

Karl Marx, *On the Jewish Question:* The Capacity of Present-Day Jews and Christians to Obtain Freedom, 1843.

Let us consider the actual, worldly Jew, not the *Sabbath Jew*, as Bauer does, but the *everyday Jew*. ¶Let us not look for the secret of the Jew in his religion, but let us look for the secret of his religion in the real Jew. ¶What is the secular basis of Judaism? *Practical need, self-interest*. ¶What is the worldly religion of the Jew? *Huckstering*. What is his worldly God? *Money*.

Very well then! Emancipation from *huckstering* and *money*, consequently from practical, real Judaism, would be the self-emancipation of our time. ¶An organization of society which would abolish the preconditions for huckstering, and therefore the possibility of huckstering, would make the Jew impossible. His religious consciousness would be dissipated like a thin haze in the real, vital air of society.

...In the final analysis, the *emancipation of the Jews* is the emancipation of mankind from *Judaism*. [Here as elsewhere, Marx uses the words *Jude* and *Judentum* in the figurative sense, i.e., denoting usury, huckstering, trading, etc.] ¶The Jew has already emancipated himself in a Jewish way.

"The Jew, who in Vienna, for example, is only tolerated, determines the fate of the whole Empire by his financial power. The Jew, who may have no rights in the smallest German state, decides the fate of Europe. While corporations and guilds refuse to admit Jews, or have not yet adopted a favourable attitude towards them, the audacity of industry mocks at the obstinacy of the medieval institutions." (Bruno Bauer, *Die Judenfrage*.)

This is no isolated fact. The Jew has emancipated himself in a Jewish manner, not only because he has acquired financial power, but also because, through him and also apart from him, *money* has become a world power and the practical Jewish spirit has become the practical spirit of the Christian nations. The Jews have emancipated themselves insofar as the Christians have become Jews.

Captain Hamilton, for example, reports:

"The devout and politically free inhabitant of New England is a kind of *Laocoön*, who makes not the least effort to escape from the serpents which are crushing him. Mammon is his idol which he adores not only with his lips but with the whole force of his body and mind. In his view the world is no more than a Stock Exchange, and he is convinced that he has no other destiny here below than to become richer than his neighbor. Trade has seized upon all his thoughts, and he has no other recreation than to exchange objects. When he travels he carries, so to speak, his goods and counter on his back and talks only of interest and profit. If he loses sight of his own business for an instant it is only in order to pry into the business of his competitors."

Indeed, in North America the practical domination of Judaism over the Christian world has achieved as its unambiguous and normal expression that the *preaching of the Gospel* itself and the Christian ministry have become articles of trade, and the bankrupt trader deals in the Gospel just as the Gospel preacher who has become rich goes in for business deals.

"The man who you see at the head of a respectable congregation began as a trader; his business having failed, he becomes a minister. The other began as a priest but as soon as he had some money at his disposal he left the pulpit to become a trader. In the eyes of very many people, the religious ministry is a veritable business career," (Beaumont)

According to Bauer, it is

"a fictitious state of affairs when in theory the Jew is deprived of political rights, whereas in practice he has immense power and exerts his political influence *en gros*, although it is curtailed *en détail*." (*Die Judenfrage*)

... The Jew is perpetually created by civil society from its own entrails.

What, in itself, was the basis of the Jewish religion? Practical need, egoism.

The monotheism of the Jew, therefore, is in reality the polytheism of the many needs, a polytheism which makes even the lavatory an object of divine law. *Practical need, egoism*, is the principle of *civil society*, and as such appears in a pure form as soon as civil society had fully given birth to the political state. *The god of practical need and self-interest is money*.

Money is the jealous god of Israel, in face of which no other god may exist. Money degrades all the gods of man — and turns them into commodities. Money is the universal self-established *value* of all things. It has therefore robbed the whole world — both the world of men and nature — of its specific value. Money is the estranged essence of man's work and man's existence, and this alien essence dominates him, and he worships it.

The god of the Jews has become secularized and has become the god of the world. The bill of exchange is the real god of the Jew. His god is only an illusory bill of exchange. The view of nature attained under the dominion of private property and money is a real contempt for and practical debasement of nature; in the Jewish religion nature exists, it is true, but it exists only in imagination.

