is the basis of the whole process." (p. 737) He traces the 14th, 15th and 16th century, "transformation of arable land into sheep walks."

Ftn. on p. 754 refers to the Duchess of Sutherland entertaining Harriet Beecher Stowe, after ~~XXXXXXXXXXXXXXXXXXXX~~ "the whole of stolen clan-land she divided into 29 great sheep farms... in the year 1835 the 15000 Gaels were already replaced by 130,000 sheep. The next chapter takes up the bloody legislation against the expropriated from the end of the 15th c.; in a word, it definitely isn't just primitive but what is continuing under capitalism. This is especially true ~~XXX~~ in Ch. 31 on the "Genesis of the Industrial Capitalist" in which the famous statement on the Primitive Accumulation occurs on p. 775 -- "the discovery of gold and silver in America"

P. 770 The system of public debt ...: "The colonial system with its maritime trade and commercial wars served as a forcing house for it (the mfr). Thus it first took root in Holland. National debts, i.e. the alienation of the state-- whether despotic, constitutional or republican -- marked with its stamp the capitalistic era. The only part of the so-called national wealth that actually enters into the collective possessions of modern people is -- their national debt."

(rd-- HOW DOES IT HAPPEN THAT DESPOTIC IN RELATION TO ASIA HAS BROUGHT ABOUT ENDLESS BOOKS, BUT DESPOTIC IN RELATION TO WESTERN CAPITALISM HAS NEVER BEEN SINGLED OUT?)

P. 781: "A great deal of capital, which appears today in the U.S. without any certificate of birth was yesterday in England the capitalized blood of children."

p. 785 -- African trade

We finally get to the "Historic Tendency of Capitalist Accumulation, ch 33 P. 787 is the famous "new passions and forces" and the same holds true for next 2 pages.

Page 24

1873

OKL

Handwritten notes:
"alterat cons..."
"Ch 7 Sec 2 Val..."
"1872" (circled)
"consult..."
"renewed to a..."
"pc. 185 1871 when in the..."
"Mike of Mar..."