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The Gospel of Eliminating Money

As Told By The Prophets

There is a very great deal to be said for the Anarchist plan of allowing necessities, and all commodities that can easily be produced in quantities adequate to any possible demand, to be given away freely to all who ask for them, in any amounts they may require. The question whether this plan should be adopted is, to my mind, a purely technical one: would it be, in fact, possible to adopt it without much waste and consequent diversion of labor to the production of necessities when it might be more usefully employed otherwise? I have not the means of answering this question, but I think it exceedingly probable that, sooner or later, with continued improvement in the methods of production, this Anarchist plan will become feasible; and when it does, it certainly ought to be adopted. — **Bertrand Russell**, *Proposed Roads to Freedom*, 1919

Money is a new and terrible form of slavery, and like the old form of personal slavery it demoralizes both slave and slave-owner, only much more, for it frees the slave and the slave-owner from personal, human relations with one another.

— **Nikoli Tolstoy**, *What Must We Do?*, 1886.

Pelatih Webster says of this paper and the continental currency: "We have suffered more from this cause than from any other cause or calamity. It has killed more men, pervaded and corrupted the choicest interests of our country and done more injustice than even the arms and artifices of our enemies." — **John Knox**, *United States Notes*, "Paper Money A Cause of the Revolution," 1899

MEPHISTOPHELES

Such paper, stead of gold and jewelry,
So handy is — one know's one's property:
One has no need of bargains or exchanges,
But drinks of love or wine, as fancy ranges.
If one needs coin, the brokers ready stand,
And if it fail, one digs awhile the land.
Goblet and chain one then at auction sells,
And paper, liquidated thus, compels
The shame of doubters and their scornful wit.
The people wish naught else; they're used to it:
From this time forth, your borders, far and wide,
With jewels, gold and paper are supplied.

EMPEROR

You've given our empire this prosperity;
The pay, then, equal to the service be!
The soil entrusted to your keeping, shall you
The best custodian be, to guard its value...
This, your new dignity, to wear with pleasure,
And bring the Upper World, erewhile asunder,
In happiest conjunction with the Under.

TREASURER

No further strife shall shake our joint position;
I like to have as partner the magician.
— **Johann Wolfgang von Goethe**, *Faust*, 1831
The love of money is the mother-city of all evils.
— **Diogenes**, *Apothegm*, c.350 BC

Ho, every one who thirsts, come to the waters;
and he who has no money, come buy and eat!
Come, buy wine and milk without money
and without price.
— **Isaiah**, 55:1

They shall cast their silver in the streets, and
their gold shall be as an unclean thing; their silver
and their gold shall not be able to deliver
them in the day of the wrath of the Lord; they
shall not satisfy their souls, neither fill their bowels;
because it hath been the stumblingblock of
their iniquity.
— **Ezekiel**, 7

'So I say to you, use your worldly wealth to win
friends for yourselves, so that when money is a
thing of the past you may be received into an
eternal home. ... 'No servant can be the slave of
two masters; for either he will hate the first and
love the second, or he will be devoted to the first
and think nothing of the second. You cannot
serve God and Money,' ¶The Pharisees, who
loved money (φιλαργυρον), heard all this and
scoffed at him.
— **Jesus** (Luke 16, NEV)

Revolted by the unscrupulous pursuit of wealth
that marked the age, and shocked by the splendor
and luxury of some clergymen, **Saint Francis of Assisi**,
denounced money itself as a devil
and a curse and bade his followers despise it as
dung.
— **Will Durant**, *The Age of Faith*, 1950

'It is an offence of this kind for a monk: to accept
gold or silver with his own hand, or to get someone
else to accept it for him; to buy various articles
with gold and silver; to engage in any kind of
buying or selling...'

— **Buddhist Scriptures**, E. Conze, ed.

Money is the sinews of war. — **Tacitus**, **Cicero**,
Plato, **Massinger**, **James Payn**, **Libanius**, **James VI of Scotland**,
Arthur Murphy, **Plutarch**, **John Lyly**, **George Peele**,
George Farquhar, **Carlyle**, **Thomas Fuller**, **John Fletcher**,
Rabelias, **Arthur Hull**, **O. Henry**, **Michael Scott**, etc., etc.

Gold and silver, we shall tell them, they will not
need, having the divine counterparts of those
metals always in their souls as a god-given possession,
whose purity it is not lawful to sully by the
acquisition of that mortal dross, current
among mankind, which has been the occasion of
so many unholy deeds. — **Plato**, *Republic*, 400 BC

Money, which has hitherto been the root, if not of
all evil, of great injustice, oppression, and misery
to the human race, making some slavish producers
of wealth, and others its wasteful consumers
or destroyers, will be no longer required to carry
on the business of life: for as wealth of all kinds
will be so delightfully created in greater abundance
than will ever be required, no money price
will be known, for happiness will not be purchasable,
except by a reciprocity of good actions and
kind feelings. — **Robert Owen**, *The Book of the New Moral World*, 1842-4

Contemptuous of wealth, [the Essenes] are communists to perfection ... as with brothers, their entire property belongs to them all. ... They possess no one city but everywhere have large colonies. When adherents arrive from elsewhere, all local resources are put at their disposal as if they were their own, and men they have never seen before entertain them like old friends. ... Among themselves nothing is bought or sold.

— Josephus, *The Jewish War*, c.75 AD

In the opening stage of the transition from capitalism to communism, and prior to the organization of a fully developed system for the communist production and distribution of goods, the abolition of money is impossible. ... The Russian Communist Party endeavours to promote a series of measures favouring a moneyless system of account keeping, and paving the way for the abolition of money. — **8th Party Program of the U.S.S.R.**, 1919. *Subsequent Party Programs did not mention eliminating money.*

Question 4: Why your cities are deserted today. Why have you abolished the role of money, the system of monthly wages, and the trade network? ... We had to ask the people to go and live in the countryside in order to solve the food problem. ... Staying in the cities meant starvation. ... As for the question of money ... It is up to the people. If the people want to use money again, we will use money again. If they see that it is not necessary, it is up to them. — **Pol Pot**, "Interview with Yugoslav journalists," 4/17/78, *J. Contemporary Asia*, 8 (3) 1978. *On the lies about Cambodia see, After the Cataclysm (1979) and Manufacturing Consent (1988) by, Noam Chomsky.*

I saw the best minds of my generation destroyed by madness, starving hysterical naked, dragging themselves through the negro streets at dawn looking for an angry fix, angelheaded hipsters burning for the ancient heavenly connection to the starry dynamo in the machinery of night, who poverty and tatters and hollow-eyed and high sat up smoking in the supernatural darkness of cold-water flats floating across the tops of cities contemplating jazz, who bared their brains to Heaven under the El and saw Mohammedan angels staggering on tenement roofs illuminated, who passed through universities with radiant cool eyes hallucinating Arkansas and Blake-light tragedy among the scholars of war, who were expelled from the academies for crazy & publishing obscene odes on the windows of the skull, who cowered in unshaven rooms in underwear, burning their money in wastebaskets and listening to the Terror through the wall, ...

— Allen Ginsberg, HOWL, 1955

America I've given you all and now I'm nothing. America two dollars and twentyseven cents January 17, 1956./I can't stand my own mind.

America when will we end the human war? Go fuck yourself with your atom bomb. ... America when will you be angelic? When will you take off your clothes? ... America why are your libraries full of tears? America when will you send your eggs to India? I'm sick of your insane demands. When can I go into the supermarket and buy what I need with my good looks? ...

— Allen Ginsberg, 1956

Almost any man knows how to earn money, but not one in a million knows how to spend it. If he had known so much as this, he would never have earned it. — **H. D. Thoreau**, *Walden*, 1837-46

In Utopia all greed for money was entirely removed with the use of money. What a mass of troubles was then cut away! What a crop of crimes was then pulled up by the roots! Who does not know that fraud, theft, rapine, quarrels, disorders, brawls, seditions, murders, treasons, poisonings, which are avenged rather than restrained by daily executions, die out with the destruction of money? Who does not know that fear, anxiety, worries, toils, and sleepless nights will also perish at the same time as money? What is more, poverty, which alone money seemed to make poor, forthwith would itself dwindle and disappear if money were entirely done away with everywhere.

— Saint Thomas More, *Utopia*, 1516

I had visited a world incomparably more affluent than this, in which money was unknown and without conceivable use. ... These exchanges money effected — how equitably, might be seen in a walk from the tenement house districts to the Back Bay [Boston] — at a cost of an army of men taken from productive labor to manage it, with constant ruinous breakdowns of its machinery, and a generally debauching influence on mankind which had justified its description, from ancient time as the "root of all evil." — **Edward Bellamy**, *Looking Backward*, 1888. *800 Bellamy Clubs sprang up and in the election of 1892 the Populist Party, inspired by this book, won over a million votes.*

Gold? Yellow, glittering, precious gold? No Gods, I am no idle votarist! ... Thus much of this will make black white, foul fair, Wrong right, base noble, old young, coward valiant! ... Why, this,

Will lug your priests & servants from your sides, Pluck stout men's pillows from below their heads: This yellow slave Will knit and break religions, bless the accursed; Make the hoar leprosy adored, place thieves And give them title, knee and approbation With senators on the bench: This is it That makes the wappen'd widow weep again; She whom the spital-house and ulcerous sores Would cast the gorge at, this embalms and spices To the April day again. ... Damned earth, Thou common whore of mankind, that putt'st odds/Among the rout of nations. ...

O thou sweet king-killer, and dear divorce Twixt natural son and sire! thou bright defiler Of Hymen's purest bed! thou valiant Mars! Thou ever young, fresh, loved & delicate wooer, Whose blush doth thaw the consecrated snow That lies on Dian's lap! Thou visible God! That solderest close impossibilities, And mak'st them kiss! That speak'st with every tongue,

To every purpose! O thou touch of hearts! Think thy slave man rebels, and by thy virtue Set them into confounding odds, that beasts May have the world in empire!

— Shakespeare, *Timon of Athens.*, 1606

JACK CADE. ... And when I am king, (as king I will be) ... there shall be no money....

BUTCHER. The first thing we do, let's kill all the lawyers. — **Shakespeare**, *2 Henry VI*, c.1590

Commerce is of little use to them, but nevertheless they do know the value of money and they mint coins for their ambassadors so that they can purchase with money the provisions which they are unable to take with them, and they get merchants to come to them from all parts of the world in order to sell them their surplus wares. And the children laugh when they see those merchants giving so much merchandise for so little silver, but the older people do not laugh. They do not want to have slaves or foreigners corrupting the city with bad customs. — **Tommaso Campanella**, *The City of the Sun*, 1623

I blushed, and said, stammering, 'Please don't take it amiss if I ask you; I mean no offence: but what ought I to pay you? You see I am a stranger, and don't know your customs — or your coins.'

And therewith I took a handful of money out of my pocket, as one does in a foreign country. ...

'I think I know what you mean,' my new friend said thoughtfully, 'you think I have done you a service; so you feel yourself bound to give me something special. I have heard of this kind of thing; but pardon me for saying, that seems to us a troublesome and roundabout custom; and we don't know how to manage it. And you see this ferrying and giving people casts about the water is my business, which I would do for anybody; so to take gifts in connection with it would look very queer. Besides, if one person gave me something, then another might, and another, and so on; and I hope you won't think me rude if I say that I shouldn't know where to stow away so many mementos of friendship.' And he laughed loud and merrily, as if the idea of being paid for his work was a very funny joke.

— William Morris, *News from Nowhere*, 1891

As soon as dinner was over, both Candide and Cacambo thought they should pay very handsomely for their entertainment by laying down two of those large gold pieces which they had picked off the ground; but the landlord and landlady burst into a fit of laughing, and held their sides for some time. When the fit was over: 'Gentlemen,' said the landlady, 'I plainly perceive you

are strangers, and such we are not accustomed to see; pardon us therefore for laughing when you offered us the common pebbles of our highways for payment of your reckoning. To be sure, you have none of the coin of this kingdom; but there is no necessity for having any money at all to dine in this house. All the inns, which are established for the convenience of those who carry on the trade of this nation, are maintained by the government. — **Voltaire**, *Candide*, 1759

Money is our madness, our vast collective madness./And of course, if the multitude is mad/ the individual carries his own grain of insanity around with him.

I doubt if any man living hands out a pound note without a pang;/and a real tremor, if he hands out a ten-pound note.

We quail, money makes us quail./It has got us down, we grovel before it in strange terror./ And no wonder, for money has a fearful cruel power among men.

But it is not money we are so terrified of,/it is the collective money-madness of mankind./For mankind says with one voice: How much is he worth?/Has he no money? Then let him eat dirt, and go cold. —

And if I have no money, they will give me a little bread/so I do not die,/but they will make me eat dirt with it./I shall have to eat dirt, I shall have to eat dirt/if I have no money.

It is that that I am frightened of./And that fear can become a delirium./It is fear of my money-mad fellow-men.

We must have some money/to save us from eating dirt.

And this is all wrong.

Bread should be free,/shelter should be free,/fire should be free/to all and anybody, all and anybody, all over the world.

We must regain our sanity about money/before we start killing one another about it./It's one thing or the other.

— D. H. Lawrence, *Pansies*, 1929

Sallust tells Caesar that the whole world will be "set in order by land and sea ... if you deprive money, which is the root of all evil, of its advantage and honor." (Ad Caes. Or. 7.1-3)

Fidel Castro says: "We've done away with a lot of privileges and inequalities and we want all of them to disappear, but the real problem isn't to redistribute income or equalize wares. We must break from the mastery of money, get rid of money altogether." — **Jerry Rubin**, *Do It!*, 1970

George Read thought the words [allowing the Federal government to 'emit bills of credit' i.e., print paper money], if not struck out [of the Constitution] would be as alarming as the mark of the Beast in Revelation. — **Madison**, *Debates*, 1787

That shall come forth from hollow caves which shall cause all the nations of the world to toil and sweat with great agitation, anxiety and labor, in order to gain its aid. — **Leonardo Da Vinci** (1452-1519), 'Prophecies', *Notebooks*